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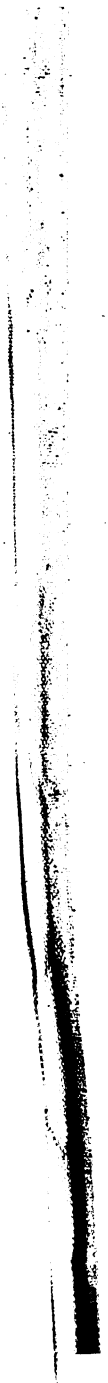

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THE

WHOLE WORKS

OF THE LATE

REV. MR. EBENEZER ERSKINE,

MINISTER OF THE GOSPEL AT STIRLING;

CONSISTING OF

SERMONS AND DISCOURSES,

ON THE MOST IMPORTANT AND INTERESTING SUBJECTS.

IN THREE VOLUMES.

VOL. II.

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needful to be ſaid in anſwer to which is, that the public wound given by that act was freſh, and the hearts of the poor people of God bleeding, to ſee themſelves ſpoiled by thoſe who ſhould have been the guardians of their ſpiritual rights and privileges; and what could be more proper than to panſe the green wound, and pour in ſome of the healing balſam of goſpel-conſolation, ariſing from the government of their great King, who rules in the midſt of his enemies?

The author never pretended to deliver every particular word or ſentence contained in his notes, which to him would be the greateſt ſlavery and confinement. But as the ſermon ſtood in his notes, ſo it comes abroad; and he ſuppoſes that there will be but very inconſiderable variation. Only, the preamble, when he entered upon the text, is added, without which it would have looked ſomewhat abrupt; beſides ſomething he had not time that evening to overtake, at the end of the diſcourſe. He preached two other ſermons on the ſame clauſe of the verſe, the Sabbath following, which there was no time to tranſcribe for the preſs; otherwiſe the diſcourſe might have been more perfect, and the omiſſions quarrelled by ſome been ſupplied.

THE

PREFACE.

Reader,

THE following ſermon having made a great noiſe through this and ſeveral other corners of the land; leſt any ſhould think the author is aſhamed of his doctrine he there delivered, he allows it to come abroad to the world with the laſt ſermon in the preceding volume. He had begun to preach from that text, Iſ. ix. 6. in November 30. 1731; and having ſpoke to the two firſt clauſes, he took occaſion, June 4. 1732, viz. Sabbath-evening, after the celebration of the ſacrament at Stirling, to inſiſt upon the clauſe immediately following, *The government ſhall be upon his ſhoulder*, as he has been inſiſting upon the following part of the verſe ever-ſince.

Some were of opinion, that the ſubject was unſuitable to the occaſion, after people had been at a communion-table, But it would appear, that ſuch as think ſo, do not conſider, that Chriſt did wade to the throne and government of his mediatory kingdom through blood. For my part, I do not know how one can be better entertained, either at, or immediately after he has been at the Lord's table, ſhewing forth his death, than by letting him know, that *he who was dead is now alive, and lives for evermore, having the keys of hell and death in his hand.* What more comfortable to a believer, than to hear that the *Lamb ſlain* is now *in the midſt of the throne*, with the reins of government in his hand, eſpecially *in a day of trouble, and of treading down, and of perplexity from the Lord God of hoſts in the valley of viſion?*

Others judged it amiſs on ſuch an occaſion, to touch upon the act of aſſembly anent the ſettlement of vacant congregations, which had been paſſed a few days before. All that is needful

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THE GOVERNMENT UPON CHRIST'S SHOULDER.

A SERMON

PREACHED ON SABBATH-EVENING AFTER THE SACRAMENT AT STIRLING, JUNE 4. 1732.

ISA. ix. 6.—*For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder: and his name ſhall be called Wonderful, Counſeller, The mighty God, The everlaſting Father, The Prince of peace.*

THE great deſign of God, in his whole works of creation and providence, is to manifeſt and make known the glory of his power, wiſdom, goodneſs, and greatneſs to the children of men: hence is that of David, Pſal. xix. from the begining, "The heavens declare the glory of God: and the firmament ſheweth his handy-work. Day unto day uttereth ſpeech, and night unto night ſheweth knowledge." And if it be aſked, What the great deſign of God is in the ſcriptures? I anſwer, It is juſt to bring a loſt world to the knowledge of a Saviour, "who is the brightneſs of the Father's glory, and the expreſs image of his perſon." All the prophecies, promiſes, hiſtories, and doctrines of the word, do point us to him, as the needle in the mariners compaſs points to the pole-ſtar: "To him bore all the prophets witneſs." And when apoſtles under the New Teſtament were ſent unto all nations, with the ſilver trumpet of the everlaſting goſpel in their mouths, what was the great theme of their ſermons? It was juſt to make Chriſt known among the nations; he was the Alpha and Omega of their whole miniſtry; it is Chriſt, ſays Paul to the Coloſſians, "whom we preach;" and, writing to the Corinthians, he declares, that "he deſired to know nothing among them, but Chriſt, and him crucified." In ſhort, Sirs, our preaching, and your hearing, is in vain, unleſs we bring you in to the knowledge

tion of goſpel-light, which would burn up and conſume the luſts and corruptions of men, and all the works of the devil, even as fire conſumes any combuſtible matter that is caſt into it.

Now, If any ſhould aſk who is he, and where is he, that ſhall do all theſe great things? Why, here you have an anſwer in the words of my text, *For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder*, &c. The prophet, chap. vii. 14. had told them that "a virgin ſhould conceive, and bring forth a ſon, and they ſhall call his name Immanuel;" now, ſays he, this is he that ſhall do all theſe great wonderful things on his appearance upon the ſtage of time, for to us he is born, and to us he is given.

In the words we may notice theſe things following. (1.) The incarnation of the great Meſſias; for here the prophet ſpeaks of his birth. (2.) His donation; he is the gift of God to a loſt world, *Unto us a ſon is given.* (3.) His advancement to the ſupreme rule and authority, *The government ſhall be upon his ſhoulder.* (4.) His character and deſignation, in five names here given him, which ſhows that he has a name above every name, *Wonderful, Counſeller, The mighty God, The everlaſting Father, The Prince of peace.* (5.) We have the relation he ſtands in to loſt ſinners of Adam's family; he is born *to us*, he is given *to us*, and not to the angels which fell. (6.) We have the application and triumph of faith upon all this; for the church here lays claim to him, and triumphs in her claim; for the words are uttered in a way of holy boaſting, *Unto* us this *child is born*, *unto* us this *ſon is given*; much like the triumph of the ſpouſe, Cant. v. 16. "This is my beloved, and this is my friend, O daughters of Jeruſalem;" as if ſhe had challenged the whole world to ſhew his match. I have diſcourſed already of the firſt two of theſe particulars, and now I go on to the third, viz. the authority wherewith Chriſt is veſted in the church, by his Father's ordination, *The government ſhall be upon his ſhoulder.*

Sirs, ye have been this day travelling with him to Golgotha and Calvary, where you might ſee him bearing his croſs, yea, nailed to it, and pouring out his ſoul unto death, in a way of ſatisfaction to juſtice for our ſins. But now I would lead you unto mount Sion, that ye may view him ſwaying the ſceptre of heaven; for the government is laid upon his ſhoulder, the Father hath put all things into his hand for the good of his church. What is needful for the explication of theſe words, will occur in ſpeaking to this doctrine.

Doct.—"That as the church is Chriſt's peculiar kingdom in this world; ſo the government thereof is, by the Father's ordination, committed to him, or laid upon his ſhoulder."

For confirmation of the doctrine, I need only repeat the words of the text, though many other ſcriptures might be adduced, which, to gain time, I wave at preſent, *Unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder.*

In diſcourſing of which doctrine, through divine aſſiſtance, I ſhall endeavour to do theſe things.

I. I would offer a few thoughts anent the church or kingdom of Chriſt in the world.

II. Speak a little of the government of his kingdom.

III. How it is committed to him by his Father.

IV. Why it is committed to him, or laid upon his ſhoulder.

V. Apply.

I. The firſt thing is, to *offer a few thoughts anent the church or kingdom of Chriſt in this world.*

1. then, By the church I underſtand that remnant of Adam's family, who being determined to break their covenant with hell, and their agreement with death, join themſelves to Chriſt, as their prophet, prieſt, and king, either in reality, or by a viſible and credible profeſſion of their faith in him. This remnant of Adam's family, as they are ſcattered through the world, make the church univerſal: and any particular member of this, whether in a nation, congregation, or family, are called particular churches, national, parochial, or domeſtic; but ſtill theſe are but branches of the church univerſal, which makes the myſtical body of Chriſt in the world.

2. The church or kingdom of Chriſt, during the Old Teſtament diſpenſation, was peculiarly confined to the poſterity of Abraham, to the nation of the Jews, excepting a few Gentile proſelytes; but now ſince the coming of Chriſt in the fleſh, and his reſurrection from the dead, is extended alſo to the Gentile nations, according to Pſal. ii. 8 The partition-wall being removed, and a door of faith opened to the Gentiles, Chriſt is now ſet for an enſign to the Gentile world: Iſ. xi. 10. "And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious."

3. All the ſubjects of Chriſt's kingdom and government, are originally brought out of the territories of hell, being "children of wrath, even as others." Every man by nature comes into this world wearing the devil's livery of original ſin, and of a depraved nature, till Chriſt, in a day of power, come and ſet the captive of the mighty at liberty; the ſtrong

man keeps the houſe, till Chriſt, who is the ſtronger, enter in and ſpoil him of his goods, and tranſlate the poor ſoul from the power of darkneſs into his kingdom of light.

4. The great engine whereby Chriſt rears up a kingdom to himſelf in the world, is the preaching of the everlaſting goſpel, accompanied with the power and efficacy of his Spirit. This is called "the rod of his ſtrength," whereby he makes "a willing people." The goſpel is "the power of God unto ſalvation;" and it is by theſe weapons which "are not carnal, but mighty through God," he caſts down ſtrong-holds.

5. The church and kingdom of Chriſt being founded and governed by him, "in whom all the treaſures of wiſdom and knowledge are hid," cannot miſs of being one of the beſt regulated ſocieties in the world as under his management, whatever irregularities may be found in her through the corruptions of men intermingling with the concerns of the kingdom. The church, becauſe of her comely order and regularity, and as ſhe is moulded by her King in the midſt of her, is compared unto a city lying fourſquare, Rev. xxi.; ſhe is ſaid to be "comely as Jeruſalem, beautiful for ſituation, the joy of the whole earth." Every thing neceſſary to render any kingdom or ſociety regular, is to be found in the church or kingdom of Chriſt. As,

1*ſt*, A kingdom well conſtitute hath its laws; and ſo hath the church of Chriſt. And the laws given by her King are all *holy, juſt, and good;* and all the true ſubjects of the kingdom delight in the laws of their King, as being the tranſcript of infinite wiſdom and equity.

2*dly*, A kingdom hath its officers under its king; and ſo hath the church of Chriſt; for "he gave ſome, apoſtles: and ſome, prophets: and ſome, evangeliſts: and ſome, paſtors and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt," Eph. iv. 11. 12. 13. And it is by his officers, or office bearers, that ye have been ſerved this day at his table, according to his direction.

3*dly*, A kingdom hath its courts, where the ſubjects attend to receive the will of the king, and the benefits of his adminiſtration; and ſo hath the church. David ſpeaking of the Old Teſtament church, and particularly of Jeruſalem, a type of the New Teſtament church, tells us, "There are ſet thrones of judgement, the thrones of the houſe of David, whither the tribes go up, the tribes of the Lord, unto the teſtimony of Iſrael." The church of Chriſt, even the church militant, hath her

her courts for government, where the key of diſcipline is exerciſed; and her courts for worſhip, where the doctrine, the ordinances of worſhip, are diſpenſed.

4thly, A kingdom hath its ſeal: we hear frequently of the broad ſeal of the kingdom, which is commonly appended unto charters for their confirmation. So in the kingdom of Chriſt he hath appended two public ſeals unto the charter of his covenant of grace, viz. baptiſm, and the Lord's ſupper; the laſt of which we have been this day diſpenſing unto you, for the confirmation of your faith, as to the validity of the charter: and happy for ever is that man who has got the internal ſeal of the ſacrament, and privy ſeal of the Holy Spirit with it; for he is "ſealed up to the day of redemption."

5thly, A kingdom commonly hath its enemies to grapple with, both foreign and inteſtine; and ſo hath the kingdom of Chriſt. The gates of hell, and its auxiliaries, have in all ages been attempting to overthrow the kingdom of Chriſt in the world; the dragon with his angels and armies make war againſt Michael and his angels: and the war between the ſeed of the woman and the ſeed of the ſerpent, like that betwixt Amalek and Iſrael, will never end while the world ſtands. But beſides the foreign enemies the church of Chriſt hath to deal with, inteſtine enemies, corrupt officers, members, and miniſters, pretending to build, and yet cauſing the work to ceaſe, in as far as in them lies. Yea, the true ſubjects of this kingdom of Chriſt, have the enemy of a deceitful and corrupt heart within them, that is ready to join hand with the enemy that is more foreign. The kingdom of Chriſt is a theatre of continual war, from the diſturbances perpetually created by ſome of theſe enemies, and will be militant while in this world; "for we wreſtle not againſt fleſh and blood only, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places:" and ye who have been this day at the banqueting-houſe, provide and prepare for the battle, &c.

6thly, A kingdom hath its armies and auxiliaries; and ſo hath the church of Chriſt, being in a confederacy with the Lord of hoſts. The armies of heaven are ready to fight her quarrel, and to ſtep into the aſſiſtance of the true believer, who is minting to fight the good fight of faith, under the conduct of the Captain of ſalvation. And becauſe all the ſubjects are ſoldiers, here is a ſuitable military equipage provided for them, "the ſhield of faith, the helmet of ſalvation," &c.

7thly, A kingdom hath its fortifications and ſtrong-holds; and ſo hath the church of Chriſt: Iſ. xxvi. 1. "In that day ſhall this ſong be ſung in the land of Judah, We have a ſtrong city,

city, ſalvation will God appoint for walls and bulwarks. The ſtrong ramparts of the kingdom are the divine attributes; for "as the mountains are round about Jeruſalem, ſo the Lord encompaſſeth them that fear him." A God in Chriſt is the church's refuge, Pſal.xlvi. 1. "God is our refuge and ſtrength, a very preſent help in trouble."

II. The *ſecond* thing was, to *ſpeak a little of the government and adminiſtration of the kingdom.* What I have to offer as to this, take in the particulars following.

1. Chriſt himſelf you ſee in the text is the great and glorious Governor, *The government ſhall be upon his ſhoulder*, Pſal. ii. 6. "Yet have I ſet my King upon my holy hill of Zion," Mic. v. 2. "But thou, Bethlehem Ephratah, though thou be little among the thouſands of Judah, yet out of thee ſhall he come forth unto me, that is to be Ruler in Iſrael; whoſe goings forth have been from of old, from everlaſting." Mic. ii. 13. "And their king ſhall paſs before them, and the Lord on the head of them." Eph. i. 22. 23. "He hath given him to be the head over all things to the church, which is his body, the fulneſs of him that filleth all in all." Oh how may the church of believers pride themſelves in their King and Governor, ſaying, "The Lord is our defence, the holy One of Iſrael is our King: in him ſhall all the ſeed of Iſrael be juſtified, and ſhall glory!"

2. All things in heaven, earth, and hell, are put under the power of Chriſt, for the more advantageous government of his church, Eph. i. 22. 23. juſt now quoted, and Phil. ii. 9. 10. 11. So that not only the government of the church, but the government of angels, men, and devils, of all things viſible and inviſible, are in the hand of Chriſt for the ſake of his church. Hence is that promiſe or article of his latter-will, Rom. viii. 28. "All things work together for good, to them that love God, to them who are the called according to his purpoſe."

3. Chriſt the King of Zion is wonderfully fitted by his Father, for the government and adminiſtration. You read of his qualifications for it, Iſ. xi. 2. 3. 4. "And the Spirit of the Lord ſhall reſt upon him, the Spirit of wiſdom and underſtanding, the Spirit of counſel and might, the Spirit of knowledge, and of the fear of the Lord: and ſhall make him of quick underſtanding in the fear of the Lord, and he ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears. But with righteouſneſs ſhall he judge the poor, and reprove with equity, for the meek of the earth: and he ſhall ſmite the earth with the rod of his mouth, and with

with the breath of his lips ſhall he ſlay the wicked." Oh! where was there ever ſuch a well qualified Governor? It is impoſſible he can err in his adminiſtration. And what ſweetens this is, that the qualifications of the King are communicable, and actually communicated unto all the loyal ſubjects of the kingdom; for he is not only a head of government, but of influences: for "out of his fulneſs *do* all we receive, and grace for grace."

4. Chriſt's government and adminiſtration is very wonderful and ſurpriſing; you ſee here that the name of the Governor is *Wonderful*. He is wonderful in his perſon, and wonderful in his adminiſtration; for, by his ſkill of management in his kingdom, he brings light out of darkneſs, order out of confuſion, life out of death, ſtrength out of weakneſs: and therefore the ſubjects may be eaſy amidſt the greateſt apparent confuſions, even though the mountains were removing, and heaven and earth mingling; for he is "the Lord that doth wonders, and rules even in the raging of the ſea," &c.

5. Chriſt's government and adminiſtration in and about his church and people is exceeding wiſe; ſo much is imported in his being called the *Counſellor*. "Wiſdom and counſel are his; there is no ſearching out of his underſtanding." The deepeſt laid plots of hell are all open before him; for "he diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death;" he rules in the midſt of his enemies, and turns all their counſels to fooliſhneſs. And as for his loyal ſubjects, "he will guide them by his counſel, and afterward bring them to glory."

6. Chriſt's government and adminiſtration is irreſiſtible; for the Governor is "The mighty God," who will go through with his deſigns: "Who can ſtay his hand, or ſay unto him, What doſt thou? O let mount Zion rejoice, let the daughters of Judah be glad;" for her King in the midſt of her is mighty, yea, the almighty God, who is able to protect his ſervants, and is both able and reſolved to deſtroy his enemies: "Strong is his hand, and high is his right hand; and his right hand doth ever valiantly." How valiantly did he ſpoil principalities and powers on the croſs? And he is as valiant as ever.

7. Chriſt, in the government of his church and people, is exceeding tender and compaſſionate; for his name is "The everlaſting Father, with whom compaſſions flow; and his mercy is from everlaſting to everlaſting upon them that fear him. As a father pitieth his children: ſo the Lord pitieth them that fear him. He gathers the lambs in his boſom, and gently leads thoſe that are with young." And "in him the fatherleſs findeth

eth mercy. He will not break the bruiſed reed, nor quench the ſmoking flax."

8. Chriſt's government and adminiſtration of his church is very peaceable; for his name is *The Prince of peace*, and "of the increaſe of his government and peace there ſhall be no end." It is true, he has told his ſubjects, that "in the world they ſhall have tribulation, but yet in him they ſhall have peace," for "he hath overcome the world;" and the peace he gives is ſuch as the world can neither give nor take away, John xiv. 27. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

9. This government is everlaſting; for "of the increaſe of his government there ſhall be no end. His kingdom is an everlaſting kingdom, and his dominion that which ſhall not be deſtroyed; his ſeed ſhall endure for ever, and his throne built up to all generations." Other kings die, and their kingdoms moulder away into nothing; but he is "the King eternal, immortal," and his kingdom endureth for ever. "Thy throne O God, is for ever and ever: the ſceptre of thy kingdom is a right ſceptre. Judgement and juſtice are the habitation of his throne:" and this is what renders his government everlaſting, becauſe this King doth rule in righteouſneſs, and his throne is eſtabliſhed in juſtice.

III. The *third* thing was, to *inquire how the government of the church is committed unto Chriſt, or laid upon his ſhoulder.* Interpreters think, that in this expreſſion there is an alluſion to the ancient cuſtom of carrying the enſigns of government upon the ſhoulders of thoſe who were inveſted with it, or of their officers. The plain meaning is, that the government and ſupreme authority of the church, whether militant or triumphant, is devolved upon him. An expreſſion much of the ſame import you have, Iſ. xxii. 22. "And the key of the houſe of David will I lay upon his ſhoulder: ſo he ſhall open, and none ſhall ſhut, and he ſhall ſhut and none ſhall open." Now, the government is committed to Chriſt, or laid upon his ſhoulder, with a three or fourfold ſolemnity.

1. With the ſolemnity of an unalterable decree: Pſal. ii. 6—8. "Yet have I ſet my King upon my holy hill of Zion. I will declare the decree: the Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee. Aſk of me, and I ſhall give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion." Now, can this decree of Heaven be reverſed, or theſe mountains of braſs be overturned? No, ſurely, "the counſel of the Lord ſhall ſtand;" and therefore the

the crown ſhall ſtand on the Redeemer's head, *and the government lie upon his ſhoulder.*

2. With the ſolemnity of a covenant tranſacted betwixt him and his eternal Father, when the council of peace was between them both. And what is the iſſue of that grand council, which was held in heaven, from the ancient ages of eternity? It was juſt, that *the man, whoſe name is the* BRANCH, ſhould *come out of his place*, that *he* ſhould *bear the glory, and* that *he* ſhould *ſit and rule upon his throne*, Zech. vi. 12. 13.

3. With the ſolemnity of an oath, ratifying the determination of the council of peace in this matter: Pſal. lxxxix. 3. 4. "I have made a covenant with my choſen; I have ſworn unto David my ſervant. Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations." And you ſee, ver. 35. that in his oath he impignorates his holineſs, the moſt orient and dazzling jewel of his crown, for the greater ſecurity, "Once have I ſworn by my holineſs, that I will not lie unto David," *i. e.* I will as ſoon ceaſe to be a holy God, as turn my Son out of the government; no, it ſhall lie upon his ſhoulder, as long as I am holy, and that is for ever and ever. The government is committed to him by a ſolemn election and inveſtiture; he was elected to the government by his own Father, and the joint concurrence of all the ſubjects: Iſ. xlii. 1. He is "mine elect in whom my ſoul delighteth." Pſal. lxxxix. 19. 20. "I have exalted one choſen out of the people. I have found David my ſervant: with my holy oil have I anointed him." And the whole family of heaven and earth concur in the choice, without a contradictory voice: hence when he mounts the throne, and aſcends up on high, they all clap their hands, ſaying, as Pſal. xlvii. 5. 6. "God is gone up with a ſhout, the Lord with the ſound of a trumpet. Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes." That paſſage, Rev. v. 11. 12. is thought by ſome judicious interpreters, particularly the great *Owen*, to have a reſpect unto the reception Chriſt met with, when he returned to heaven, and ſat down on the throne in our nature: "And I beheld, and I heard the voice of many angels round about the throne, and the beaſts, and the elders: and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands;" and what ſay they? how cordially do they give their vote, that he ſhould reign? "Saying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing."

IV. The *fourth* thing was, to *give the reaſons of the doctrine.*

trine. Why is the government laid upon his ſhoulder? I, anſwer,

1. Becauſe his ſhoulder alone was able to bear the weight of the adminiſtration and government of the church. They who uſurp the adminiſtration, take too much upon them: it is a burden too heavy for angels or archangels; how then ſhould ſinful worms bear it? God the Father ſaw that none in heaven or earth but his own eternal Son was match for ſuch a province; and therefore commits it to him, with a promiſe of his own aſſiſtance in the government, Pſal. lxxxix. 19—21. "I have laid help upon one that is mighty.—I have found him:—I have anointed him.—With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him."

2. It is laid upon his ſhoulder, or committed to him, that he might be in better capacity for accompliſhing the ſalvation of his people, and bringing many ſons and daughters unto glory; hence we find his kingdom and ſalvation frequently joined together; "Thou art my King of old, working ſalvation in the midſt of the earth;" and Zech. ix. 9. "Rejoice greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem: behold thy King cometh unto thee; he is juſt, and having ſalvation. Let his kingdom be never ſo low, his ſubjects in the worſt of bondage and miſery, whether as to the external or internal man, if their Governor and King give but the word of command, immediately deliverance comes; Pſal. xliv. 4. "Thou art my King, O God, command deliverances for Jacob." His command dried up the Red Sea, divided Jordan, and brought Iſrael into the promiſed land.

3. The government is laid upon his ſhoulder, that he may "ſtill the enemy and the avenger," that he may reſent his Father's quarrel againſt Satan, and entirely bruiſe his head, for his defacing and ſtriking at his and his Father's image in our firſt parents, and diſturbing his government, which he had eſtabliſhed in innocence. Chriſt's great buſineſs, when he appeared in this world in perſon, and when he appears in the diſpenſation of the goſpel, and power of his Spirit, is to deſtroy the works of the devil, to rear up his own kingdom, in the ruin of the old ſerpent and his ſeed. Hence it is, that when he takes the field, he gives the ſhout of war againſt that enemy and all that join him, Iſ. lxiii. 4. "The day of vengeance is in mine heart, and the year of my Redeemed is come."

4. The government is laid upon his ſhoulder, or committed unto him, becauſe he hath a juſt title to it. As,

1ſt, He has a title to it by birth. He is God's *firſt-born*, and

and therefore he will make him "higher than the kings of the earth:" yea, he is "King of kings, and Lord of lords."

2*dly*, He has a title to it by purchaſe. He hath redeemed his church by his own blood, and therefore has the beſt right to govern her: his croſs was the way in which he came to the crown; he ſuffered, and then entered into his glory.

3*dly*, He has a right to it by his Father's promiſe and charter, granted him upon the footing of his death and ſatisfaction; Iſ. liii. 12. "Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death;" and, Phil ii. 8. 9. 10. we are told, that "becauſe he endured the croſs, and deſpiſed the ſhame, therefore God alſo hath highly exalted him, and given him a name which is above every name."

4*thly*, He has a title to it by conqueſt. He invades the territories of the god of this world, ſets up his ſtandard within his dominions, and ſpoils principalities and powers, ſets the captives of the mighty at liberty, he travels in the greatneſs of his ſtrength, ſhewing himſelf mighty to ſave, ſubduing ſinners, and bringing every thought into captivity to his obedience; and becauſe he doth ſo, therefore the government is committed to him, and laid upon his ſhoulder.

V. The *fifth* thing was, the *Application* of the doctrine.

The *firſt* uſe may be of *Information* in the following particulars. Is it ſo, that the government is laid upon the ſhoulders of the Redeemer by the ordination of the Father? See hence,

1. The wonderful love of God which he bears to his church and people, in providing ſuch a Ruler and Governor for them. I remember the queen of Sheba, 1 Kings x. 9. in her addreſs to Solomon, ſhe ſays, "Becauſe the Lord loved Iſrael for ever, therefore made he thee king, to do judgement and juſtice." So, well may we ſay here, Becauſe the Lord loved his church and people, therefore he made his own eternal Son King in the midſt of her, and laid the government upon his ſhoulders. O what a wonderful evidence of his love is this! And ſhould not this make the under-governors of the church very tender, and take head of ruling with rigour, and to be aware of what rulers they ſet over her?

2. See hence what a happy government and adminiſtration believers, the ſaints of God, are under, viz. the government of the child born, and the ſon given to us, whoſe name is the *Wonderful*, *Counſellor*, &c. The queen of Sheba, in the place now cited, 1 Kings x. 9. when ſhe ſaw the glory of Solomon,

and the wiſdom of his adminiſtration, her ſpirit fails her; and, ver. 8. ſhe cries out, "Happy are thy men, happy are theſe thy ſervants which ſtand continually before thee, and that hear thy wiſdom." But "behold a greater than Solomon is here." Solomon, and all his wiſdom and glory, was but a faint type of the glory and wiſdom of the Lord Jeſus Chriſt, and the glory of his perſon and adminiſtration; and therefore upon far better ground we may ſay of the ſubjects of Chriſt's kingdom, as Moſes did of Iſrael, Deut. xxxiii. 29. "Happy art thou, O Iſrael: who is like unto thee, O people ſaved by the Lord, the ſhield of thy help, and who is the ſword of thy excellency!"

3. See hence the miſery of a wicked unbelieving world, who will not have him to rule over them, on whoſe ſhoulders the government is laid, but break his bands, and caſt away his cords from them; why, he that ſits in heaven ſhall laugh at their impotent attempts againſt the government of his Son, and he hath authoriſed him to break all that will not bow to his government; "Thou ſhalt break them as with a rod of iron, thou ſhalt daſh them in pieces like a potter's veſſel." Even the great potentates, who will not ſtoop unto him, he will cut them off; for "he cuts off the ſpirit of princes, and is terrible to the kings of the earth, and ſtrikes them through in the day of his wrath," &c.

4. Is it ſo that the government is laid upon his ſhoulders? Then ſee the nullity of all acts, laws, and conſtitutions, that do not bear the ſtamp of Chriſt, and that are not conſiſtent with the laws and orders he has left for the government of his church. They cannot miſs to be null, becauſe Zion's King never touched them with his ſceptre, they want a foundation in the word of God; and unleſs acts and laws are founded there, they have no foundation at all, becauſe there is no church-authority but what is derived from him.

5. See hence that they run a very dangerous riſk who do injury to his ſubjects, or ſtrip them of any of the rights, privileges, or immunities he has granted them, and purchaſed for them with the price of his blood. Among other privileges which Zion's King hath allowed his ſubjects, this is none of the leaſt, that they ſhould have the choice of their paſtors; for which cauſe he hath required them to try the ſpirits and gifts miniſters are endowed with, whether they be calculate for the edification of their ſouls, 1 John iv. 1. It is a command not given unto heritors and elders only, but even to little children, young men and fathers; "Beloved (ſays he), believe not every ſpirit, but try the ſpirits," viz. of miniſters and preachers, "whether they are of God:" and the reaſon he gives

gives is remarkable, in the cloſe of the verſe, "Becauſe many falſe prophets are gone abroad into the world." And in a ſuitableneſs to this trying of the ſpirits of the prophets, we find, Acts vi. that it was "the multitude of diſciples," that by expreſs order are commanded to chooſe out from among them "men full of the Holy Ghoſt and wiſdom." The apoſtles, the extraordinary officers in the church, and who, one would think, were the moſt competent judges of men full of the Holy Ghoſt and wiſdom; yet they would not take that power upon them, which is now lodged in heritors and elders. I fear, the partiality ſhown in our public acts, in preferring the great, the noble, the rich man with the gay clothing, before the poor of this world, whom generally God hath choſen, rich in faith, and heirs of the kingdom, lay a foundation for a controverſy between God and this nation, which will not ſoon be at an end. Chriſt's little ones are but little regarded now-a-days; but they who maltreat them, to gratify the greateſt upon earth, will ſmart for it in the iſſue. It is an awful word uttered by him upon whoſe ſhoulders the government is laid, Matt. xviii. 6. 7. "But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a mill-ſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Wo unto the world becauſe of offences: for it muſt needs be that offences come: but wo to that man by whom the offence cometh."

6. If the government be upon his ſhoulders, then hence I infer, that they have a hard taſk to manage, who attempt to juſtle him out of his government, and take it upon their own ſhoulders.

Queſt. Who are theſe?

I anſwer, 1*ſt*, Papiſts, who ſet up the man of ſin to be the head of the church, calling him Chriſt's vicar. He is Antichriſt, whom Chriſt will deſtroy with the breath of his mouth, and the brightneſs of his coming.

2*dly*, Prelatiſts, who ſet up archbiſhops, and dioceſan biſhops, in the church of Chriſt; officers whom Chriſt never ordained in his kingdom, or never were warranted by his word. We read of no officer under the New Teſtament ſuperior to a preſbyter; and therefore archbiſhops and biſhops have no warrant in the word, and can be none of the officers of Chriſt's kingdom.

3*dly*, Eraſtians, who take the government off Chriſt's ſhoulders, and lay it upon the civil magiſtrate, putting it in his power to caſt the government of the church of Chriſt into what mould and faſhion is moſt agreeable unto his worldly intereſt. What an affront is it done unto the Son of God, to

have

have any mortal man declared head in all caſes, not only civil but eccleſiaſtical? This was an uſurpation upon the crown of Chriſt under ſome former reigns, which I am afraid is never yet cleanly abrogated or aboliſhed to this day.

4*thly*, Theſe potentates, who take upon them to tolerate any doctrines or any worſhip inconſiſtent with the doctrine, worſhip, or government Chriſt hath eſtabliſhed in his kingdom.

5*thly*, Theſe profeſſed Preſbyterians, who under that diſguiſe exerciſe a lordly prelacy and dominion over the church of Chriſt, in thruſting in men upon congregations without, and contrary to, the free choice their King has allowed them. I fear there ſhall be a ſad reckoning ere all be done, for the violent rapes which are committed, upon the ſpouſe of Chriſt up and down the land. Chriſt myſtical is wounded in the houſe of his profeſſed friends; and it will be a wonder if there be not wounds for wounds, before the ſcene be ended. For,

7. If the government be upon Chriſt's ſhoulder, then hence I infer, that all odds will be even, and that Chriſt will render tribulation, to thoſe that trouble, vex, and haraſs his poor people, in their ſpiritual rights and privileges. He will ariſe for the ſighing of the poor, and the cries of the needy; and O when he doth ariſe, the vengeance of his temple will fall heavy upon the heads of thoſe who ſpoil it.

I conclude with an uſe of *Conſolation* to the poor people of God; particularly to thoſe that are ſpoiled of their liberties and privileges as Chriſtians; for though they be forſaken of them whoſe buſineſs it is to take the greateſt care of them, yet they are not forſaken of their God; and our commiſſion leads us particularly "to preach the goſpel to the poor, to comfort them that mourn in Zion, to give them beauty for aſhes, and the oil of joy for mourning." We are to "ſtrengthen the weak hands, and confirm the feeble knees." There are theſe few grounds of conſolation I offer you in your preſent circumſtances. As,

1. Your God does not ſtand as an unconcerned ſpectator of the injuries that are done you at this day; no, he is obſerving, and reſents the ſpoil that is commited upon you. You may read for this a challenge, and an awful challenge given on their behalf, Iſ. iii. 12—15. "As for my people, children are their oppreſſors, and women rule over them: O my people, they which lead thee, cauſe thee to err, and deſtroy the way of thy paths. The Lord ſtandeth up to plead, and ſtandeth to judge the people. The Lord will enter into judgement with the ancients of his people, and the princes thereof: for

ye

ye have eaten up the vineyard; the ſpoil of the poor is in your houſes. What mean ye that ye beat my people to pieces, and grind the faces of the poor? ſaith the Lord God of hoſts."

2. Know for your comfort, that God hath founded Zion. This is a topic of conſolation, which is particularly preſented unto the poor of his people, and accordingly to be told by the meſſengers of the nations, Iſ. xiv. 32. "What ſhall one then anſwer the meſſengers of the nation?" (viz. when they are inquiring about the ſtate and circumſtances of God's Iſrael, in a dark and drumbly day like this). The anſwer is, "That the Lord hath founded Zion, and the poor of his people ſhall truſt in it;" *i. e.* Let it be proclaimed to the world, that he who laid the foundation of Zion, will build her up; and when he doth ſo, he will appear in his glory, and his poor people, however at under, ſhall truſt in it as an unſhaken truth, that he who founded Zion, will take care of her, and of thoſe who eſpouſe her cauſe.

3. Know that he who hath the government upon his ſhoulder, rules in the midſt of his enemies, and has ſo much of the art of government, that he both can and will bring good out of evil, advantage to his poor people out of things tending to their hurt and prejudice. Jacob's ſons conſpire againſt the life of their brother, they ſell him into the hands of the Iſhmaelitiſh merchants; they in all this had no other view but to ſatisfy their luſt of revenge; however God meant it for good, as was proved by the event.

4. Know that the moſt dark and cloudy-like diſpenſations towards the church and people of God, are in the event found to have been pregnant with love and mercy; he who hath the government upon his ſhoulders turns them ſo about, as they are made to underſtand his loving-kindneſs in all theſe things.

5. Know for your comfort, that he on whoſe ſhoulders the government is laid, hath power to provide you with honeſt miniſters, notwithſtanding of all the bars that lie in the way of your being comfortably provided; yea, his power is caſt into a promiſe, that you may act faith upon it, Iſ. xxx. 20. 21. "And though the Lord give you the bread of adverſity, and the water of affliction, yet ſhall not thy teachers be removed into a corner any more, but thine eyes ſhall ſee thy teachers: and thine ears ſhall hear a word behind thee, ſaying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Jer. iii. 15. "I will give you paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding." Our great Governor hath the ſtars in his

right

right hand, and he calls them forth by name: and therefore "be not afraid, only believe."

But now, to ſhut up this diſcourſe, I ſhall, 1. Tell you ſome of the ſecrets of Chriſt's government. 2. Offer a few advices to the Lord's people.

Firſt, A few ſecrets of Chriſt's government with reſpect to his people in this world. As,

1. That his public management in providence ſeems many times to interfere with his promiſe; as in the caſe of Abraham his being commanded to ſacrifice his ſon, the promiſe made of the kingdom to David, &c.

2. His acts of government have a light as well as a dark ſide. "No affliction for the preſent is joyous, but grievous; but afterwards it yieldeth the peaceable fruits of righteouſneſs."

3. There is a pleaſant regularity in all his government, however perplexed it may appear unto us; and when the work is done, beauty will ariſe out of it, as out of the chaos aroſe a beautiful world.

4. In his adminiſtrations he hath long fetches, which we are not able to diſcover, or ſee to the end of at firſt inſtance; it is only ſome links, and not the full chain of providence, that lies open to us. God muſt have his own time to finiſh his work.

5. His adminiſtrations many times take very ſurpriſing turns; as when Iſrael was brought to the borders of Canaan; and they expecting immediately to enter upon the poſſeſſion of the promiſed land, and yet are ſent back to meaſure the hills of the wilderneſs for the ſpace of forty years. When the deſigns of his adminiſtration ſeem to be brought to the birth, ſome new occurrence may caſt up, which to our view ſeems to render all abortive.

6. Theſe acts of his government, which ſeem to us to portend utter ruin to the church and his kingdom in the world, are found to be the very means for their deliverance and outgate. No ſtep of providence ſo much haſtened Joſeph's preferment, as that of his being caſt into priſon, and laid under fetters of iron. Iſrael's pinch at the Red Sea was the time of the Lord's appearing for their delivery, and the ruin of Pharaoh and his hoſt.

Secondly, I conclude with a few advices to the ſubjects of Zion, eſpecially in this day of trouble, and treading down.

1. Keep the eyes of faith fixed on him who holds the helm; and believe, with an aſſured faith, that "the Lord doth reign for ever, even thy God, O Zion, unto all generations." He that reigns is "Immanuel, God with us;" not

a God againſt us, but " with us" or " upon our ſide :" Pſal. xlvi. " The Lord of hoſts is with us, the God of Jacob is our refuge ; therefore will not we be afraid, though the earth be removed," &c.

2. Keep the promiſe made to the church in your view, in the midſt of the darkeſt diſpenſations ; and do not pore ſo much upon what is before you in the courſe of providence, as upon the promiſe ; for no man can know God's love or hatred, by what is before him ; but the promiſe is the very picture and immediate product of his infinite mind. David, by poring upon the external conduct of providence, is almoſt carried down the ſtream, to Atheiſm and irreligion, Pſal. lxxiii. 13. till he went to the ſanctuary, and conſulted the oracles of the word.

3. Wait on the Lord, and do not make haſte: " for the Lord is a God of judgement ; and bleſſed are all they that wait for him ; they ſhall not be aſhamed."

4. *Laſtly*, Commit your way to the Lord ; even when you walk in the midſt of darkneſs, truſt in the name of the Lord, and ſtay yourſelves upon your God ; and ſo ye ſhall be kept in perfect peace, and integrity and uprightneſs ſhall preſerve you. Keep yourſelves in the love and fear of God, looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt, when all the ſeeming crooks of his government ſhall be made even.

A TREASURE OF GOSPEL-GRACE DIGGED OUT OF MOUNT SINAI

OR,

THE SINNER'S CLAIM OF RIGHT CLEARED FROM GOD'S COVENANT WITH ISRAEL AT SINAI.

A SERMON

PREACHED ON A SACRAMENTAL OCCASION AT KINGLASSIE.

EXOD. xx. 2. 3.—*I am the Lord thy God.—Thou ſhalt have no other gods before me.*

SOLOMON ſays, "Where the word of a king is, there is power;" what power then muſt there be, where the word of God is, who is the King of kings, and Lord of lords! Pray, Sirs, notice and conſider what is ſaid, ver. 1. "God ſpake all theſe words." This is enough to make heaven and earth to liſten with the moſt profound ſilence and adoration. Iſ. i. 2. "Hear, O heavens, and give ear, O earth, for the Lord hath ſpoken. The mighty God the Lord hath ſpoken." And when he ſpeaks, he "calls the earth from the riſing of the ſun to the going down thereof" to liſten, and therefore, "O earth, earth, earth, hear the word of the Lord. God ſpake all theſe words." This is like the ſounding of a trumpet before the king's proclamation. God ſpake all the words of this Bible in a mediate way, by the mouths of his holy prophets and apoſtles; but here God himſelf is the immediate ſpeaker: ſurely it muſt be ſome matter of vaſt moment, and of the higheſt importance, when God himſelf is the preacher. Well, what are the words God ſpake in ſuch an immediate manner; *Anſw.* All theſe words from the 2d verſe of this chapter to the cloſe of ver. 17. And, Sirs, I would have you to remember, that all theſe words are ſpoken as directly to you, and to every ſoul hearing me, as ever they were unto Iſrael; and you and I are to reckon ourſelves no leſs concerned now to hear and regard them, than if

we had been ſtanding at the foot of Sinai among the children of Iſrael, when the heavenly trumpet ſounded, and the voice of God was uttered with ſuch awful majeſty as made Moſes and all Iſrael fall a-quaking and trembling; for all theſe words are directed unto us, as much as they were unto them. And therefore do not ſhift them, as though they were ſpoken only to Iſrael, or as if they were ſpoken to others, and not to you. No, no; to thee, man, to thee, woman, God now ſpeaks all theſe words in this Bible; and therefore hear and liſten, with particular application of them to thy own ſoul, as if God were calling thee out of heaven, by name and ſirname. Two of theſe ten words I deſign to ſpeak to, namely theſe, taken in their connection, *I am the Lord thy God—Thou ſhalt have no other gods before me.*

Where two things are conſiderable. 1. A great and gracious promiſe, even the leading promiſe of the covenant, *I am the Lord thy God.* 2. A great and gracious law or commandment, founded upon the covenant-promiſe and grant; a law, the obligation whereof the very light of nature cannot ſhake off; *Thou ſhalt have no other gods before me.*

1. We have a great promiſe or new covenant-grant; *I am the Lord thy God.* The greateſt word ever God ſpake ſince the fall of Adam! for here he not only ſpeaks forth his own glory and tranſcendant being, but he ſpeaks over himſelf unto us as our God. Here is a promiſe, yea, ſomething more than a promiſe. A promiſe is commonly expreſſed with reſpect to the time to come, concerning ſomething God hath a mind to do hereafter; but here God ſpeaks in the preſent time, *I am the Lord thy God;* i. e. Now while I am ſpeaking, from this moment I become your God; and from this time forward you may claim me as ſuch, and hold me to it, by this my grant that I make of myſelf unto you. God's covenant of promiſe is not a thing paſt, or a thing to come only; but a thing preſent, *I am the Lord thy God.* Faith never wants a foundation; no, it is always invariably the ſame: and if our faith did bear a juſt proportion unto the ground of faith in the covenant, we would not be up and down in our believing; no, we would be always believing, and that with the fulleſt aſſurance of faith. There is a twofold title by which God deſcribes himſelf here in this covenant-grant; the one is eſſential and the other relative. (1.) The eſſential title is JEHOVAH; the force of which is opened, Rev. i. 4. "He that is, that was, and is to come." And it implies his ſelf-exiſtence, that he hath his being of himſelf, independent of all other beings; and that he giveth being to all other beings whatever, in heaven above, or in the earth beneath. The Jews think this name ſo ſacred, that they judge

it unlawful to pronounce it. It is a name common to each perſon of the glorious Trinity, Father, Son, and Holy Ghoſt, who are one God. Chriſt is called JEHOVAH frequently in the ſcripture, as well as the Father, Jer. xxiii. 6. "This is his name whereby he ſhall be called, JEHOVAH, our righteouſneſs." And we have very good ground to think that it was JEHOVAH, in the perſon of the eternal Son, that ſpake all theſe words from the top of Sinai, unto Iſrael, as we may have occaſion to clear more fully afterwards. (2.) Another title whereby he here deſcribes himſelf is relative; *thy God.* This is it that ſweetens the name of JEHOVAH unto us; he is JEHOVAH *our God.* The terror of his amazing and infinite greatneſs were enough to affright and aſtoniſh all mankind; but when he ſays, *I am thy God, even thy own God*; not an avenging God, to execute the penalty of the broken law upon thee, but a "God with thee, a God on thy ſide," to pity, pardon, and defend thee, a "God gracious and merciful, abundant in goodneſs and in truth;" this, O this! renders his name JEHOVAH amiable and deſirable.

2. In the words we have a law or commandment, ſuited unto, and founded upon, this covenant grant; *Thou ſhalt have no other gods before me.* This, as many of the reſt of the commandments are, is delivered in negative terms, prohibiting and forbidding, "the denying, or not worſhipping and glorifying "the true God, as God and *our* God; and the giving of that "worſhip and glory to any other which is due to him alone." And this law, or commandment, as the generality of the other commandments, is delivered in negative terms, becauſe of the perpetual propenſity of our natures, ſince the fall to depart from the living God through an evil heart of unbelief. But although the command be delivered in negative terms, yet the contrary poſitive duty is manifeſtly included in it, or under it; namely, "to know and acknowledge God to be the only "true God, and our God; and to worſhip and glorify him "accordingly," as is well expreſſed in our Catechiſm. As for theſe words, *Before me*, or *before my face*, as it may be read: this expreſſion plainly teaches us, that an omniſcient and all-ſeeing God, before whom all things are open and naked, and who "ſets our moſt ſecret ſins in the light of his countenance," taketh notice of, and is much diſpleaſed with, the ſin of having any other God; and conſequently is well pleaſed with the ſinner who knows and acknowledges him as the only true God, and his own God, according to the gift of the covenant, which is the foundation of our claim to him. From which words,

OBSERVE,

OBSERVE, "That as God is the Lord and our God by his own free gift in a covenant of grace, ſo it is his royal will and pleaſure, intimated to us in the firſt commandment of his law, that we ſhould know and acknowledge him to be our own God, upon the ground of that covenant-grant."

I have framed the doctrine almoſt in the words of our Leſſer Catechiſm, opening up the import of this promiſe and precept. And O that I could make all this company, and the whole world of mankind, if I had acceſs, to underſtand what a glorious and rich treaſure they have among their hands when they hear theſe words repeated, or repeat them themſelves, *I am the Lord thy God. Thou ſhalt have no other gods before me.* Alas! there are many have theſe words by rote, who never conſider what is in them: juſt like a company of people travelling the highway where an immenſe treaſure lies under their feet; they paſs and repaſs it, but miſs the treaſure, becauſe they never dig into the field; ſo people read and repeat theſe words, and loſe God and eternal life, that lie hid in them, becauſe they do not advert to what they are ſaying or reading.

But, O Sirs, let me beſeech and intreat you, for your ſouls ſake, to pauſe a little, and conſider what is in theſe words, *I am the Lord thy God. Thou ſhalt have no other gods before me.* You and I, by the breach and violation of the firſt covenant, in our father Adam, loſt our God; and ever ſince, every man and woman is "without God in the world;" and being without God, we are without hope, without help, without grace, light, life, ſtrength, or any thing that is good. When we loſt our God, we loſt all, and loſt it to all intents and purpoſes. Well, but, Sirs, I tell you glad tidings of the greateſt joy that ever mankind heard ſince the fall of Adam; here you have your God, whom you loſt by the firſt covenant, coming back again to you in a new covenant, a covenant of grace, and ſaying to every one of you, *I am the Lord thy God:* he becomes our God, not upon the footing of works, but of free grace. And becauſe the ſinner, through a ſenſe of guilt and wrath, might be ready to ſcare and ſay, O I cannot think that God is ſpeaking to me, when he ſays, *I am the Lord thy God!* I doubt, may the ſinner ſay, if I be warranted to claim him as my God, who have forfeited all claim and title to him. In anſwer unto this, conſider, that a royal law is iſſued out, yea, the very law of nature, written at firſt upon Adam's heart, is repeated and adapted unto the diſpenſation of the covenant of grace, binding and obliging every one, to whom theſe preſents are intimated, to take him as their God in Chriſt, upon the footing of this new covenant.

covenant. And it is remarkable, how Infinite Wiſdom outwits the policy of hell, and *turns the counſel* thereof *into fooliſhneſs*. Satan ruins man by tempting him to break the law, and ſo to affront God in his authority and ſovereignty. Well, but God takes the very firſt commandment of that law which Adam broke, and brings it in under a new covenant, the ſum of which is this, *I am the Lord thy God*: and ſo makes that very law ſubſervient to man's recovery, and his greateſt warrant to lay claim to JEHOVAH as his God. So that you ſee, this firſt commandment in this ſituation, connected with the preface, is juſt big and pregnant with amazing grace and love. But this will yet further appear in the proſecution of this ſubject, which I ſhall attempt to ſpeak to in the following order and method, through divine aſſiſtance.

I. To ſpeak a little of this covenant-promiſe, *I am the Lord thy God.*

II. To ſpeak a little of the precept, *Thou ſhalt have no other gods before me.*

III. To inquire a little into the connection betwixt theſe two.

IV. Apply the whole.

I. The *firſt* thing is, to *ſpeak a little of this covenant-promiſe, I am the Lord thy God.* And here I ſhall, 1. Offer a few general remarks concerning this fundamental promiſe or grant of the covenant. 2. Inquire a little more particularly into the import of it; or what that is which God promiſes when he ſays ſo.

Firſt, I would offer a few general remarks concerning this great covenant grant and promiſe, *I am the Lord thy God.* As,

1. I remark, that this, as all the other promiſes, is *in Chriſt*; my meaning is, that it goes upon a ranſom found, and a ſatisfaction paid, unto juſtice by Chriſt our glorious Surety. Sirs, be aware of imagining, that an abſolute God, or a God out of Chriſt, utters this promiſe: no, no; an abſolute God is a conſuming fire unto guilty ſinners, and he could never ſpeak in ſuch a dialect to any of the ſinful rebellious race of Adam, in a conſiſtency with the honour of his holineſs, juſtice, and ſovereignty, which were offended and affronted in the violation of his royal law. Unleſs the Son of God had promiſed, as our Surety, to pay the infinite ranſom that juſtice demanded, none of Adam's poſterity had ever heard any thing but the terrible thunders of his wrath and juſtice purſuing them for ſin. So that

that this covenant grant or promiſe, as well as the other declarations of the grace and love of God in the word to periſhing ſinners, muſt needs go upon the footing of the blood and ſatisfaction of Jeſus: 2 Cor. v. 19. "God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation." And therefore, Sirs, whenever you read or hear a word of grace from God, think upon Chriſt, in and through whom only God is a God of peace; and let your ſoul ſay, "O thanks be unto God for his unſpeakable gift!"

2. It is more than probable, that it was God in the perſon of his eternal Son, that uttered all theſe words at mount Sinai; and this promiſe in particular, whereby the law was uſhered in. Here was a parliament, or general aſſembly of angels, called at mount Sinai; and Chriſt the great Angel of the covenant was the preſident, or great Lord-ſpeaker. This I gather from Pſal. lxviii. ver. 17. and 18. compared. Ver. 17. it is ſaid, "The chariots of God are twenty thouſand, even thouſands of angels: the Lord is among them as in Sinai, in the holy place." Well, what Lord was it that was among them at Sinai? "Even that ſame Lord," ver. 18. "who aſcended up on high, and led captivity captive, and received gifts for men," &c. See alſo to the ſame purpoſe, Acts vii. 37. 38. compared. Ver. 37. "A prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear." Chriſt is that great prophet. But then notice what follows, ver. 38. "This is he that was in the church in the wilderneſs, with the angel which ſpake to him" (viz. unto Moſes and the children of Iſrael) "in the mount Sinai, and with our fathers." So that it was Chriſt the Son of God that ſpake all theſe words in mount Sinai, ſaying, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage. Thou ſhalt have no other gods before me,* &c. And by the way, this furniſhes us with a notable confutation of the Arians, who deny Chriſt to be a ſupreme, ſelf-exiſtent, and independent God. Who did ever doubt, that it was the ſupreme God, the ſelf-exiſtent God, that ſpake all theſe words, and delivered the law with ſuch awful ſolemnity at mount Sinai! Yet, from what I was ſaying, it appears, that it was none other than Chriſt the eternal Son. But more of this in the application.

3. I remark, that this covenant grant and promiſe is the ſame upon the matter with the promiſe God had made unto Abraham ſeveral hundred of years before. Now, God's promiſe to Abraham was, "I will be thy God, and the God of thy ſeed:" and here he meets with his ſeed at Sinai, and repeats what he had

had ſaid to their fathers, Abraham, Iſaac, and Jacob, ſaying, *I am the Lord thy God*; *i. e.* I am the very ſame promiſing God that ſpake unto Abraham, and what I ſaid unto him, I ſay it over again unto you his poſterity, and give the ſame ground for your faith that he had; as I was his God, ſo *I am the Lord thy God.* God does not come and go upon his promiſe, he is not *yea and nay:* he does not make a promiſe one day, and retract it another; no, it is always *yea and amen.* He does not ſpeak of the promiſe made to Abraham as a thing out of date after ſo many years; no, It is as freſh and green with me as the firſt day I made it, *I am* ſtill *the Lord thy God.* The promiſe is renewed in their own perſons immediately by God, and they have as good a foundation laid by this means, as ever Abraham had, who believed without ſtaggering.

4. Theſe words, *I am the Lord thy God,* contain the leading promiſe of the covenant of grace; and there is more in them than heart can conceive, or tongue expreſs; for here is an infinite God, Father, Son, and Holy Ghoſt, making over himſelf in two or three words to man upon earth. O what can he give more than himſelf! and what will he not give when he gives himſelf! Rom. viii. 32. "He that ſpared not his own Son, but delivered him up for us all, how will he not with him alſo freely give us all things?"

5. This promiſe is ſo framed by Infinite Wiſdom, as to point to every individual perſon in the camp of Iſrael. It is not *ye* collectively, but *thou* in the ſingular, as if he ſpake to every individual perſon in the camp, and every man was to look to it as pointing at him in particular; like a well drawn picture, it looked every man in the camp ſtraight in the face. And not only did this promiſe point to every man and woman there preſent at mount Sinai, when the law was delivered, but it looked forward to all ſucceeding generations, and every man and woman that ſhould ſpring of them; for this "promiſe was to them, and to their ſeed." So that no ſooner did any of the poſterity of Abraham come into the world, but God ſaid to him, as much as to the men that were at the foot of Sinai, *I am the Lord thy God.* And no ſooner did one of the Gentile nations join himſelf to the commonwealth of Iſrael, but immediately he found the God of Iſrael ſaying to him, *I am the Lord thy God*: and in this reſpect, this promiſe was a door of faith opened unto the Gentiles, even before the coming of Chriſt. And when Chriſt came in the fleſh, and by his death and reſurrection, and publication of the everlaſting goſpel unto the Gentile world, broke down the partition-wall betwixt them and the Jews, this promiſe, as well as the law ſubjoined thereunto, extended itſelf, not only to the Jews and

their

their ſeed, but to the Gentiles, who were "afar off, and to as many as the Lord our God ſhall call" by the ſound of the goſpel-trumpet. So that now, under the New Teſtament, this promiſe becomes a ground of faith unto us, as well as unto them; and we have the ſame intereſt in it that they had. But, to clear this, I ſhall add,

6. A ſixth remark, namely, that this promiſe may be conſidered in a threefold ſituation; either as it is in the heart of God, or as it is in the word of God, or as in the hand of faith.

1*ſt*, As it is in the heart of God, or in his counſel or decree. And when viewed in this ſituation, it is peculiar only to his choſen people, whom he has "loved with an everlaſting love" before the foundations of the world. But as it is in God's heart, it is not an object of faith unto any of Adam's poſterity; no, not to the elect themſelves, becauſe they do not know that they are among the number of the elect till they be actually believers: no man can ſay, at the firſt inſtant, in a way of believing, *The Lord is my God*, upon the ground of electing love. So that the promiſe in this ſituation, being all one with the decree, muſt be laid aſide as an object of faith at the firſt inſtance.

2*dly*, The promiſe may be viewed as ſituate in the word, as it is publiſhed and proclaimed to the viſible church, "to whom belong the adoption, and the giving of the law, and the promiſes." View it in this ſituation, it is a ground of faith to every one that hears it. God ſaid to every man in the camp of Iſrael, and he ſays to every man and woman in the viſible church, *I am the Lord thy God*, and *Thou ſhalt have no other gods before me*. And the man or woman that does not know and acknowledge God as his God in Chriſt, upon the ground of the promiſe, conſidered in this ſituation, (in the word), as it is held forth in common to all as the object and ground of faith, at once rebels againſt the authority of God in the command, and gives the lie to his faithfulneſs engaged in the promiſe. And, therefore, "Let us fear, leſt a promiſe being left us of entering into his reſt, any of us ſhould come ſhort of it; for unto us is this goſpel preached, as well as unto them," Heb. iv. 1. 2.

3*dly*, This promiſe is alſo to be conſidered as in the hand of faith, or as it is applied and poſſeſſed in a way of believing. And, in this ſituation, it is only peculiar to a believer to have the Lord as his God; becauſe it is only he that has a ſaving intereſt; it is he only whoſe "ſoul hath ſaid unto the Lord, Thou art my Lord," upon a covenant-ground.

Secondly,

Secondly, I come to inquire, what may be the import of this promiſe, or of this covenant-grant, that is here laid as a foundation of faith unto Iſrael, and unto the church in all ſucceeding generations.

Before I go on, I would put you in mind of what I ſaid already, viz. that this covenant-grant or promiſe goes upon the ground of a ranſom found, and ſatisfaction paid unto juſtice; upon which account only God's anger is turned away, and he comforts us with ſuch declarations of his grace as this in my text, *I am the Lord thy God*. In which words, I conceive he promiſes theſe three or four things, not to multiply particulars.

1. The infinite God, Father, Son, and Holy Ghoſt, makes over himſelf by covenant as the ſoul's portion and inheritance for ever. And O what a vaſt, large, and glorious inheritance is this! O Sirs, when God ſays, *I am the Lord thy God*, he ſays more than if he had ſaid, Heaven is thine, earth is thine, the glories of both are thine! There is ſomething in this promiſe, that "eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man to conceive," &c. No wonder though David cried out upon the views of the Lord's being *the portion of* his *cup*, Pſal. xvi. 6. "The lines are fallen unto me in pleaſant places, yea, I have a goodly heritage." O it is a ſurpriſing armsful the ſoul has, when by faith it graſps an infinite God in this little word, *I am the Lord thy God!*

2. When he ſays, *I am the Lord thy God*, he in effect ſays, All that I have I make it over unto you. And O when he makes a grant of himſelf, what elſe will he with-hold! "He that ſpared not his own Son, but delivered him up for us all, how will he not with him alſo freely give us all things?" Rom. viii. 32. Has he life? Yea, he is the fountain of life. Well, in this promiſe he gives life unto thee, "Becauſe I live, ye ſhall live alſo." Has he light in himſelf? Yea, "God is light, and with him is no darkneſs at all." Well, "he ſhall be thy everlaſting light, and thy God thy glory." Has he love? Yea, "God is love." Well, he who ſays he is *thy God*, "will ſhed abroad his love upon thy heart by the Holy Ghoſt, and circumciſe thy heart to love him." Has he honour? Yea, "his work is honourable and glorious." Well, thou ſhalt be preferred; if thou take him as thy God, thou ſhalt have a "place among them that ſtand by" about his throne. Has he riches? Yea, "honour and riches are with me." Well, "he will fill all thy treaſures" with gold better than the gold of Ophir. Has he "rivers of pleaſures, and fulneſs of joy in his preſence, and at his right hand?" Well, "the times of refreſhing ſhall come forth from his preſence" into thy ſoul.

3. When he ſays *I am the Lord thy God*, he engages that all the attributes and perfections of his glorious nature ſhall jointly conſpire and be forthcoming for thy good. O Sirs, immediately upon the breach of the firſt covenant, all the attributes of God put on an air of wrath and vengeance againſt man; hence Adam, after he had ſinned, falls a trembling, and flees in among the thickets of Paradiſe to hide himſelf. But O! the divine attributes, as they ſhine in the face of our Immanuel, and are diſplayed through his blood and ſatisfaction, appear with an air of grace, love, and pity, inviting ſinners to come and ſhelter themſelves under them, from the wrath and curſe due to them for ſin. So that when God ſays, *I am the Lord thy God*, it is upon the matter as if he ſhould ſay, O impotent and helpleſs ſinner, come under my ſhadow, take me as thy own God, and my power ſhall be employed to help and protect thee. O fooliſh and bewildered ſinner, my wiſdom ſhall be thine, to direct and inſtruct thee. O polluted ſinner, who haſt "lien among the pots," my holineſs ſhall ſanctify thee, and "make thee like the wings of a dove," &c. O guilty ſinner, my mercy ſhall pardon thee; yea, my juſtice ſhall acquit thee, on the ſcore of the ranſom that I have found: my goodneſs ſhall ſupply all thy need, and my truth and faithfulneſs is impignorate to accompliſh all the promiſes unto thee: my omniſcient eye ſhall "run to and fro, through the whole earth, to ſhew myſelf ſtrong on thy behalf:" my providence ſhall be employed to manage all things for thy good and advantage: "I will ride in the heavens for thy help, and in mine excellency on the ſkies."

4. *I am the Lord thy God; i. e.* Whatever I the infinite and eternal God can do for thy advantage, it ſhall not be wanting. And O what cannot the arm of omnipotency do! "he doth great things, yea, wonders without number." What wonders has God wrought for his children and people, in all ages of the world? It was he that ſaved Noah by water from periſhing in the flood. It was he that made a lane for Iſrael through the deeps, as if it had been dry land. It was he that diſſolved the flinty rock into floods of water, ſuſpended the fury of the devouring flames, and ſtopped the courſe of the ſun. "His hand is not ſhortened, that it cannot ſave." Now, whatever that omnipotent arm, that "ſtretched out the heavens, and laid the foundations of the earth, can do for thy ſalvation, it ſhall not be wanting. All this, and infinitely more than I can name, is wrapped up in the boſom of this covenant-grant, which is here laid as the foundation and ground of our faith, *I am the Lord thy God.* And thus much concerning the promiſe.

II. The *ſecond* thing propoſed was, to *ſpeak a little of the precept ſubjoined or annexed unto this covenant promiſe, Thou ſhalt have no other gods before me.* And, in ſpeaking to the precept, I ſhall obſerve the ſame method as in diſcourſing upon the promiſe; 1. By premiſing ſome remarks. 2. Inquire into its import.

Firſt. I would offer ſome remarks upon it. As,

1. I remark, that as the promiſe, *I am the Lord thy God*, is given forth by a God in Chriſt; ſo the precept in this ſituation muſt needs come from the ſame fountain. This law or commandment muſt be viewed as in the hand of a Mediator, and not of an abſolute God. The reaſon is plain, becauſe the command obliges us to have him as our God, to love and truſt him as our own God, which a ſinner cannot do, but only as he is in Chriſt. Here the command ſtands under a covenant of grace, as is evident from the preface. Indeed, if that glorious preface, or covenant-grant, *I am the Lord thy God*, had not gone before the command, we might have taken it as coming from an abſolute God; but, taking the precept in connection with the preface, we muſt needs take up the law here as in the hand of a reconciled God in Chriſt, and as coming from that glorious fountain. And therefore let us ſay, with the church, "The Lord is our judge, the Lord is our lawgiver, the Lord is our king, and he will ſave us."

2. This commandment of the law, *Thou ſhalt have no other gods before me*, narrows and extends its obligation upon the children of men, in a ſuitableneſs to the revelation that he makes of himſelf. When God reveals himſelf only by the works of creation and providence, as he doth to the heathen world, then this commandment obliges us to know and acknowledge him as a God Creator and Preſerver; but when he ſuperadds to this the revelation of himſelf as a reconciled God, a redeeming God in Chriſt, then the law ſuperadds a new obligation, namely, to know and acknowledge him as ſuch, and to claim him as the God of ſalvation; a ſaving, pitying, pardoning God.

3. As the promiſe, *I am the Lord thy God*, is the leading and fundamental bleſſing promiſed in the covenant of grace, which draws all other bleſſings along with it; ſo this precept, Thou ſhalt have the Lord JEHOVAH as thy God, is the leading and fundamental duty of the law, which ſweetly and powerfully conſtrains the ſoul to obey all the other commands of it. The reaſon of this is plain: when a perſon is determined to know and acknowledge God as his own God in Chriſt, it binds and obliges him inevitably not to bow down to images, or to give that worſhip and glory to any other, which is due to him alone; he will

will be concerned to ſanctify the name of God, and his holy Sabbath, and in a word, to have a reſpect unto all his commandments. Hence it is that faith in Chriſt Jeſus (which is juſt the firſt commandment in other words) is ſo much inculcated in the ſcriptures, particularly of the New Teſtament; yea, we are expreſsly told, that "without faith it is impoſſible to pleaſe God;" and "he that cometh unto God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him."

4. That the command and promiſe are of equal extent; ſo that every man that is bound to obey the command, or to have a God in Chriſt as his own God, is concerned in this promiſe, *I am the Lord thy God*; or, in other words, he is as much obliged to believe this promiſe with application, as he is obliged to obey the command. The reaſon of this is plain, becauſe a believing the promiſe with application, is the very thing that the firſt command requires of us; and the promiſe is the very ground and foundation of that faith that is required in the command; and the foundation of faith muſt be as extenſive as the command of believing, unleſs we would ſay, that God commands men to believe, without giving them a foundation to believe upon: ſo that, if I be obliged to have the Lord as my God, then it is lawful, yea, plain duty for me viewing the covenant-grant, to ſay to the Lord, "Thou art my Lord."

5. As the promiſe is indefinite, *I am the Lord thy God*, without mentioning any, or including any, but pointing to every man in particular; ſo the precept is indefinite, *Thou ſhalt have no other gods before me*, without mentioning any particular perſon to whom it extends. And I think it is obſervable, that both the promiſe and precept are in the ſingular number, as if God ſpoke to every individual. And I do think that Infinite Wiſdom has ſo ordered it of deſign, that no man might neglect the promiſe, that thinks himſelf bound to obey the precept. The legal heart of man is ready to fall in with this command of the law, and own its obligation; while, in the mean time, it rejects the promiſe, as a thing it has no concern in. What more ordinary, than to hear ſome, eſpecially under awakenings of conſcience by the law, ſay, O it is a ſad truth indeed, that I am a debtor to the law, and obliged to obey it! but as for the promiſe of God, *I am the Lord thy God*, I have no intereſt or concern in it. But, Sirs, whatever you may imagine, I tell you, that by this way you are ſeparating what God has joined; he has joined the command and the promiſe together, therefore let not your unbelieving hearts or legal ſpirits put them aſunder; for you can never obey the firſt command without

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cloſing with this promiſe, *I am the Lord thy God.* But more of this afterward.

Secondly, I come to inquire what is included or required of us in this command of the moral law, *Thou ſhalt have no other gods before me.* I do not deſign to launch out in opening of this precept in its greateſt latitude, or in telling you of all the duties required, and ſins forbidden, in it; that which I have eſpecially in my view, is the obligation that it lays upon us to receive and believe the promiſe, *I am the Lord thy God.* And for clearing of this, there are only theſe few things I name, as included in this commandment.

1. This commandment obliges us to believe that God is, which is the firſt and fundamental truth both of natural and revealed religion; and except you be eſtabliſhed in the faith of this, you believe nothing to purpoſe. We cannot open our eyes, or look upon any of the creatures of God, whether in the heavens above, or in the earth beneath, but this truth muſt ſhine into our minds with ſuch a glaring evidence, that one would think there were no need of a command to oblige us to believe it.

2. This command obliges us to believe, that he is ſuch a God as he has revealed himſelf to be in his word and in his works. It binds us to believe all the diſplays that he has given of his eternal power and Godhead, in his works of creation and providence; but eſpecially us, who enjoy the revelation of his word, to believe every thing that he has revealed of himſelf there; as, that he is a Spirit, infinite, eternal, unchangeable, &c.; that he is but one God in three perſons, Father, Son, and Holy Ghoſt, the ſame in ſubſtance, equal in power and glory; that from eternity he decreed all things that come to paſs in time; that he is the great Creator that made all things of nothing, by the word of his power, in the ſpace of ſix days, and all very good; that by his providence he preſerves and governs all his creatures, and all their actions; and that this great God in the "fulneſs of time, was manifeſted in the fleſh," in the perſon of his eternal Son, and became a Redeemer and Saviour of loſt ſinners; that he was "made under the law, to redeem them that were under the law, that we might receive the adoption of ſons;" and in a word, every other thing that God has revealed of himſelf.

3. This commandment requires us to believe and be perſuaded, that this glorious God is the chief good of the rational ſoul; that as his glory is to be our ultimate end, ſo our chief happineſs lies in the enjoyment of him alone; *Thou ſhalt have no other gods before me; i. e.* Thou ſhalt place thy chief happineſs in the enjoyment of me, who *am the Lord thy God.* So that,

that, when God commands us to have him as our God, he commands us to be happy for ever in himself, and to say with David, "Whom have I in heaven but thee? and there is none in all the earth that I desire besides thee."

4. This command requires us to assent unto every word God speaks, as a truth of infallible verity, and unto the truth of this promise in particular; that he speaks the truth in his heart, when he says, *I am the Lord thy God.* And therefore, not to believe that it is as God says in this promise, is to call God a liar; it is an impeaching of his veracity in the promise, and a contempt of his authority interposed in the command. From whence it appears that an unbeliever breaks the very first command of the law of nature.

5. This command requires us, not only to believe the truth of the promise in general, but to believe it with particular application of it, each one of us unto ourselves. It is not a fulfilling of the contents of this command, to believe that he was the God of Israel, or the God of the visible church, or the God of the elect, or of all that believe in him, for all this do the devils and reprobates believe; but we must believe, know, and acknowledge that he is *our* God; and every one for himself must say, in faith, with Israel, "He is my God, I will prepare him an habitation." The first command requires of us a faith exactly corresponding unto the promise: now, the promise is to every one in particular, *I am the Lord thy God;* and the command runs parallel with it, pointing out every man in particular, *Thou shalt have no other gods before me:* and therefore it is a particular applying faith that is here required and called for. Perhaps this may appear somewhat surprising to those who never considered it, that by the first commandment, they are obliged to believe that the Lord is their God by covenant grant and promise. They believe that he is their Creator, and Preserver, and Benefactor; but they never thought he was their God by covenant-grant, or that they were bound to believe it with application, till once they found themselves so and so qualified. To take down this fortress of unbelief, I would only have you consider,

1*st*, If ever there was a time since you had a being, and had the law of God intimated unto you, wherein you was free from the obligation of the first command of the moral law, as it here stands connected with the covenant or the promise? No, surely. And if so, there was never a time wherein you was not obliged to believe, know, and acknowledge the Lord as your God, upon the ground of the covenant-grant: and all the time you have neglected to do so, you have been living in disobedience to the first command; and while the first command

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is not obeyed, which is the foundation of all the reſt, not one of them can be obeyed. And I only leave it to yourſelves to be conſidered, whether you may lawfully live in diſobedience to the firſt command of the law of the great God, or ſuſpend your obedience thereunto, till you find qualifications in yourſelves, upon which you think you may lay claim to him in a way of ſenſe. This is not to ground your faith upon the veracity of God in his promiſe, but to ſeek a ground for your faith within you.

2*dly*, However ſurpriſing this way of teaching may appear from the firſt commandment, yet it is nothing elſe than what you are taught in your leſſer, received, and approven Catechiſms. The firſt commandment requires us to know and acknowledge the Lord as God, and *our God*: and to worſhip and glorify him accordingly.

3*dly*, I find God requiring faith of ſinners, and of notorious backſliders, in the ſame terms as is here called for, Jer. iii. 4. compared with ver. 1. If we notice the 1ſt verſe, and the 2d following, we ſhall find that God is there dealing with a company of people who had made defection into idolatry; and he charges them with a perfidious and treacherous dealing with him, under the notion of an adultreſs that had forſaken the guide of her youth, and proſtitute herſelf unto other lovers. However, infinite love opens up its bowels of pity, ſends out a ſound of grace and love to them, ſaying, in the cloſe of ver. 1. "Though thou haſt played the harlot with many lovers; yet return again to me, ſaith the Lord." Well, what is the return ſovereign grace expects from them after ſuch a diſcovery of his readineſs to receive them? See it, ver. 4. "Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?" *i. e.* Wilt thou not from this time obey the firſt commandment of my law, and know and acknowledge me, and me only, as thy God and Father in Chriſt?

4*thly*, I find that whenever a ſinful people begins to act faith, their faith, even the firſt receptive by faith, is expreſſed in words which bear a plain obedience uuto what is required in the firſt commandment; as in the caſe of theſe, Jer. iii. Whenever the call of the word is carried home by the efficacy of the Spirit upon their hearts, they cry out, ver. 22. "Behold, we come unto thee, for thou art the Lord our God;" whereby they acknowledge him as their God, even their *own* God. So Zech. xiii. 9. And I find that the ſaints of God in ſcripture, when in the exerciſe of faith, ſtill yielding obedience to this firſt command of the law, and coming in with their appropriating *my*, Pal. xvi. 2. "O my ſoul, thou haſt ſaid unto the Lord,

Lord, Thou art my Lord." With what pleaſure does David obey his command, Pſal. xviii. 1. 2. where eight or nine times he repeats his claim, acknowledging God as God, and his own God? And unbelieving Thomas, ſo ſoon as he gets his foot upon the neck of his unbelief, obeys this command, making a ſolemn acknowledgment of Chriſt, "My Lord, and my God."

Unto all this I ſhall only add, to prevent miſtakes, that when the firſt commandment requires us to know and acknowledge God as our God, it is not to be underſtood, as if this were done by a ſaying it with the mouth only; no, no, "With the heart man believeth unto righteouſneſs." We read of ſome that "remembered God as their rock, and the high God as their Redeemer; *but* they flattered him with their mouth, and they lied unto him with their tongues, for their heart was not right with him:" they did not acknowledge him as their God, with their hearts, acquieſcing in him as their chief good and only portion; and therefore God rejects all their profeſſion of kindneſs. Let us then embrace and acknowledge him as our God, with our hearts, lips, and lives, worſhipping, glorifying, and ſerving him, as our God, all the days of our appointed time.

III. The *third* thing propoſed was, to *ſpeak a little of the connection betwixt the promiſe and the precept.* That there is a connection between them is plain; for the promiſe is repeated in the command, and the meaning is, *Thou ſhalt have no other gods before me*, who engage myſelf by covenant to be *the Lord thy God.* How ſweetly is the law and goſpel connected here! how ſweetly does the law ſtand in a ſubſerviency unto the glorious deſigns of grace!

I would have you carefully obſerve as to this order and connection, that it is ſuited unto the circumſtances of the loſt ſinner, or of fallen man, who has nothing, and can do nothing, but is "wretched, miſerable, poor, and blind, and naked." Becauſe man can now do nothing for his life, therefore God will give him life and glory for nothing at all: and as a teſtimony of his having got all freely from God, he will have him to obey. It is an order and method ſuited to God's great deſign, of debaſing man, ſtaining his pride, and of exalting the glorious freedom and riches of his grace: "Where is boaſting?" ſays the apoſtle. "It is excluded. By what law? of works? Nay; but by the law of faith." The law of faith is juſt the free promiſe, *I am the Lord thy God; I will be to them a Father*, &c. Now, by this law, and not by the way of works, ſelf is abaſed, and the glory of free grace exalted.

I ſhall only add, as to this connection and order, that God, like a wiſe builder, firſt lays the foundation of faith in the promiſe, ſaying, *I am the Lord thy God*; and then enjoins the duty of believing: he firſt reveals the object of faith; and then lays on the duty of faith: he firſt makes a grant of grace; and then warrants us by his command to lay hold on it. The promiſe is a plaſter or medicine; and the command orders the application or uſemaking of it. The promiſe is the door of ſalvation opened; and the command enjoins us to enter in by that door. The promiſe is the teſtament: and the command is the Judge's order and warrant to make uſe of the goods, without fear of vitious intromiſſion. The promiſe gives us a right of acceſs; the command, when obeyed and complied with, gives a right of poſſeſſion. By the grant of the covenant, God manifeſts his free and ſovereign grace; and by the command he manifeſts his royal authority, which he makes ſubſervient unto his glorious deſign of grace. And ſo much ſhall ſerve for clearing the order and connection between the promiſe, *I am the Lord thy God*; and the precept, *Thou ſhalt have no other gods before me.*

IV. The *fourth* general head was the *Application.* And the *firſt* uſe ſhall be compriſed in theſe inferences.

1. From what is ſaid we may ſee, that Chriſt, our glorious Redeemer, is none other than the ſupreme, ſelf-exiſtent, and independent God. Who ever doubted, as was hinted before, but it was the ſupreme God, the great lawgiver of heaven and earth, who ſpoke all theſe words, ſaying, *I am the Lord thy God: Thou ſhalt have no other gods before me?* &c. Whoſoever reads or hears theſe words with opened eyes, or underſtanding hearts, cannot ſhun to cry out, "It is the voice of God, and not of man;" yea, the voice of the ſupreme, ſelf-exiſtent God, and not of any inferior or dependent being; the voice of him whoſe prerogative alone it is to be Lord of the conſcience, and to "ſearch the heart and the reins;" for theſe words are "quick, and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and diſcern the thoughts and intents of the heart." As all the works, ſo all the words of God carry the ſtamp and evidence of their glorious Author in their boſom. And are we not immediately ſtruck with the impreſſions of the ſupreme, ſelf-exiſtent Being, when theſe words are uttered, *I am the Lord thy God?* &c. Had Moſes, or the children of Iſrael, when they ſtood quaking and trembling at the foot of the mount, any notions of a dependent deity ſpeaking to them? No, they knew and believed that it

was he "whoſe name alone is JEHOVAH, moſt high over all the earth." Yet it was cleared already, this was Chriſt the eternal Son of God; and therefore he muſt needs be the ſupreme God, the ſame in ſubſtance, equal in power and glory with his Father. It is the moſt daring preſumption, the moſt conſummate ingratitude, for any of Adam's race, eſpecially for any profeſſed Chriſtian, bearing his bleſſed name, and wearing his livery, to leſſen his glory, and derogate from his excellency; as if, when he is called the ſupreme God, it were to be underſtood *cum grano ſalis*, with grains of allowance or abatement. I am perſuaded there was not an Arian at the foot of Sinai among all the many thouſands of Iſrael: and were theſe words to be repeated by the Son of God with the ſame awful ſolemnity among us, I am very ſure there would not be one Arian among us either. What pity is it, that the reſentment of our Redeemer's quarrel, againſt a notorious blaſphemer of his ſupreme Deity, has not run deeper than it has done of late in the ſupreme judicatory of this national church, whoſe peculiar province it has been in former times to contend for the royalties of his crown againſt thoſe who attempted to invade them?

2. From what has been ſaid, we may ſee the miſtake of thoſe who aſſert, that faith in Chriſt is a new precept of the goſpel, not required in the moral law, but by a new poſitive law given forth under the goſpel. None, I ſuppoſe, will deny, that the law required faith in a God Creator from our firſt parents in innocency; and if ſo, what need of any new law to bind and oblige us to believe in the ſame God revealing himſelf in the capacity of a Redeemer? We have already obſerved from the text, how ſweetly the old law of nature is grafted in, in a ſubſerviency unto the grace of the new covenant, obliging us to know and acknowledge a God in Chriſt as our own God, upon the footing of this glorious grant of grace, *I am the Lord thy God.* The applying or appropriating act of faith, when it is expreſſed in words, it comes forth carrying the ſtamp of obedience to what the firſt commandment of the moral law requires. What need then of any new poſitive law to enjoin it? The ſame law that bound Adam, before the fall, to believe the promiſe of life upon the footing of perfect obedience, bound him to believe the promiſe of life, after the fall, upon the footing of the incarnation and ſatisfaction of the Son of God: and therefore, when the firſt promiſe of the ſeed of the woman is uttered, Gen. iii. 15. we read of no new law enjoining him to believe it; the very light and law of nature told our firſt parents, that a promiſe, eſpecially the promiſe of God, was to be believed.

3. See hence the neceſſity, excellency, and warrantableneſs of the great duty of believing, which we miniſters are ſo much preſſing upon you who are hearers. It muſt needs be the moſt neceſſary and excellent duty which God enjoins in the firſt precept of his law, and which he has laid as the very ſpring and foundation of obedience to all the other precepts, namely, to receive him, and to acknowledge him as our own God in Chriſt, and him alone; and to reſt in him, and upon upon him, as our upmaking and everlaſting all. Hence, John vi. 28. 29. when the Jews were fond to know what they ſhould do to work the work of God, he directs them to faith in himſelf; becauſe this was the firſt thing that the law required as it ſtood under a covenant of grace: "This is the work of God," (his work in a way of eminence; the very firſt and fundamental work, and the ſpring and ſoul of all obedience), "that ye believe on him whom he hath ſent." For this reaſon, true obedience to the law is called "the obedience of faith:" and we are told, Heb. xi. 6. that "without faith it is impoſſible to pleaſe God;" and, "Whatſoever is not of faith, is ſin," Rom. xiv. 23.; becauſe, until this firſt command of the law be obeyed, till we receive, embrace, and acknowledge the Lord as our God in Chriſt, we do nothing at all in obedience to God's law, but break it every moment of our life. Again, as I ſaid, we ſee here alſo the warrantableneſs of believing in Chriſt, and of embracing the promiſe. It is as warrantable for a loſt ſinner to embrace the promiſe, and to receive Chriſt by virtue of the promiſe, as to do any other thing that the law requires. Will any man doubt his warrant to honour and reverence the name of God, to honour his father and mother, to ſanctify the Sabbath? &c. As little reaſon has he to doubt his warrant by faith to lay claim to this glorious grant of ſovereign grace through Chriſt, *I am the Lord thy God;* ſeeing this is the very thing that is required in this command, *Thou ſhalt have no other gods before me.* And as this command is a noble warrant for believing, ſo it is a warrant of univerſal extent: none who own the obligation of the moral law, can ſhift the obligation of its very firſt command. This view of matters, if taken up in the light of the Spirit, ſerves to overthrow one of the principal ſtrong-holds of unbelief; and at the ſame time diſcovers a ground of believing with boldneſs, without any manner of preſumption. The unbelieving deceitful heart turns us away from the living God, by telling us, that we are not warranted to believe in Chriſt, and that it is arrogancy and preſumption for us to intermeddle with the promiſe. But ſo far is this ſurmiſe from being

being truth, that unleſs you believe in Chriſt, or, which is all one, except you acknowledge a God in Chriſt as your God, you make God a liar, who ſays, *I am the Lord thy God;* and rebel againſt his authority interpoſed in his firſt commandment, *Thou ſhalt have no other gods before me.*

4. See hence a ſolid ground for the aſſurance of faith. Why, it has the nobleſt ground in the world to go upon, namely, the infallible word of a God of truth, ſaying, *I am the Lord thy God*; and the beſt warrant in the world, namely, the firſt commandment of the law, requiring us to know and acknowledge him as *our God*. The firſt command requires a perſuaſion of the promiſe, with application or appropriation of it to the ſoul in particular: and what is that but the aſſurance of faith? And no doubt the law requires every duty, and particularly this in its perfection; the conſideration of which may make every one of us, yea, even the beſt believer upon earth, to cry out with the poor man in the goſpel, "Lord, I believe, help thou mine unbelief;" and, with the diſciples, "Lord, increaſe our faith."

5. See hence the proper bottom of true Chriſtian morality, and an excellent teſt whereby to diſtinguiſh betwixt goſpel and legal preaching. You ſee here, upon what foundation God himſelf inculcates the duties of the moral law: he firſt diſcovers himſelf as a reconciled God, a promiſing God in Chriſt, ſaying, *I am the Lord thy God;* and, upon this ground, urges the duties of the law. Now, the order of doctrine obſerved by God himſelf, ought certainly to be obſerved by us in our inculcating any duty of the law upon our hearers; and if this method be not obſerved, it is certainly legal. Neither do I think that it is enough, when we are preſſing any duty of the law, to come in with a direction or advice at the end, telling that all is to be done in the ſtrength of Chriſt: we ſee here that God begins his ſermon of morality to Iſrael, from mount Sinai, with a revelation of himſelf as the Lord God gracious and merciful through Chriſt, *I am the Lord thy God;* and lays this as the foundation of obedience to the following precepts. And I do think, that we who are miniſters, when we inculcate the duties of the law upon people, we ought always to keep the grace of the new covenant in their eye; for unleſs obedience to the law be influenced with this view, it cannot be the obedience of faith, and conſequently cannot be acceptable: "Without faith it is impoſſible to pleaſe God." It is obſervable, that God, in the promulgation of the law to Iſrael, frequently intermixes the grace of the new covenant with the precepts of the law, and every now and then caſts it up in their view, that he was the Lord their God in Chriſt. So in the

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ſecond command, "Thou ſhalt not make unto thee any graven image, &c.: for I the Lord thy God am a jealous God, &c. ſhewing mercy unto thouſands of them that love me and keep my commandments." So in the third commandment, "Thou ſhalt not take the name of the Lord thy God in vain," &c. So in the fourth, "The ſeventh day is the Sabbath of the Lord thy God," &c. So likewiſe in the fifth, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Thus, I ſay, he makes goſpel-grace, like a thread of gold, to run through the duties of the law, whereby the whole law is ſweetened and beautified, his yoke made eaſy, and his burden light.

Upon the other hand, there is an error, I fear too common among ſome. Whenever they hear a miniſter preſſing duty, immediately they conclude him to be a legal preacher, without ever conſidering upon what ground he doth it; for if he preſs the duties of the law upon the ground of covenanted grace, he acts according to his commiſſion, and keeps the order and method that God has laid; but if this method be not followed, if the duties of the law be urged as the foundation of our claim to the privileges of the goſpel, or without keeping Chriſt and the grace of the goſpel in the eye of the ſinner, as the foundation of duty, you may indeed conclude, that it is legal. Although what the man ſays may be truth, abſtractly conſidered, yet the truth is not delivered in its due order and connection; and therefore has a tendency to miſlead the hearer, at leaſt to lead him into perplexing exerciſes.

6. See hence the truth of what the apoſtle aſſerts concerning God, 1 John iv. 16. "God is love." Why, the promiſe here is a promiſe of love. What more can infinite love ſay than what is here ſaid, *I am the Lord thy God?* What can he give more than himſelf? And as the promiſe is a promiſe of love, ſo the precept is a precept of love, *Thou ſhalt have no other gods before me.* He firſt makes a free grant and gift of himſelf to us in his covenant, and then concludes us under a law of love, whereby he makes it the firſt and fundamental duty of obedience to him, that we ſhall know and acknowledge him as *our own God*; or in other words, that we ſhould be happy for ever in the enjoyment of him. The moſt conſummate happineſs of the rational creature lies in what God here commands viz. in having him, and none other, as *our God*. Oh how excellent is his loving kindneſs! ſurely "God is love," it is the regnant perfection of his nature. And O how reaſonable is it that we ſhould love the Lord OUR GOD with all the heart, ſoul, ſtrength, and mind! And O how unreaſonable is the enmity of the hear

heart againſt God! Do we thus requite a God of love? Well may the Lord ſay to us, as he did to Iſrael, "O my people what have I done unto thee, and wherein have I wearied thee? teſtify againſt me."

7. See hence what it is that makes the yoke of obedience eaſy, and the burden thereof light to a believer. Whence is it that the believer delights in the law after the inward man? why doth he rejoice to work righteouſneſs? Why, he remembers God in his ways; he remembers that the Lawgiver is none other than "the Lord his God and Redeemer;" and therefore he keeps all his commandments with pleaſure; therefore he "runs, and doth not weary; walks, and doth not faint." He views God, not as an enemy, not as an avenging Judge, but as his own God in Chriſt; he views him in Immanuel, as a God *with* him, not a God againſt him; and this is like oil to his chariot wheels, which makes him run without wearying. On the other hand, we may ſee here, what it is that makes the duties of the law an inſupportable yoke and burden to hypocrites and Chriſtleſs profeſſors, who tire in the duties of obedience before they be well ſet out; why, they do not begin their obedience where God begins his law, or they do not ſet their obedience upon the ſame foundation of goſpel-grace that God has ſet his law upon; they do not begin with acting faith on the covenant, or with receiving a God in Chriſt as their God by virtue of the covenant grant and promiſe: and if folk do not begin here where God begins, their bloſſoms cannot miſs to wither and come to nought.

8. See hence the errors of thoſe who imagine, that it was a covenant of works which God entered into with Iſrael at mount Sinai. Indeed, if the promiſe had followed after the commandments of the law; and if God had ſaid, Keep theſe commandments, and, upon your ſo doing, I will be the Lord your God; in this caſe it had been a pure covenant of works: whether perfect or ſincere obedience had been the condition, it is all one; ſtill the reward would have been in a way of pactional debt, as in the firſt covenant. But, as you heard, the order of the covenant of works, or the connection betwixt the precept and promiſe, as it was laid in that covenant, is now inverted: for now God firſt promiſes, in a way of ſovereign grace, to be the Lord *our God* and *Redeemer*, which is the ſubſtance and ſum of the new covenant; and having made ſuch a grant of grace, to be received by faith, without, or before any works of obedience can be performed by us, he immediately ſubjoins the law of nature in ten words, ſhewing us "what is good, and what the Lord our God requires of us," not as a condition of his own gracious grant, but as a teſtimony of our love and

gratitude

gratitude to him, who promiſes, of his free and ſovereign grace, to be the Lord our God. So that, I ſay, it was God's covenant of grace that was promulgate at mount Sinai, and the law was added to it becauſe of tranſgreſſion, and graffed upon it as a rule of obedience. And whatever covenants or engagements to duty we read of, whether national or perſonal, ſtill they went upon the foundation of grace laid in God's covenant of grace; and in ſo far as Iſrael, or any elſe, go off from this foundation in their engagements to duty, in ſo far they pervert the deſign of the promiſe and law annexed to it, and turn back to a covenant of works. So much for *Information.*

A *ſecond* uſe ſhall be of *Trial.* And that which I would have you to try is, Whether you have this day obeyed the firſt commandment of the moral law? Did you ever take or receive JEHOVAH, a God in Chriſt, as your own God, by virtue of the covenant promiſe, *I am the Lord your God?* Why, may ſome be ready to ſay, that is a ſtrange queſtion; ever ſince we had the exerciſe of reaſon, or could repeat the firſt commandment, we have been endeavouring to know and acknowledge God to be the only true God, and our God, and to worſhip and glorify him accordingly. I confeſs that it is an eaſy matter to ſay this with the mouth; but the queſtion is, If the heart has ſaid it in a way of believing, ſetting to the ſeal to the veracity of the Promiſer? "With the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation," Rom. x. 10.: firſt the heart believes it, becauſe God has ſaid it; and then the tongue follows the heart. Can thou turn inward, and entertain thyſelf with David's ſoliloquy, Pſal. xvi. 2. "O my ſoul, thou haſt ſaid unto the Lord, Thou art my Lord?"

In order to a diſcovery of the hypocrite or preſumptuous believer, here I would have it carefully obſerved, that the firſt commandment, which is the correlate of the promiſe, has both a poſitive and a negative part. The poſitive part is, *To know and acknowledge the Lord as the only true God, and our God;* the negative part is, *To have no other gods before him.* Now, the hypocrite, or preſumptuous perſon, although he outwardly profeſſes to obey the poſitive part, or to acknowledge JEHOVAH as his God in Chriſt; yet as he never doth this really with his heart, ſo he ſhifts the negative part of the precept, for ſecretly he worſhips and acknowledges ſome other god: there is ſtill ſome idol of jealouſy lies hid among the rotten ſtuff of his depraved heart, which gets God's room and God's throne in his ſoul; much like the people tranſplanted by the king of Aſſyria into Samaria, concerning whom it is ſaid, 2 Kings xvii. 33. "They feared the Lord, and ſerved their own gods." And

therefore

therefore, I ſay, ſtill the queſtion remains to be anſwered, Do you really, and from the heart, obey the firſt commandment? Have you any other gods before him, who ſays, *I am the Lord thy God?* Is there any idol or luſt that gets the Lord's place in thy heart.

I ſhall, for your trial, take notice of ſome idols or falſe gods, which are worſhipped and ſerved by many, while they profeſs to have no other God but JEHOVAH alone. Only, before I proceed, I would have it conſidered, that there is a twofold idolatry; one groſs and corporeal, when, by the external actions of the body, ſuch as bowing, proſtration, or the like, men do homage unto ſtocks or ſtones, dead and dumb idols: I hope I have none ſuch to do with at preſent. But there is a more refined and ſpiritual idolatry, which I fear is more common in the viſible church than many are aware of; and that is, when the acts of the heart and mind, ſuch as, truſt, love, hope, fear, joy, delight, deſire, wherein the eſſence of ſoul-worſhip doth conſiſt, are alienated from God, and placed upon any thing beſides him. In ſuch a caſe, one neither believes the promiſe, nor obeys the precept now before us. Why, becauſe whatever he pretends, yet ſtill he hath ſome other god before him who is the only living and true God.

This premiſed, I would have you conſider, that there are two grand idols worſhipped and ſerved by the generality of the world, yea, of the viſible church, viz. ſelf, and the world.

1. I ſay, ſelf is the great Diana, which all the world worſhippeth, excepting a very few whom God has called out of the world. Every man, while in a natural ſtate, makes a god of himſelf. Hence it is that the principal batteries of the goſpel are mounted againſt this idol. The very firſt leſſon in the ſchool of Chriſtianity, which is materially the ſame with the firſt precept of the moral law, is, "Let a man deny himſelf;" let him renounce ſelf as his god, that he may have no other gods before me, who am God manifeſted in the fleſh.

This idol of ſelf is pregnant with a numerous brood of leſſer or ſubordinate idols. Some make a god of their own underſtandings; "for vain man would be wiſe, though he be born as the wild aſs's colt." What curſed pride is it in ſome, even in our own bowels, that they will needs exalt their own depraved reaſon above the wiſdom of God, making it the ſtandard of revelation, as if nothing were to be received or believed, but what corrupted reaſon, which is nonpluſſed by the leaſt work of nature, is able to comprehend? Is not this a giving that glory to our own underſtanding which is due unto an infinitely wiſe God? If ever we be believers indeed, reaſon muſt quit the throne,

throne, and lie down at the foot of faith, owning that reaſon is but folly before the wiſdom of God revealed in his word. Others idolize their own underſtandings, when inwardly they diſapprove of God's providential diſpenſations, as if they could manage things more to advantage, if the reins of adminiſtration were in their hands.

Some make a god of their wills. When a perſon follows the ſwing of his own corrupted and rebellious will, in oppoſition to the commanding will of God in his word; what elſe is that but to exalt ſelf-will above the will of God? It is the will of God, that men ſhould read and hear his word, attend his courts, wait upon his ordinances, ſanctify his name, keep his ſabbath, that they ſhould forego ſuch a luſt, that they ſhould pluck out a right-eye, and cut off a right-hand ſin, in obedience to him who is the Lord our God. No, ſays the rebellious depraved will, "I have loved ſtrangers, and after them will I go. Who is the Almighty, that I ſhould ſerve him? and what profit ſhould I have if I pray unto him? Let him depart; for I deſire not the knowledge of his ways;" I know not the Lord, neither will I let my luſts go.

Will any man practically treat God after this manner, and yet pretend that he obeys this command, *Thou ſhalt have no other gods before me?* No, his own will is his god: and therefore he never yet cloſed by a true faith with this covenant-grant, *I am the Lord thy God.*

Some again make a god of their righteouſneſs, putting it in the room of him who is "JEHOVAH our righteouſneſs;" like the Jews, Rom. x. 3. who "being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, would not ſubmit themſelves unto the righteouſneſs of God." This is the idol which of all others it is the hardeſt to pull out of the ſinner's embraces. And the reaſon is, becauſe ſelf-righteouſneſs is a thing which ſeems to have the countenance of the law of God; and while a man has the law on his ſide, he thinks himſelf in ſafety, and that he has the approbation of the Lawgiver: "God, I thank thee, that I am not as other men," ſaid the ſelf-righteous Phariſee. It is harder to convince this man of his dangerous ſtate, than to convince an hundred profane wretches of their danger: hence Chriſt ſays to the ſelf-righteous Phariſees, "Publicans and harlots ſhall enter into the kingdom of God before you." I ſhall only ſay to you who are hugging this idol of your own law-righteouſneſs in your boſoms, you ſhall as ſurely periſh in your righteouſneſs, as ever any of Adam's race periſhed in their ſins. Why, becauſe God has ſaid, that "by the works of the law no fleſh living ſhall be juſtified;"

and, "As many as are of the works of the law, are under the curſe." You are pretending to keep the law, and ſeeking righteouſneſs by the law; and yet are living in the neglect and contempt of the firſt and greateſt command in the whole law, *Thou ſhalt have no other gods before me.* You never yet diſcarded the idol of ſelf, and therefore never learned that firſt leſſon of religion, "If any man will be my diſciple, let him deny himſelf," &c.

2. Another grand idol, to which the greateſt multitude do bow, is the world. Solomon tells us of ſome who have "the world ſet in their heart." Ever ſince the fall of Adam, the world, and vanities thereof, have uſurped that room in the heart of man which is due unto God only; and nothing leſs than infinite power can unhinge the world from that ſeat which it has got in our hearts. Hence it is, that until a day of power come, we are ever making a god of one thing or another in this viſible periſhing world.

Some make a god of their worldly riches and ſubſtance. This is done when the deſire, delight, and eſteem of the ſoul terminates more upon theſe than upon God who is the chief good. O "who will ſhew us any good?" is the cry of many. But few ſay with David, "Lord lift thou up the light of thy countenance upon us. One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord," &c. The covetous worldling ſees more beauty in gathering duſt, than he ſees in him who is the brightneſs of the Father's glory, and is more concerned to get and keep the mammon of this world, than how to be intereſted in the unſearchable riches of Chriſt, or to lay up for himſelf treaſures in heaven, which moth and ruſt do not corrupt. And will ſuch a man pretend, that he keeps the firſt commandment, or hath no other gods before the Lord?

Some make a god of their worldly relations. The huſband may idoliſe his wife, the wife her huſband, parents their children, and children their parents, by giving more of their affection to them than unto God himſelf. Upon this account Chriſt tells us, "If we love father or mother, brother or ſiſter, more than him, we are not worthy of him." When we delight more in ſocieties of our friends and relations, than in fellowſhip with God; or are more impatient of their abſence, than we are under God's hidings and withdrawings from our ſouls; in that caſe we put them in God's room, and ſo break his command, *Thou ſhalt have no other gods before me;* and alſo ſin againſt the love and grace of his covenant, where he ſays, *I am the Lord thy God.* Of this kind of idolatry they are guilty, who value themſelves

more upon their relation to, or deſcent from, ſuch and ſuch families or anceſtors, than upon their relation to God, or thoſe who are dignified with his image, or are of his houſehold and family by regeneration and adoption.

Some make a god of their wordly pleaſures: 2 Tim. iii. 4. the apoſtle tells us of ſome who "are lovers of pleaſures more than lovers of God." The drunkard has more pleaſure in his cups, the ſwearer in his oaths, the unclean perſon in his ſwiniſh luſts, the unjuſt perſon in his unlawful gains, than in God. Many will rather riſk the diſpleaſure of God, and "ruſh upon the thick boſſes of his buckler, *than* make a covenant with their eyes" or other ſenſes, that they may not be porches for the fiery darts of Satan to enter in and inflame the fuel of inward luſt and corruption. The apoſtle ſpeaks of ſome "whoſe god is their belly," Phil. iii. 19.; they are more concerned what they ſhall eat and drink, or wherewith they ſhall be clothed, than how they ſhall glorify God, or advance their own orothers ſpiritual and eternal well-being. They have more pleaſure in an ordinary meal among friends, than in eating the fleſh and drinking the blood of the Son of God, among his friends and members at his table. And is this to have no other gods before JEHOVAH *our God?*

Some again make a god of their worldly credit and reputation: John v. 44. the Phariſees loved the praiſe of men, more than that honour which comes from God: and this was the reaſon of their rejecting Chriſt. Will not our ſpirits riſe with reſentment when our own character or reputation is attacked; and yet bear it with patience when God is diſhonoured, or his holy name profaned? which plainly ſays, that our own honour is dearer to us than the honour of God; which could never be, if we had no other god before him.

Some make a god of their worldly helps and confidence in the time of danger, and truſt more to theſe for deliverance than unto himſelf: Iſ. xxxi. 1. "Wo to them that go down to Egypt for help, and ſtay on horſes, and truſt in chariots, becauſe they are many; and in horſemen, becauſe they are very ſtrong: but they look not unto the holy One of Iſrael, neither ſeek the Lord" There is a ſolemn curſe pronounced againſt idolaters of this kind, "Curſed be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord." Some again make a god of their very enemies, and are more afraid of him that can only kill the body, than they are of him who is able to caſt both ſoul and body into hell. Some make a god of the devil, who is indeed called "the god of this world." When any luſt or idol

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is ſet up and ſerved, either with body or mind, the devil himſelf in that caſe is worſhipped and ſerved, though not intentionally; hence Jeroboam's calves are called *devils*, although by theſe he only intended to worſhip the true God. The devil is then worſhipped, when we are more afraid of him than we are to diſpleaſe God by ſin; and when people run to wizards, or ſuch as are ſuppoſed to be in compact with the devil, in order to aſk advice, or to know future events, or to diſcover what is ſtolen or loſt; this, I ſay, is devil-worſhip, and was the immediate forerunner of Saul's ruin, when he went to the witch of Endor to ſeek counſel. It is joined with the abominable idolatry of Molech, Lev. xx. 6.

To conclude, how many are there that make gods of their vile luſts, and ſerve and obey theſe rather than God? Some ſerve the luſt of uncleanneſs, ſome that of intemperance, ſome the luſt of revenge, others of covetouſneſs or ambition, or the like. O how innumerable are the luſts of the unmortified heart? yet, according to the number of thy luſts, O ſinner, ſo are thy gods. "Know ye not (ſays the apoſtle), that to whom ye yield yourſelves ſervants to obey, his ſervants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs?" Rom. vi. 16.

Thus I have given you a ſhort account of ſome other gods which people may have ſecretly lodged in their hearts, while they pretend to obey this command, *Thou ſhalt have no other gods before me.* Take heed that the word of the Lord be not againſt you; and that, while I have been minting to open this law or commandment of God in its ſpirituality, conſcience be not ſaying, as Ahab to the prophet, "Thou haſt found me, O mine enemy." Has not this commandment, which is exceeding broad, diſcovered ſome other god in thy heart than him who ſays here, *I am the Lord thy God?* If any one of theſe idols be reigning upon the throne of thy heart, thou never ſo this day obeyedſt the firſt commandment of the law of God. From whence it is eaſy to infer, that thy obedience is yet to begin with reſpect to the whole law, and every other commandment of it; for if the firſt be not obeyed firſt, none of the reſt can be obeyed; no, it is impoſſible; becauſe, as I ſaid already, the foundation of all obedience is laid in having no other god but him only, who promiſes in the preface to be the Lord our God. O Sirs, for the Lord's ſake, look to it in time, that there be not a lie in your right hand, while you profeſs to cloſe with this promiſe, *I am the Lord thy God;* for if you cloſe with it aright by faith, you will juſt do as required in this command, ſaying, I will have no other gods before God in Chriſt reconciling the world to himſelf. Thus, by obeying the firſt command,

mand, we receive Chriſt, and reſt upon him *alone* for ſalvation, as he is offered, given, or promiſed in the goſpel, or covenant of grace.

Uſe *third* of this doctrine may be by way of *Conſolation* to believers, whoſe ſouls, in obedience to this commandment, have, upon the foundation of this covenant-grant, ſaid unto the Lord, *Thou art my Lord;* and who in the faith of this promiſe, *I am the Lord thy God*, have gone to a communion-table, and taken the bread and wine in that ordinance as the ſeal of this promiſe, and all the other promiſes that depend thereupon. That you may ſee what ſtrong conſolation is here, I pray you conſider, that this promiſe, *I am the Lord thy God*, it draws all the bleſſings of heaven and eternity with it. There is not one promiſe from the beginning of Geneſis to the end of the Revelation, which thou mayſt not confidently claim as thine own, if thou haſt obeyed the command of God, in laying hold of God as thy God, thy only God, by virtue of this glorious grant of ſovereign grace, *I am the Lord thy God.*

It is impoſſible that I can tell you the ten thouſandth part of that grace and glory that lies in the womb of this promiſe, *I am the Lord thy God;* an infinite God, who is an infinite good, is in it: "Who can by ſearching find out God? who can find out the Almighty unto perfection?" New ſcenes of his infinite glory will be opening to ſaints and angels through eternity in heaven. O then, how immenſe is the treaſure that is here ſecured to thee, Oh believer, in theſe two or three words, *I am the Lord thy God!* Well mayſt thou ſing, "The lines are fallen unto me in pleaſant places." He that gave himſelf unto the death for thy redemption in the perſon of the Son, and gives himſelf as JEHOVAH, Father, Son, and Holy Ghoſt, by covenant gift and grant; how will he not with this freely give thee all things? Canſt thou doubt of his liberality as to other things, when he does not with-hold his infinitely glorious ſelf? Canſt thou doubt of his fulfilling any other promiſe of the covenant, when thou haſt ſet to the ſeal of faith to this, with application of it to thy ſoul, *I am the Lord thy God.*

I might here, for the believer's conſolation, and the encouragement of his faith, ſhew how this covenant-promiſe draws all the reſt of the promiſes in its train, they being inſeparably connected therewith. To inſtance only in a few, inſtead of many. *I am the Lord thy God:* therefore "I will give thee an heart to know me." *I am the Lord thy God:* therefore "I will ſprinkle thee with clean water, and thou ſhalt be clean; from all thy filthineſs, and from all thine idols will I cleanſe thee." *I*

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am the Lord thy God: therefore "I will be merciful to thy unrighteouſneſs, and thy ſins and iniquities will I remember no more." *I am the Lord thy God:* therefore "I will put my Spirit within thee, and cauſe thee to walk in my ſtatutes, and thou ſhalt keep my judgements, and do them." And ſo of all the other promiſes of the covenant; they are all "yea and amen in him," who is *the Lord thy God.* He who is ſo kind and good, as to make over himſelf to thee as thy God, will infallibly make out and make good every promiſe; and thou mayſt truſt him, with aſſured confidence, that he will do it, becauſe he has ſaid, *I am the Lord thy God.* O let not the frequent repetition of theſe words make them unſavoury; for there is more than ten thouſand millions of heavens of glory in them to the ſoul that views them with the eye of faith in the light of the Spirit.

I might further add, for the believer's comfort, that this promiſe, *I am the Lord thy God,* draws along with it the ſweeteſt and moſt endearing offices and relations that can be imagined. To inſtance in a few.

1. He who is thy God, is thy ſun to enlighten, direct, warm, and fructify thy ſoul with his benign and gracious influences, Pſal. lxxxiv. 11. The day-ſpring from on high hath begun to viſit thee, the day-ſtar hath ariſen in thy heart; and though clouds may overcaſt thy ſky, yet the Sun of righteouſneſs will break through them, and return with the refreſhing viſits of everlaſting kindneſs; for "his goings forth are prepared," or ſecured, "as the morning. Unto you that fear my name, ſhall the Sun of righteouſneſs ariſe with healing in his wings; and ye ſhall go forth and grow up as calves of the ſtall," Mal. iv. 2.

2. The Lord thy God is a ſhield to protect and defend thee againſt all the attacks of thy temporal or ſpiritual enemies. When ſin, Satan, and the world, come in like a flood, the Spirit of the Lord ſhall liſt up a ſtandard againſt them. He is "the ſtrength of the poor, the ſtrength of the needy in their diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones is as a ſtorm againſt the wall." Thy God is "the ſhield of thy help, and the ſword of thy excellency; he rides in the heaven for thy help, and in his excellency on the ſkies."

3. Thy God is thy reward: "Fear not," ſays the Lord to Abraham, "I am thy ſhield and thy exceeding great reward," Gen. xv. 1. He is not only thy rewarder, but he himſelf is thy reward. And thy God being thy reward, it muſt be exceeding great, great beyond all expreſſion or imagination; it is exceeding great beyond what eye ever ſaw, or ear heard, or

hath

hath entered into the heart of man to conceive. Sure ſuch a reward cannot be of debt, but of grace only. It is the reward, not of our ſervice or obedience, but the reward of the obedience and death of our glorious Surety. He is the righteous new Heir, and we are "heirs of God, and joint heirs with Jeſus Chriſt."

4. Thy God, believer, is thy friend. There is a covenant of friendſhip implied in my text, *I am the Lord thy God.* It is ſaid of Abraham that he was "the friend of God;" and the friendſhip is mutual. Whatever kind offices ever one friend performed to another, theſe doth thy God perform unto thee. Thy God as a friend, ſympathiſes with thee in all thy afflictions, Iſ. lxiii. 9.; ſupplies thy needs, Phil. iv. 19.; imparts his ſecrets to thee, the ſecrets of his covenant, and myſteries of his kingdom, which he hides from the reſt of the world, Matth. xiii. 11.; promiſes to bear thee company through fire and water, life, and death, Iſ. xliii. 2. As a friend, he will pay you kindly viſits, and meet you more than half way when you come to viſit him: "Thou meeteſt him that rejoiceth, and worketh righteouſneſs, thoſe that remember thee in thy ways."

5. Thy God, believer, is thy Father: 2 Cor. vi. 16. 17. "I will be their God, and they ſhall be my people." And, ver. 18. it is added, "I will be a father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty. Behold, what manner of love is this, that we ſhould be called the ſons of God!" Let men and angels wonder at it, that we who are ſprung of hell, ſhould be dignified with a name among the general aſſembly and church of the firſt-born. Thy God is thy Father; and, as a tender-hearted father, his eye is upon thee for good, his ear is open unto thy cry, his heart follows thee where-ever thou goeſt, his hand is ready to help thee and hold thee up, his Spirit, in and by the word, to counſel and comfort thee, his houſe of many manſions prepared and ready to receive thee, whenever thou art diſlodged from the earthly houſe of this tabernacle.

6. Thy God is thy huſband: Iſ. liv. 5. "Thy Maker is thine huſband, the Lord of hoſts is his name; and thy Redeemer the holy One of Iſrael." Thy name before him is Hephzibah and Beulah; he rejoices over thee, as the bridegroom rejoiceth over his bride. There is a complication of intereſts betwixt him and thee; and thy concerns are ſo much his, that whatever action the law has againſt thee, he is bound by virtue of his relation to thee as a huſband, to cover and defend thee againſt all deadly.

7. Thy God, believer, is thy very life, yea, the ſtrengh of thy life; Pſal. xxvii. 1. "The Lord is the ſtrength of my life,

of

of whom ſhall I be afraid?" Thy God lives; and "becauſe he lives, thou ſhalt live alſo. The Lord liveth, and bleſſed be my rock: and let the God of my ſalvation be exalted." Thus you ſee by theſe little hints, what this promiſe, *I am the Lord thy God*, draws after it for the conſolation of the believer, who has by faith laid hold of it, and ſo obeyed the firſt command. O Sirs, faith's views of the grace wrapped up in this promiſe, would make us all to join iſſue with David, Pſal. xxxi. 19. "O how great is thy goodneſs, which thou haſt laid up for them that fear thee; which thou haſt wrought for them that truſt in thee, before the ſons of men!" So much for the uſe of comfort.

The *laſt* uſe I make of this ſubject is of *Exhortation*. 1. To all in general. 2. To believers.

Firſt, A word of exhortation to all in general, to obey and keep the firſt commandment, by taking hold of this covenant-grant, *I am the Lord thy God:* which is all one, as if I ſhould exhort you to believe in Chriſt, or receive and reſt upon him alone, &c. When a ſinner believes in Chriſt, what does he elſe but receive God in Chriſt, as his God, by virtue of the covenant of grace, placing his only reſt and happineſs through eternity in the enjoyment of him alone? And is not this the very thing required in the firſt commandment, or a having no other gods before him? The goſpel, holding forth the object of faith, and the command requiring the obedience of faith, has been one and the ſame in all ages of the world, however differently expreſſed and diſpenſed. We generally look upon the law of God, delivered to Iſrael at mount Sinai, as binding and obligatory upon us; and no doubt it is the rule of obedience to all mankind unto the end of the world, who ſhall read or hear of it. And I am ſo far from thinking, or teaching, that the obligation of the holy law is diſſolved by the grace of the goſpel, that I think it plain, from the connection Infinite Wiſdom has laid betwixt them here, it is ſimply impoſſible any man can ſhare of the grace of the goſpel, but in a way of obedience to the very firſt commandment of the law, as already explained. And therefore my exhortation to every one hearing me is, to yield obedience to this firſt commandment of the law; lay claim by faith unto a God in Chriſt as your God, by virtue of the covenant, where he ſays, *I am the Lord thy God;* and ſee that you *have no other gods before him*. Do not think that I exhort you to this, as though I ſuppoſed you had any ſtrength or power of your own to obey; no, we are naturally without ſtrength, wholly impotent to do any thing ſpiritually good: but when I exhort you to obey this commandment, I exhort you to obey it in a dependence

ence upon the grace of him who commands you to have him as your own God, and who engages himſelf by covenant to be our God, and ſo to be the author and finiſher of our faith.

Now, to quicken your compliance, to excite your obedience, conſider theſe few particulars, which I ſhall not much enlarge upon.

1. Conſider, that, by the breach of the firſt covenant, you and I have forfeited all claim and title to the Lord as our God. Indeed he never ceaſed to be our ſovereign Lord-Creator; in no ſtate can this relation to God be diſſolved; this relation ſtands even in the ſtate of the damned. But, I ſay, by the violation of the holy law, we have loſt our covenant-relation to God, as our God, our Father, our friend, our portion: and having loſt our God, we have loſt our life, peace, comfort, and happineſs for ever; and not only ſo, but are under his wrath and curſe, and ſo are liable to all miſeries in ſoul and body through time and eternity. Now, by hearkening unto this exhortation, all this unſpeakable loſs is repaired. Here you have God coming in a new and better covenant, even in a covenant of grace, ſaying, *I am the Lord thy God;* yea, requiring thee, by his ſovereign authority, to take him again as thy own God, and thy only God, upon the footing of this new grant of grace. O what ſinner is it, that conſiders his own eternal intereſt, but will comply with this command, in knowing and acknowledging the Lord as his God! Who would not take back the forfeiture upon ſuch an eaſy ground!

2. Conſider who it is that ſays, *I am the Lord thy God;* who it is that iſſues out this command, *Thou ſhalt have no other gods before me.* It is he "whoſe name alone is JEHOVAH, the moſt high over all the earth;" he who doth whatever pleaſes him in the armies of heaven, and among the inhabitants of the earth; he who humbles himſelf when he beholds things in heaven, cherubims and ſeraphims, angels and archangels. O what aſtoniſhing grace and condeſcenſion is it in this God, to come to a ſinful worm of the fallen family of Adam, ſaying, *I am the Lord thy God!* O ſhall we not fall in with the deſign of ſuch condeſcending grace, and ſay, We will have no other gods before him! "This God is our God for ever and ever!" If we do not, we reject the counſel of God againſt ourſelves, and deſpiſe the riches of his grace.

3. Conſider, that this is the very firſt duty of natural and revealed religion, to know and acknowledge God as the only true God, and our God. The light of nature teaches us to own him as our creating God, upon the ground of that revelation he makes of himſelf to us in the works of creation and pro-

vidence. Revealed religion teaches us to own him as our God in Chriſt, upon the ground of his own promiſe and grant, *I am the Lord thy God.* So that, till this command be obeyed, a man is an Atheiſt, an idolater, without God in the world, and is an utter ſtranger both to natural and revealed religion. Wo, wo, wo to the man or woman that is in ſuch a caſe; thou art condemned already, and the wrath of God abideth on thee, becauſe thou rejects JEHOVAH in the perſon of the Son as thy God and Redeemer; and upon the matter, ſayeſt, I will have other gods before him, I will not have him as the Lord my God.

4. Conſider, thou can perform no duty of the law acceptably until thou obey this command, and cloſe with this covenant-grant, as was cleared already. All thy acts of obedience to the other commandments, they are but ſplendid ſins, an abomination to God, till this covenant-grant be received, in obedience to the firſt precept of his law. The ſoul of all obedience is wanting, till a man begin here; hence all his works are but dead works.

5. Conſider, how willing he is to be thy God, even thine *own God,* O ſinner. If he were not willing, would he ever ſpeak in ſuch a dialect to thee as here, ſaying, *I am the Lord thy God?* Would he ever lay thee under ſuch a command of love, as to ſay, *Thou ſhalt have no other gods before me?* thou ſhalt know and acknowledge me as thy own God and portion, as thy only hope and happineſs in time and through eternity? O do not ſuſpect his candour and ingenuity; for "the ſtrength of Iſrael will not lie;" he hates it in others, and therefore it is impoſſible he can be guilty of it himſelf. We would reckon that man a blaſphemer, who, with his mouth, ſhould utter ſuch words as theſe, It is not as God ſays, he is not the Lord my God: and yet this blaſphemy every unbelieving ſinner is guilty of; he makes God a liar, and denies that God ſpeaks the truth in his heart, when he ſays to him, *I am the Lord thy God;* and, at the ſame time, rebels againſt his authority, requiring him to make faith's application of this covenant-grant to his own ſoul.

6. Conſider, there is an abſolute neceſſity that thou lay hold on this covenant-grant in obedience to this command. Why, there is no living, and no ſafe dying, without God. Without God, thou art without hope in the world: without God, thou, and all thou haſt in a world, are curſed; curſed in thy baſket and ſtore, in the houſe and field, in thy outgoings and incomings. Without God you cannot die, without dying the ſecond death, as well as the firſt: "They that are far from thee ſhall periſh. What wilt thou do," O ſinner, "in the day of viſitation,

sitation," who livest in disobedience to this command, and refusest the grace contained in this covenant-grant? "to whom wilt thou flee for help? and where wilt thou leave thy glory?" How will you look God in the face, when arraigned before his awful tribunal? What a knell will it give to thy heart, when thou hearest this, as the first and leading article of thy indictment, There is the man who would not know and acknowledge me as his God and Redeemer! me, who stretched out my arms of grace to embrace him, and whose bowels sent out a sound after him, saying, *I am the Lord thy God: Thou shalt have no other gods before me!* he preferred self and the world to me, and therefore now "I will laugh at his calamity, and mock when his fear is come" upon him. O "consider this, ye that forget God, least he tear you in pieces, and there be none to deliver" out of his hand.

7. Consider what advantage will redound to thy soul by obeying this command with an eye to the covenant-promise. Thou art made up for ever; all salvation, as you heard, is wrapped up in this one word, *I am the Lord thy God.* And in the faith of it thou mayest go through the valley of the shadow of death, without fearing any evil; for thy God is with thee, he will never leave thee, nor forsake thee.

But I shall not further insist in pressing this exhortation with arguments. One would think that no man that believes a future state of eternal happiness or misery, needs to be much urged to know and acknowledge God in Christ as his God, upon this new grant of sovereign grace; this being the very hinge upon which a comfortable eternity doth turn. All I shall do further, in prosecuting this exhortation, is, to answer a few objections which carnal reason and unbelief will very readily muster up against this doctrine and exhortation

Object. 1. May one say, I have lost all claim and title to the Lord as my God, by violating the holy law; and I think I hear God saying to me with a frown, "How shall I put thee among the children," who hast forfeited thy relation to me? and therefore I dare not own and acknowledge him as the Lord my God. *Answ.* It is indeed true, that you and I, and all mankind, have lost our title and relation to him as our God by the first Adam, and the breach of the first covenant: and since the fall of Adam, God never said to any sinner upon a law-ground, *I am the Lord thy God*; no, when a sinner looks at that airth, his hope and strength perishes for ever from the Lord. But, O Sirs, here is a new covenant, a new gift or grant that God makes of himself, which does not go upon the ground of our obedience to the law as its condition, but upon the ground of sovereign grace, reigning through the righteousness

righteouſneſs of God-man: here, I ſay, is a new claim of right preſented to the guilty ſinner, *I am the Lord thy God*; "I will be unto them a Father, and they ſhall be my ſons and daughters, ſaith the Lord Almighty." Theſe and the like abſolute and indefinite promiſes are univerſally diſpenſed to all and every one, as the ground of faith. And leſt any ſinner, through a ſenſe of guilt, ſhould ſcare to lay hold upon this new claim of right, here is the warrant ſubjoined and annexed to the claim, *Thou ſhalt have no other gods before me.*

Object. 2. I am afraid leaſt God be not ſaying this to me in particular, *I am the Lord thy God*; and therefore dare not lay hold of it. I fear leaſt he be not requiring me in particular, by this commandment, to know and acknowledge him as my God. *Anſw.* It is by theſe and the like groundleſs ſurmiſes and inſinuations, that an evil heart of unbelief turns us away from the living God, and from taking hold of his covenant. But pray, tell me, in good earneſt, do you think to diſpute away the binding obligation of the very firſt commandment of the law of God? for, as was ſaid, at the ſame time that you refuſe to take hold of this covenant-grant, you diſobey the firſt and leading precept of the law. Why, will you own the obligation of the other commandments of the law, and reject this? I ſuppoſe there are none of you but will readily acknowledge, that you in particular are bound to honour your parents, not to kill, ſteal, commit adultery, &c. You may with as good reaſon ſay or think, that theſe other precepts do not bind you in particular, as imagine that you are not particularly bound by the firſt to know and acknowledge a God in Chriſt as your God. Why ſo much prejudiced againſt the firſt and chief commandment of God beyond all others? What account can be rendered for it, that men ſhould thruſt away from them the firſt commandment of the very law of nature, when grafted into the goſpel-covenant, and made ſo ſubſervient to their eternal ſalvation? I know of no ſolid reaſon that can be given for it, but that of the apoſtle, "The god of this world hath blinded the minds of them which believe not."

Object. 3. I cannot refuſe that the command, *Thou ſhalt have no other gods before me*, is binding upon me in particular; but I can never think that it is to me in particular that God is ſaying, *I am the Lord thy God.* *Anſw.* Who authoriſed you, or any of Adam's race, to put aſunder what God has joined? I am ſure it is not by God's warrant that this is done; and therefore you may eaſily divine that it is from a worſe airth. It is the great plot of Satan to break that connection which God has laid betwixt the goſpel and the law; for he knows very well, that if the goſpel be ſeparate from the law, or the law from the goſpel,

goſpel, in the matter of practice, not one of the command-ments of the law can be obeyed to purpoſe. And this firſt command in particular, if it be disjoined from the goſpel-promiſe laid in the preface, *I am the Lord thy God*, it can no more be obeyed by a ſinner, than if he were commanded to pull the ſun or moon out of the firmament. Pray conſider, while you own the obligation of the precept, and mean while refuſe your intereſt or concern with the preface, you acknowledge your obligation to obedience, and yet at the ſame time caſt away the foundation upon which your obedience is to ſtand; thus you build without a foundation, and how can that building ſtand? It will fall, and great will be the fall of it. And therefore, in the name of God, I proclaim that this promiſe, *I am the Lord thy God*, is to you, and your ſeed, and to all that are afar off. Did not God ſpeak to every individual in the camp, when he uttered theſe words, *I am the Lord thy God;* as well as when he added, *Thou ſhalt have no other gods before me?* The ſame is he ſaying to you, and me, and every one of us; and therefore let us not caſt away our own mercy; to us, as well as unto them, "belong the adoption, and the covenants, and the giving of the law, and the promiſes."

Obj. 4. What if all that is intended in theſe words, *I am the Lord thy God*, be only either an aſſertion of divine ſovereignty, or of an external federal relation to Iſrael as the ſeed and poſterity of Abraham, and the only viſible church? And if ſo, where is there a foundation in them for me to believe in him as the Lord my God? *Anſw.* I am far from excluding any of theſe things the objection mentions as comprehended in theſe words, *I am the Lord thy God:* and I grant, that if no more were included in them, I do not ſee how they could be a foundation of ſpecial and ſaving faith to me, or any elſe. But that it is otherwiſe, will not readily be denied by any, if they conſider what it is God requires of us in the firſt command, as inſeparably connected with the preface. Pray conſider it a little. Is this all that God calls for by the firſt precept of his law, to know and acknowledge him as our ſovereign Lord-Creator, or that he is a God to the viſible church by external federal relation? No doubt, theſe are truths indiſpenſibly to be believed: but there is more required, namely, to believe that he is the Lord our God in Chriſt, and to worſhip and glorify him accordingly. The external federal relation that God bears to the viſible church, becomes ſpecial when this promiſe is applied by a ſaving faith; hence this is the common argument wherewith Iſrael is urged to believe and repent through all the Old Teſtament; particularly, Pſal. lxxxi. 9—11. And whenever ſaving faith was acted, whereby their turn unto him was influenced, they commonly faſten upon, and apply this fundamental

mental promiſe in my text, Jer. iii. 22. So that, I ſay, there is more in theſe words, *I am the Lord thy God*, than a bare aſſertion of divine ſovereignty, or of his covenant-relation to Iſrael as a viſible church; there is in them a glorious new-covenant grant or gift that God makes of himſelf to us in Chriſt as our God, to be applied by a ſaving faith: and when ſuch a faith is acted upon it, the native echo of the ſoul unto it is, "This God is my God;" I believe it, becauſe he himſelf hath ſaid it, and ſaid it not to others only but to me in particular; "I will ſay, It is my people; and they ſhall ſay, the Lord is my God." It is true indeed, no man can ſpeak this dialect of faith without the Holy Spirit; but to ſay that there is not ſufficient ground for a particular applicatory faith in the bare word or promiſe of God, abſtractly conſidered, is to apologize for the unbelief of the hearers of the goſpel, and to run into the error of the enthuſiaſts, who ſuſpend the duty of believing, not upon the word of God, but upon the work and light of the Spirit within.

Object. 5. If this promiſe be made to every one in the viſible church, how ſhall the veracity of the Promiſer be ſalved, or vindicated, ſeeing there are many who come ſhort of it, many to whom he never becomes their God in a ſpecial covenant-relation.

Unto this objection I might anſwer, by way of retortion, How is it that the unbeliever makes God a liar, if the promiſe be not made to him in particular? for if the promiſe, and the faithfulneſs of the Promiſer, be not to him, he cannot be blamed for not believing, or not ſetting to his ſeal to a promiſe never made to him. Can he be condemned for not intermeddling with a thing that does not belong to him? Again, I aſk, How was it that God, in a conſiſtency with his faithfulneſs, made unbelieving Iſrael to know his breach of promiſe, Numb. xiv. 34. after he had made a grant or gift of the land of Canaan to them, and promiſed to bring them into it, while yet they never were allowed to enter it, but dropt their carcaſes in the wilderneſs, God having ſworn that they ſhould not enter into his reſt? The faithfulneſs of God, in breaking his promiſe that he had made to that generation, is ſalved by landing the blame upon their own unbelief; they believed not his word, they truſted not in his ſalvation, they gave more credit to the falſe lying report of the wicked ſpies, than to the word and promiſe of him for whom it is impoſſible to lie; and becauſe they made God a liar, therefore his promiſe made to them turned to be of no effect unto them. In like manner, a promiſe is left us of entering into a ſpiritual and eternal reſt; but

but mean time moſt have reaſon to fear leſt God make them to know his breach of promiſe, by excluding them out of that promiſed reſt, becauſe of their unbelief. The faithfulneſs of God is not in the leaſt impeached hereby, becauſe the unbeliever calls his faithfulneſs in queſtion, and rejects his promiſe, as a thing not worthy of regard. Can a man be charged with unfaithfulneſs, in not beſtowing himſelf and his eſtate upon a woman to whom he has made a promiſe of marriage, if the woman to whom it was made refuſe his offer and promiſe? The faithfulneſs of the bankers of Scotland is engaged in particular to the bearer of their note; but if the bearer ſhall tear the note, or throw it away as a piece uſeleſs paper, their veracity is nowiſe impeached, though they never pay that man the ſum contained in the note; ſo here.

Object. 6. If I could find the marks and evidences of ſaving grace once wrought in my ſoul, then indeed I could acknowledge and believe the Lord is my God; but till then I dare not, neither do I think it my duty. *Anſw.* I do own that none can warrantably draw this concluſion that they are in a ſtate of grace, within the bond of the covenant, or ſavingly intereſted in the Lord as their God, till they have examined the matter at the bar of the word, and upon trial have found ſuch marks of grace as warrant them to draw ſuch a concluſion. But this is not the queſtion now under conſideration. The queſtion at preſent is, Whether it be lawful and warrantable for a poor ſinner, who is ſo far from finding any works of grace or gracious qualifications in himſelf, that he can ſee nothing but ſin and miſery, feels himſelf to be an heir of hell and wrath; whether, I ſay, it be his duty, upon the footing of this covenant grant and promiſe, *I am the Lord thy God*, to know, believe, and acknowledge the Lord as his God? And if this be the queſtion, which it muſt be, it is all one as if it were aſked, whether it be the immediate duty of ſuch a perſon to obey the firſt command of the moral law as it ſtands under a covenant of grace? or, Whether a perſon is to forbear obedience to the firſt command in the law of God, till he find gracious qualifications wrought in his ſoul. To affirm which, were upon the matter to ſay, that the firſt commandment of the law does not enjoin the firſt duty of religion, but that ſomething is to be done before we do the thing that God requires of us in the firſt place as the foundation of all other acts of obedience; and that is, to know and believe that God in Chriſt is our God, by virtue of a covenant of grace contained in theſe words, *I am the Lord thy God.* Such ſtrange abſurdities we inevitably run ourſelves into, when we keep

keep not in the cleanly path of faith chalked out to us in the word.

Object. 7. We fear that this way of teaching lead us in to a presumptuous confidence; and therefore we are afraid to meddle with it. *Answ.* God teaches no man to presume when he requires him to have no other gods before him. Your approven Catechism does not teach you to presume, when it tells you, that God in this commandment requires you to know and acknowledge him as God, and as your God; and that because he is the Lord, and *our* God, therefore we are bound to keep all his commandments. But besides, as I told you in the use of trial, the man who in a presumptuous way lays claim to the Lord as his God, he either lays claim to him out of Christ, or he does it not upon the footing of the faithfulness of God engaged in the covenant; or else, while he says with his mouth that the Lord is his God, he hath other gods before him: in which case, God says to the man. "What hast thou to do to make mention of my covenant? seeing thou" hast other gods before me in thy heart, and thus thou "hatest instruction, and castest my counsel behind thy back."

Object. 8. God is angry, he carries toward me as an enemy, he smites by the word and rod; how then shall I adventure to say he is the Lord my God? *Answ.* It is true God was angry; but his anger or vindictive wrath having spent itself upon our glorious Surety, we may now say, with the church, Is. xii. 1. "His anger is turned away, and he comforteth us. Behold God is my salvation: I will trust, and not be afraid." Having smelt a sweet savour in the sacrifice of the death of Christ, the deluge of wrath is recalled, and a proclamation issued out, "Fury is not in me:" *I am the Lord thy God: Thou shalt have no other gods before me.* O Sirs, this is not the language of anger and wrath, but the language of love, mercy, and of infinite bowels of pity and good will toward man upon earth. As for the appearance of anger in his dispensations, no man can know either love or hatred, by all that is before him: the only way to judge of the love of his heart, is to read it in and by his words of grace; for these, and not his external dispensations, are the exact portraiture of his deep and infinite heart. It is true indeed, we are told that "God is angry with the wicked every day:" but what is his grand and fundamental quarrel with them? It is this, that though he has said, *I am the Lord thy God and Redeemer;* though he has given such a glorious proof of this as to give his only begotten Son, and to give him up to the death for our redemption; though he has

engaged

engaged his faithfulneſs to us in a new covenant; yet they will not know and acknowledge the Lord as God, and as their God, but will have ſome other gods before him. To conclude, the deſign of all the threatenings of the word, and of all the angry-like diſpenſations of his providence, is, that we may flee from his wrath, and may not ruſh upon the thick boſſes of his buckler, but may turn to him as our God in Chriſt, and live, Ezek. xxxiii. 11.

Object. 9. What if it was only to the elect or believers in the camp of Iſrael that God ſpake, when he ſaid, *I am the Lord thy God?* If ſo, they cannot be a foundation of faith to all. *Anſw.* This objection ſtill breaks the connection God has made betwixt the promiſe and the precept, which muſt not be. I believe no man will adventure to ſay, that the command, *Thou ſhalt have no other gods before me*, was only to the elect or believers; but to the elect and reprobate, believers and unbelievers. The whole law was given to every man, no man exeemed: now, did God tie them all to obedience by his command, and yet at the ſame time take away the foundation of obedience, which lies in the promiſe? No, the one muſt run parallel with the other; the promiſe in its exhibition muſt be as extenſive as the obligation of the command; the object of faith muſt be preſented to all whoſe duty it is to believe; the promiſe is among things revealed as well as the precept, and therefore do equally belong unto us. "What God has joined let no man ſeparate." It is true, theſe words, *I am the Lord thy God*, conſidered as in his mind, purpoſe, and decree, belonged only to the elect; but conſidered as uttered or ſpoken indefinitely, they ceaſe to be a decree with reſpect unto us; we are to look upon them as a promiſe tendered to us as the ground of our faith; and ſo they have a reſpect to every one commanded to have him as his own God.

I ſhall ſhut up this diſcourſe with two or three words of exhortation or advice to you who have in reality obeyed this firſt commandment of the royal law, by laying hold upon God in Chriſt as your God, by virtue of his faithfulneſs engaged in this glorious grant, *I am the Lord thy God.* O what ſhall we, or what can we, render unto him, who, after we had loſt him as our God by ſin, renders himſelf back to us in a new covenant, ſealing it with his own blood, and atteſting it by the three that bear record in heaven! There are theſe few things the Lord thy God requires of thee in a way of gratitude.

1. Love him as thy God, and love all that bear his image; for this is the ſum of the ten commandments, "Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, with all

thy ſtrength, and with all thy mind; and thy neighbour as thyſelf." This love is the fulfilling of the law.

2. Truſt him as thy God; "Truſt ye in the Lord for ever: for in the Lord JEHOVAH is everlaſting ſtrength. Truſt in him at all times, ye people." Truſt him for every promiſed bleſſing; and aſk them of him in prayer, for they are agreeable to his will. "And this is the confidence that we have toward him, that, if we aſk any thing according to his will, he heareth us. Caſt all thy cares upon thy God, *and* in every thing by prayer let your requeſts be made known unto him."

3. Worſhip him as thy God: "He is thy Lord, and worſhip thou him." And O worſhip him in the beauties of holineſs, for "holineſs becomes his ſanctuary for ever."

4. "Walk before thy God, and be thou perfect. All people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. Walk worthy of him who hath called you out of darkneſs into his marvellous light. Let your light ſo ſhine before men, as others ſeeing your good works, may glorify your Father which is in heaven."

5. Praiſe, extol, and magnify him as your God: Exod. xv. 2. "He is my God, and I will prepare him an habitation; my father's God, and I will exalt him." Let the high praiſes of thy God be continually in thy mouth, that ever ſaid to thy ſoul, *I am the Lord thy God.* Join iſſue with David, Pſal. xviii. 46. ſaying, "the Lord liveth, and bleſſed be my Rock: and let the God of my ſalvation be exalted."

6. *Laſtly*, Diſband all other gods: *Thou ſhalt have no other gods before me:* let nothing uſurp his room. "Little children keep yourſelf from idols. Hear, O my people, and I will teſtify unto thee: O Iſrael, if thou wilt hearken unto me; there ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any ſtrange god." *I am the Lord thy God*, Pſal. lxxxi. 8—10.

THE STANDARD OF HEAVEN LIFTED UP AGAINST THE POWERS OF HELL, AND THEIR AUXILIARIES.

BEING

THE SUBSTANCE OF SOME SERMONS

PREACHED UPON DIFFERENT OCCASIONS, AT THE CELEBRATION OF THE LORD'S SUPPER IN KINCLAVEN, BURNTISLAND, AND ORWELL, *anno* 1730.

ISA. lix. 19.—*When the enemy ſhall come in like a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him.*

FROM the 16th verſe of this chapter and downward, we have an illuſtrious prophecy concerning our glorious Redeemer, and the ſalvation he was to work for loſt ſinners by his obedience unto the death. He is introduced as a renowned champion, taking the field in our quarrel, when there was none to interpoſe for our deliverance from the thraldrom of hell and ſin. He puts on his armour, ver. 17. And what is it? Righteouſneſs is his breaſtplate, ſalvation his helmet, vengeance againſt Satan and his confederates his clothing, and zeal for his Father's glory and our good his cloak or mantle. Being thus armed, he diſtributes death and ruin among all thoſe who ſtand in the way of his undertaking, ver. 18. "According to their deeds, accordingly he will repay, fury to his adverſaries, recompence to his enemies," &c.

Thus, having carried the day, ſpoiled principalities and powers, the fame thereof ſpreads among the Gentile nations, upon the wings of the everlaſting goſpel. And what is the fruit of this? Ver. 19. "So ſhall they fear the name of the Lord from the weſt, and his glory from the riſing of the ſun." The meaning is, that the Gentile nations ſhould come from eaſt and weſt to the kingdom of the New Teſtament church, which is the nurſery for the kingdom of glory; when

when the Jews, who had been for a long time the only children of the kingdom, ſhould be caſt out into utter darkneſs, becauſe of their unbelief, in rejecting and crucifying the Lord of glory.

But now, when the powers of hell are thus overthrown by a glorious Redeemer, and his New Teſtament church reared up among the Gentiles; will the routed enemy ever rally his forces, or moleſt the church of God any more?—Yea, ſays the prophet, after all this, *the enemy will come in like a flood*; but though he do, he ſhall not ſucceed in his attempts, for *the Spirit of the Lord ſhall lift up a ſtandard againſt him.*

So then, in the words we have theſe two things in general. 1. An attack made by the gates of hell upon the church of God: *The enemy ſhall come in like a flood.* 2. We have a repulſe given him: *The Spirit of the Lord ſhall lift up a ſtandard againſt him.*

1. I ſay, we have an attack made by hell and its auxiliaries upon the kingdom and intereſt of Chriſt: *The enemy ſhall come in like a flood.* Where again we may notice, (1.) By whom the attack is made; it is by *the enemy.* The church of God, or his ſaints in this world, have many enemies, as you may hear afterward. They are expreſſed in the ſingular number, becauſe of their unity in their deſigns againſt Chriſt and his kingdom, and becauſe they attack under one principal leader and commander, namely, the god of this world, whoſe kingdom Chriſt came to overthrow. (2.) We may notice the manner of the enemy's attack; he comes in *like a flood*, with great violence and noiſe, as though he would ſweep away all clean before him, Rev. xii. 15. we read that "the ſerpent caſt out of his mouth water as a flood after the woman; that he might cauſe her to be carried away of the flood." It is no unuſual thing in ſcripture, to repreſent the irruptions of hell and its armies upon the church of God, under the notion of a rapid flood or river, which threatens the ruin of every thing that ſtands in its way, Pſal. xciii. 3. "The floods have lifted up, O Lord, the floods have lifted up their voice." (3.) We have the progreſs of the enemy, or how far the attack may be carried; he ſhall *come in*: he ſhall not ſtay without the walls or borders, like an enemy laying ſiege, and going no further; but he ſhall *come in*, and "overflow even to the neck." Satan has a party within the church to take him by the hand; yea, he has a party within the very heart of the elect to ſide with him. (4.) We have the certainty of all this; it is not a may-be, or a peradventure, but there is a certainty of it; *The enemy* SHALL

come

come in like a flood; the Lord has ſaid it, and therefore it needs be no ſurpriſe when it comes.

2. In the words we may notice the repulſe given to the enemy, after all his progreſs: *The Spirit of the Lord ſhall lift up a ſtandard againſt him.* Where again we may notice, (1.) By whom the repulſe is given, by the *Spirit of the Lord.* It is not by the might or the power of the church, it is not by any created ſtrength, but "by my ſpirit, ſaith the Lord of hoſts." (2.) How the repulſe is given, or managed; it is by *lifting up a ſtandard againſt him.* By the *ſtandard* I underſtand Chriſt, who is not only "a ſtandard-bearer among ten thouſand," Cant. v. 10. but the ſtandard or enſign itſelf, Iſ. xi. 10. "And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious." By the *lifting up* of the ſtandard, I underſtand the diſplays of the glory of Chriſt in a goſpel-diſpenſation, accompanied with the efficacy of the Spirit of the Lord: this is called a lifting up of Chriſt, John iii. 14. 15. "As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up." It is by the lifting up of this ſtandard, or the manifeſtation of Chriſt in the goſpel, that Satan's kingdom is ruined in the world, and his ſtrong-holds pulled down. (3.) We have the repulſe itſelf given to the enemy by the Spirit of the Lord; he is *put to flight*, as it reads in the margin: or, as Calvin reads it, the Spirit of the Lord ſhall drive him back like the waters of Jordan, which were driven back toward their fountain, when they ſtood in the way of Iſrael's entry upon the poſſeſſion of the promiſed land, Pſal. cxiv. 5. "What ailed thee, O thou ſea, that thou fleddeſt? thou Jordan, that thou waſt driven back?" (4.) We have the certainty of this promiſe of repelling or driving back the enemy; it is not a may-be, but a *ſhall*-be. As there is a certainty anent the inbreaking of the enemy; ſo there is as great a certainty of his being beat back by the Spirit of the Lord: "Hath he ſaid it, and will he not do it?"

From the words thus opened, I notice theſe two doctrines.

Doct. 1. "That the church of God, or true believers, while here in a militant ſtate, may lay their account with it to have the enemy breaking in upon them like a flood."

Doct. 2. "That the career of the enemy is ſtopped, and his attempts baffled, by the Spirit of the Lord his lifting up a ſtandard againſt him. When the enemy ſhall come in like a flood," &c.

As to the *firſt* of theſe, "That believers, while in a militant

tant ſtate, may lay their account to have the enemy breaking in upon them like a flood:"

In diſcourſing this, I ſhall, through divine aſſiſtance, endeavour to ſhow,

I. Who is the enemy that comes in like a flood.

II. Why this enemy is likened to a flood.

III. Speak a little of the progreſs of this enemy, and how far he may come in.

IV. Touch a little at the certainty of this, that he ſhall come in like a flood.

V. Conclude in a few inferences.

I. The *firſt* thing is to *give ſome account of the enemy, that is ſaid to come in like a flood upon the church and people of God.* This is no improper ſubject, after you have been at a communion-table. If the great Maſter of the feaſt has brought you into his banqueting-houſe, and made you to ſit down under his banner of love; if he has ſtayed you with flagons, and comforted you with apples; you are to remember, that this is not heaven, it is only a wilderneſs-meal to hearten you for your journey; and, in your journey, you are to go through the dens of lions, and mountains of leopards. The people of God never meet with more violent attacks for ordinary, than after they have been admitted to the neareſt and ſweeteſt communion: Satan ſought to winnow Peter, after he had been at the firſt ſupper; a meſſenger of Satan is ſent to buffet Paul, after he had been wrapt up to the third heavens. But, ſay you, who is the enemy that is like to come in upon us? I anſwer, The devil, that old ſerpent, called ſometimes "the god of this world," is the leading enemy of the woman and her ſeed. This was the grand enemy Chriſt had to debate with, when he came upon the great undertaking of our redemption; his errand was, to beat up the devil's quarters, to drive him out of his uſurped poſſeſſion in the hearts and ſouls of men, to bruiſe his head, to deſtroy his works, to ſpoil principalities and powers of their prey. And as this was the principal enemy that Chriſt had to grapple with; ſo this is the leading enemy that attacks the ſeed of Chriſt in their travels through the wilderneſs to the promiſed land of glory: hence is that caution of the apoſtle Peter, "Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour." And, ſays Paul, "We wreſtle not againſt fleſh and blood; but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſſes in high places." Now, the devil has two grand

grand auxiliaries, in managing his helliſh deſigns againſt Chriſt and his ſeed, which are entirely at his devotion, and under his command; the one is within the believer, and the other without him.

1. I ſay, Satan has a ſtrong party within, to wit, indwelling ſin and corruption, "a law in the members warring againſt the law of the mind;" ſometimes called "the fleſh, which luſteth againſt the Spirit." This is ſuch a crafty enemy, and its workings, in order to ſerve the deſigns of Satan, for the ruin of the ſoul, are ſo ſubtile, that it is ſaid to be "deceit fulabove all things, and deſperately wicked." David, the man according to God's own heart, through the impreſſion of its ſubtilty, cries, "Who can underſtand his errors?"

2. The world without us is another main auxiliary of hell; the profits, pleaſures, and preferments of the world, called by the apoſtle, "the luſt of the fleſh, the luſt of the eyes, and the pride of life." The apoſtle James, chap. iv. 4. has a word to this purpoſe, "Know ye not (ſaith he), that the friendſhip of the world is enmity with God? whoſoever therefore will be a friend of the world, is the enemy of God." From whence it is plain, that that man that will ſtand upon the Lord's ſide, muſt reſolve to have the world upon his top. Sometimes the believer has the powers of this world to contend with; eſpecially when their commands interfere with the commands of God; as in the caſe of Daniel, the apoſtles, and the three children; and in that caſe he may lay his account with rage and violence. In a word, the devil being the god of this world, he hath both the things and the perſons of this world under his power, he pretends to be ſole maſter of it; as we ſee in his attack he made upon the Son of God in the wilderneſs, "All theſe things will I give thee, if thou wilt fall down and worſhip me." Sometimes he makes uſe of the world as a bait to allure us to ſin; ſometimes he makes uſe of it as a bugbear to fright us from duty. Thus you ſee who is the enemy that comes in like a flood, to wit, Satan and his auxiliaries, both without us and within us.

II. The *ſecond* thing in the method is, to *inquire why this enemy is likened to a flood?* I anſwer, in the following particulars.

1. Becauſe of their noiſe. What noiſe has the devil, the world, and the luſts and corruptions of men, made ſince the fall of man, by error, perſecution, defections, and violences of all kinds! and what a noiſe do theſe enemies make in the ſoul of the believer, when God, for holy and wiſe ends, lets them looſe! The poor ſoul is many times put in

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ſuch confuſion, through the noiſe of theſe mighty waters, that it cannot hear the voice of God either in his word or providences.

2. They are likened to a flood, becauſe of their multitude. A flood conſiſts of an innumerable multitude of drops of water. So theſe enemies the believer has to grapple with in his way to glory, they are a great multitude, an innumerable hoſt. We may eaſily gather that the infernal ſpirits, that go about to devour us, are innumerable, when we conſider, that a whole legion of them had their reſidence in one poor man. And how many are the luſts of the heart and the ſnares of the world, which we lie every day expoſed to? David complains, Pſal. cxviii. that his enemies "compaſſed *him* about like bees;" which many times put the poor believer to cry with Jehoſhaphat, "We know not what to do againſt this great multitude that comes up againſt us."

3. They are likened to floods, becauſe of their unity in bending all one way in their oppoſition againſt Chriſt and his cauſe. Whatever jarrings there may be among them in other things, yet as the waters of a flood, though they may take different channels, yet they keep the ſame courſe, and unite their force againſt the kingdom of Chriſt, and the ſalvation of ſouls.

4. Floods are mighty, violent, and rapid in their motion; the waters of a flood they have a mighty ſtrength with them. So the enemies of the Lord's people are violent and ſtrong in their oppoſition to the intereſt of Chriſt in the world, and his grace in the ſoul: Pſal. ii. the Heathen there is ſaid to "rage againſt the Lord, and his anointed, ſaying, Come, let us break their bands aſunder, and caſt away their cords from us."

5. Floods of water, they are of a ſweeping nature, and are ready to hurl down every thing that is not well fixed: if a tree have not its root well faſtened in the ground, the flood will bear it down. Juſt ſo, if a perſon be not rooted in Chriſt, the floods of temptation, afflictions, and corruptions, will very ſoon carry him down the ſtream. Hence it is, that looſe profeſſors in a day of trial are carried away; their houſe falls, and great is the fall of it.

6. A flood is in a continual motion; ſo the actings of ſin, and Satan, and the world, againſt Chriſt and his cauſe, are inceſſant: "The wicked are like the troubled ſea, ſtill caſting out mire and filth."

Here I will name ſeveral ſweeping floods that the enemy caſts forth, to annoy and hurt the church and people of God in the wilderneſs.

1*ſt*, He

1*ſt*, He ſometimes caſts out a flood of error; he ſtudies to corrupt the ſimplicity of the goſpel, and to turn men away from the pure and precious truths of God. Hell has in all ages of the world been ſtudying to muddy the pure waters of the ſanctuary, and never more than at this day, by Arian, Socinian, Arminian, Pelagian, and other hereſies.

2*dly*, Sometimes the enemy comes in with a flood of open perſecution. The boar out of the wood, and the wild beaſts of the foreſt, are ſometimes ſuffered to devour the Lord's people, ſo that their blood has been poured out like water, and the bodies of God's dear ſaints caſt out like dung upon the ſtreets. Such a flood, of heading, hanging, quartering, baniſhing, and impriſoning of the Lord's people has been in this land, and we know not how ſoon the like flood may break out again.

3*dly*, Sometimes he comes in with a flood of manifold corruptions upon the viſible church. Sometimes he ſtudies to corrupt the worſhip of God by ſuperſtition, mingling in ceremonies of man's inventions with the pure ordinances of divine inſtitution. Sometimes he breaks in upon the government and diſcipline of the church, attempting to introduce ſchemes of government not warranted by the word of God. Sometimes he ſtirs up men of corrupt minds, to pervert the uſe of the keys of diſcipline, to the ſpoiling and robbing of the church of God of her privileges and immunities he has granted her. Sometimes he comes in with a flood of profanity corrupting the lives of profeſſors, to the ſcandal of religion; ſometimes with a flood of neutrality and indifferency about the things of God, under the colour of moderation. Theſe, and many other floods, does Satan caſt forth, whereby he ſweeps multitudes away to hell. And, O Sirs, take heed to yourſelves, for many of theſe floods are running with a mighty current among us at this day.

III. The *third* thing is, to *ſpeak a little of the progreſs of the enemy, he is ſaid to* come in.

Queſt. How far may he come in?

Anſw. 1. The enemy may come in within the borders of Zion: Mic. v. 5. 6. "This man ſhall be the peace when the Aſſyrian ſhall come into our land, and when he treadeth within our borders." Satan and his confederates have their ſynagogues even within the confines of the viſible church.

2. The enemy comes in, not only within the borders, but even into the palaces of Zion, her public aſſemblies for divine worſhip; theſe are called the *palaces* and *dwelling-places of Zion*, Iſ. iv. 5. "When the ſons of God came to preſent themſelves

before the Lord, Satan came alſo among them," Job i. 6. Sometimes he enters theſe aſſemblies and dwelling-places of the church in a more open and viſible way, corrupting the worſhip of God with idolatry and ſuperſtition; ſometimes in a more ſecret and inviſible way, ſtirring up enmity, unbelief, carnality, vanity of heart, to mar ſoul-benefit and advantage by the ordinances of divine appointment.

3. The enemy may come in, not only to the palaces, but to the pulpits of the church, by an erroneous and corrupt miniſtry; what has been, may be again: Jude 4. "There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt." The caſe may happen, that men ſhall appear in your pulpits, pretending to take the care and feeding of your ſouls, who will give you a ſtone for bread, and a ſcorpion inſtead of a fiſh. A corrupt miniſtry is the ſaddeſt plague that ever came into the church of God.

4. The enemy may come into the judicatories of the church, which are the thrones of judgement, the thrones of the houſe of David, where the people of God expect to be protected in their Chriſtian liberties, and to have juſtice done them, againſt thoſe who would ſpoil and oppreſs them; and yet, ſo far may the enemy come in, as to influence theſe judicatories to join hands with the ſpoilers and oppreſſors of the people of God, inſtead of defending them. The Jewiſh ſanhedrim was an eccleſiaſtic court of God's appointment; and yet, ſo far was it corrupted, that it condemned the Lord of glory, and excommunicated them that owned and profeſſed the name of Jeſus; and all under a ſpecious colour, for the ſafety and welfare of the church. Chriſt muſt die, and be crucified, leſt the Romans come and take away their kingdom.

5. The enemy may come in, not only to the gates of Zion, but alſo to the dwellings of Jacob. Sirs, Satan, the world, and corruptions, may, and I make no doubt, will follow you home to your ſeveral families; and it will be a wonder, if, after you have been at a communion-table, Satan and his emiſſaries do not raiſe ſome family ſtorm and trouble, to take off any impreſſion of God, or of the things of God, that has been upon you on this occaſion. The devil lodgeth in the houſe of the wicked; and he may come in and work much miſchief in the houſe of a godly David; witneſs the murder of Uriah, adultery with Bathſheba, Amnon's inceſt, Abſolom's rebellion, Adonijah's conſpiracy.

6. He may come into your cloſets, and go along with you to your knees, when you would incline to be alone with God,

in order to divert your thoughts, diſturb your minds, or alienate your affections from prayer, meditation, or other private duties that you ſet about. When Joſhua appeared before the Lord, Satan ſtands at his right hand.

7. The enemy may come into your very heart. Satan has very eaſy acceſs to the hearts of men, by the port of the imagination and outward ſenſes: through theſe gates or windows of the ſoul, he can very eaſily throw in his fiery darts, whereby, if a ſtrict watch be not kept, he will infallibly ſet the whole combuſtible matter of indwelling ſin and corruption as it were on fire: he has a way of drawing forth, by his temptations, the latent Atheiſm, enmity, pride, carnality, and unbelief of the heart; he has no more ado, but to hiſs upon his confederates in our boſom, and immediately they come forth out of their faſtneſſes, to aſſiſt him in carrying on his aſſaults. And God knows, how far even a believer may be driven, if the enemy come in thus upon him like a flood. Melancholy inſtances thereof are left upon record in ſcripture, in the caſe of Abraham, Moſes, David, Solomon, Peter, and many others, which are ſet up, not for our imitation or encouragement in ſin, but as beacons, that we may be upon our guard againſt the inroads of the enemy that wait for our halting.

IV. The *fourth* thing was, to *touch a little at the certainty of all this*; for it is not ſaid, *may be* the enemy will come, but *the enemy* SHALL *come in like a flood.* The certainty of all this will appear from theſe two or three things.

1. Plain ſcripture-teſtimony, the infallible oracles of Heaven certifying us, that the enemy will be upon us, Rev. ii. 10. "The devil ſhall caſt ſome of you into priſon;—ye ſhall have tribulation ten days." As long as the ſeed of the woman is within Satan's reach, he will be creating them ſome moleſtation or other.

2. The ſtate of the believer, while he is in this world, makes it evident. While the believer is hereaway, he is in a militant ſtate, ſtanding upon the field of battle, ſurrounded with the armies of hell; and is it to be ſuppoſed, that the believer can live in quiet, free of the aſſaults of the enemy?

3. The experiences of the ſaints of God in all ages confirms this. Chriſt, the glorious Captain of our ſalvation, he was not exeemed; the prince of this world came upon him with his craft and cunning; he entered the liſts with the powers of hell and earth, and with the corruptions of men; and ſhall any of his followers expect to be exeemed? The ranſomed company about the throne, are ſuch as have come out of much

tribulation, tribulation from the devil, the world and their own heart. But I do not ſtay further upon this.

V. The *fifth* thing was the *uſe* of this doctrine and branch of the text, which ſhall be compriſed in the few following inferences.

1. See hence, that this world is not the believer's home or reſting-place. If it were, of all men he would be the moſt miſerable: Why? While on this ſide of time, the enemy will be coming in like a flood upon him. But up thy heart, believer, though thou cannot find reſt here, yet there remains a reſt for the people of God. When thou comeſt to thy own country, thou ſhalt be beyond the invenomed arrows and fiery darts of Satan; the accuſer of the brethren is caſt out of that happy land: there thou ſhalt be beyond the ſnares and troubles of a wicked world; "there the wicked ceaſe to trouble, and there the weary are at reſt. There is no more ſea," Rev. xxi. 1. There thou ſhalt not be moleſted with the workings of indwelling ſin, but "preſented faultleſs before the preſence of his glory with exceeding joy."

2. See hence whence it is the believer frequently expreſſeth ſuch longing deſire to be away, crying, When will the day break, and the ſhadows flee away, and the happy morning of immediate viſion dawn? Why, it is little wonder, conſidering that, while here, the enemy is breaking in upon him like a flood; whereas, if once death, the laſt enemy, has diſlodged thy ſoul from the clay-tabernacle of the body, thy warfare is at an everlaſting end; thou ſhalt have a victorious palm put in thy hand, a victorious diadem upon thy head, and a victorious ſong put in thy mouth. Hence Paul, when he ſaw the battle near to an end, cries, "I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing."

3. See hence the need that we have of Chriſt in his kingly office, to ſubdue, reſtrain, and conquer all his and our enemies. Sirs, none of Chriſt's offices can be wanting. We need him as a prophet, to open the myſteries of the kingdom, and to open our underſtanding to know them; we need him as a prieſt, to juſtify us, and to make reconciliation for iniquity, by his atoning blood and prevalent interceſſion; and we need him alſo as a king, to break up the way before us, to go upon our head, to fight our battles againſt the armies of the aliens that we have to engage with in our way to glory; he has his name written upon his thigh and veſture, "King of kings, and Lord of lords;"

and

and the armies which are in heaven do follow him, even the armies of ſaints in the church-militant, they follow him; and it is under his conduct we are made conquerors, yea, more than conquerors.

4. See hence encouragement to poor toſſed and tempted believers, who are combating with the enemy coming in like a flood upon them, wreſtling with fleſh and blood, principalities and powers, and perhaps are ready to faint and give over, ſaying with David, "One day or other I ſhall fall by the hand of the enemy;" ſome day or other the ſtrong floods of temptation and corruption will carry me clean away, and I ſhall be a ſcandal to religion, and make the name of God to be blaſphemed. Up thy heart, believer, I have good news to tell thee; though the enemy come in like a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him. Many a fiery dart dipt in hell does now fly about thee; but be of good cheer, the victory is ſure, for the Captain of thy ſalvation has ſaid, that "he will tread Satan under your feet ſhortly." Many a weary day haſt thou with the workings of indwelling ſin, crying, "Wretched man that I am, who will deliver me!" but be of good cheer, thy victorious General has "finiſhed tranſgreſſion and made an end of ſin;" he has ſaid, that "ſin ſhall not have dominion, *and that* grace ſhall reign." Many a heavy croſs and trial does the world roll upon thy back, perhaps trials in thy perſon, in thy family, in thy relations, in thy name, in thy worldly eſtate; but be of good courage, "O thou afflicted, toſſed with tempeſts, and not comforted, behold the Lord is laying thy ſtones with fair colours, and thy foundations with ſapphires." Perhaps thou would give all the world to be rid of ſome predominant luſt, ſome ſin that eaſily beſets thee; well, be comforted, the Spirit of the Lord has ſaid, that he "will ſubdue your iniquities, *that* your old man is crucified with him." Perhaps thou art wracked with an evil heart of unbelief, and crying, "Lord help mine unbelief;" well, here is comfort, the Author and Finiſher of faith, he will "fulfil in you all the good pleaſure of his goodneſs, and the work of faith with power."

O ſay you, theſe are good news indeed, that victory is ſecured; but how is it ſecured? *Anſw.* It is inſured by God's ordination and appointment: Luke xxii. 28. 29. "Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom." It is inſured by covenant and promiſe, that thou ſhalt go from ſtrength to ſtrength, till thou appear before the Lord in Zion; "They that wait upon the Lord ſhall renew their ſtrength: they ſhall mount up with wings as eagles." It is inſured by the blood of a Redeemer; he

he has bought thy freedom from ſin and Satan, and he will not leave the purchaſe of his blood in the hand of the enemy: Chriſt's victory ſecures thine; he overcame as a public perſon, in the name of his whole myſtical body, and thou may warrantably take up the ſpoils of his victory, ſaying, "Thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt." The interceſſion of Chriſt in heaven ſecures the victory; if he hath any moyen, he will employ it in the behalf of his friends grappling with his enemies: Satan ſeeks to winnow you; but he prays for thee, that thy faith fail not. The hand of Moſes fell and ſagged when Iſrael was engaged with Amalek; but the hand of the man of God's right hand, it never falls down, and therefore the true Iſrael of God ſhall prevail. Thy relation to Chriſt obligeth him to take care that thou be not taken away with the flood. He is thy Bridegroom, and will the Bridegroom ſuffer his bride to be trampled upon, if he can help it? He is thy Head, and will not the Head ſee to the ſafety of the members? He is the Captain of thy ſalvation, and he will ſee to the welfare of his ſoldiers.

Object. I am indeed perſuaded, that all who belong to Chriſt, ſhall be ſecured againſt the enemy, though he come in like a flood; but, alas! that is ſtill my fear, and the great queſtion with me is, whether I belong to him? Well, to put this matter out of queſtion, I only aſk two or three queſtions. (1.) Haſt thou not proclaimed and commenced war againſt all known ſin; and are you not reſolved, through grace, to reſiſt even to blood, ſtriving againſt ſin? If ſo, though the enemy may come in like a flood, the ſpirit of the Lord will drive him back, and thou ſhalt be victorious at laſt. (2.) When the enemy comes in, and prevails at any time like a flood, doſt not thou wreſtle and ſtrive againſt the ſtream, ſaying, "Wretched man that I am, who ſhall deliver me;" I am led captive by the law of ſin and death? This ſays thou art on the Lord's ſide. A dead fiſh goes down the ſtream, but a living fiſh bears up againſt it, though it be borne down by violence. (3.) When the enemy comes in like a flood, Is not Chriſt thy great to-look? and does not a look of him lighten thy heart, and inſpire thee with freſh courage againſt the enemy? Pſal. xxxiv. 5. "They looked unto him, and were lightened." (4.) Art thou not now and then longing to be with the triumphant company above, where there is no more ſea, no tempting devil, or deceitful heart? And art thou not lightened, to think that ere long the battle will be at an end? This ſays that it ſhall be according to thy wiſh, for he will ſatisfy the longing ſoul: and Chriſt in heaven is longing as much for thy company, as thou

art

art for his: "Father, I will that they alſo whom thou haſt given me, be with me where I am."

The *laſt* uſe is, in a word of *Exhortation*. Is it ſo that the believer, while in this world, muſt lay his account to have the enemy coming in like a flood upon him? Then, believer, put on thy harneſs, and be like the valiant of king Solomon, who have their ſword girded upon their thigh, for fear of the night. Fight the good fight of faith, make a ſtout and valiant ſtand againſt the enemy.

Motive 1. Thy enemies are God's enemies, as well as thine. The devil is his enemy, for he ſinned from the beginning; the world is his enemy, for the friendſhip of it is enmity to God; ſin is his enemy, it is the abominable thing that his ſoul hates. Now all God's enemies "ſhall periſh, they ſhall conſume into ſmoke." Shall they conſume away, and may not this hearten thee in thy paſſage? eſpecially conſidering,

2. That the Lord of hoſts is with thee, God is upon thy ſide; his name *Emmanuel* ſignifies *God with us*, God to eſpouſe our quarrel, God to bruiſe the ſerpent's head, God with us to finiſh tranſgreſſion, and make an end of ſin, God with us to overcome the world. "Fear thou not, for I am with thee: be not diſmayed, for I am thy God," Iſ. xli. 10. And therefore triumph with the church, and ſay, Pſal. xlvi. at the beginning, "God is our refuge and our ſtrength: The Lord of hoſts is with us, the God of Jacob is our refuge, therefore will we not be afraid."

3. The enemy is already defeat and baffled by thy glorious Head and General; thou haſt only a ſhattered enemy to grapple with: Pſal. lxxiv. 14. the children of Iſrael, there ſpeaking of the overthrow of Pharoah and his hoſt in the Red ſea, ſing this ſong, "Thou brakeſt the heads of leviathan in pieces, and gaveſt him to be meat to the people inhabiting the wilderneſs;" the meaning is, that the overthrow of Pharaoh and his hoſt in the ſea, was a ſweet encouraging meal to Iſrael, in their travels through the wilderneſs to the heavenly Canaan, and was a pledge of their victory over all their other enemies. So here Chriſt's victory over ſin, death, and hell, is a ſweet meal to the believer in the wilderneſs of this world, and is a ſure pledge that, ere long, he ſhall tread them under his feet.

4. Know, for thy encouragement, there are many triumphing in glory, againſt whom the floods did run with as great violence, as they do now againſt thee. The cloud of witneſſes, Heb. xi. and the innumerable company, Rev. vii. their battle was as hot as thine; but now they are triumphing in glory, in white robes. Take courage, "follow

low them, who through faith and patience inherit the promiſes."

5. The battle will ſoon be over, the time is ſhort, the end of all things is at hand, and within a little thy glorious General will ſound the retreat, and call thee off the field. There is a ſolemn triumph promiſed to the overcomer, Rev. ii. 7. Again, know, for thy encouragment, thy General will bear thy charges in the war; for he ſends none a warfare on their own charges. Thy God commands thy ſtrength; he himſelf is the ſtrength of Iſrael, the glory of their ſtrength; he will make thy bow to abide in its ſtrength, and the arms of thy hand ſhall be made ſtrong by the mighty God of Jacob, "Out of his fulneſs thou ſhalt receive grace for grace." Again, conſider, there is no diſcharging of this warfare againſt the enemy that comes in like a flood; thou muſt either fight or die in the quarrel; thou muſt either fight, or be a ſlave; thou muſt either fight, or fall under the curſe of God. "Curſe ye Meroz, curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty."

Laſtly, The word of command is given by the glorious General, "Fight the good fight of faith, ſtand faſt in the faith, quit yourſelves like men, be ſtrong." Will the ſoldier draw back, when the General gives the word? Let none of Chriſt's ſoldiers draw back the hand; not to obey, is death by the marſhal-law of heaven.

I conclude with the few advices following.

1. Break your league with hell, ſin, and death; if ye be in a confederacy with any known ſin, you cannot ſtrike a fair ſtroke in the Lord's quarrel.

2. Set up your ſtandard of war againſt the enemy, in the name of JEHOVAH, a reconciled God in Chriſt, ſaying with the church, "We will be joyful in thy ſalvation, and in the name of our God we will ſet up our banners;" and with David, Pſal. cxviii. "They compaſſed me about like bees; but in the name of the Lord I will deſtroy them."

3. Take care of the enemy within doors, obſerve its motions, I mean the evil heart of unbelief; for if you do not, it will betray you. "Keep your heart with all diligence; for out of it are the iſſues of life. Out of the heart proceed evil thoughts, murders, adulteries," &c.

4. Keep in with God and conſcience: a good God, and a good conſcience, on a man's ſide, will make him bold as a lion. "This is our rejoicing, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world."

5. Make

5. Make much uſe of the Chriſtian's armour, recommended, Eph. vi. 11. As,

1*ſt*, The ſhield of faith. No fighting, no ſtanding before the enemy without faith. God's worthies, Heb. xi. "by faith turned to flight the armies of the aliens."

2*dly*, Put on the helmet of ſalvation, a well-grounded hope of glory; this, like a helmet, will keep the head ſafe, when ſhowers of darts are flying about you.

3*dly*, Get on the girdle of truth. The truth and faithfulneſs of God in his word, improven by faith, is like a girdle whereby the loins are made firm and ſtrong in the day of battle. It is by the word of truth we are commanded to ſtrengthen the weak hands, and to confirm the feeble knees.

4*thly*, Put on the breaſtplate of righteouſneſs. By which we may either underſtand imputed righteouſneſs, apprehended by faith, which like a breaſtplate fortifies the heart, and emboldens the believer againſt all accuſers and all accuſations, and enables him to ſay, "Who can lay any thing to my charge?". Or it may be underſtood of implanted righteouſneſs and holineſs, uprightneſs and integrity of heart and life, which, as I ſaid, makes a man bold as a lion.

5*thly*, Make uſe of the ſword of the Spirit, which is the word of God, both to offend the enemy, and defend yourſelf. With this weapon Chriſt encountered and overthrew the enemy in the wilderneſs, "Thus and thus it is written." With the ſame weapon all his ſoldiers are to fight.

Laſtly, Be much in prayer, wreſtling with God upon your knees, calling for grace and mercy to help in time of need. Thus Jacob like a prince prevailed; "by his ſtrength he had power with God, he had power with the angel, and prevailed; for he wept and made ſupplication unto him."

SABBATH

SABBATH-EVENING, BURNTISLAND,

JULY 5. 1730.

ISA. lix. 19.—*The Spirit of the Lord ſhall lift up a ſtandard againſt him.*

THE *ſecond* doctrine I obſerved from the words was this, *That it is the Spirit of the Lord that lifts up a ſtandard, and drives back the enemy, when coming like a flood.*

In diſcourſing this doctrine, I ſhall,

I. Speak a little of the ſtandard-bearer, the Spirit of the Lord.

II. Of the ſtandard which he lifts up.

III. Of the lifting up of this bleſſed ſtandard.

IV. Shew how is it, or whence is it, the lifting up of the ſtandard gives a repulſe to the enemy, or drives him back, when coming like a flood.

V. *Laſtly*, Apply the whole.

I. For the *firſt* which is, to *ſpeak a little of the ſtandard-bearer, the Spirit of the Lord.* Where two things may be inquired into. 1. What Lord is he that is here intended? 2. Whom are we to underſtand by the Spirit of the Lord?

Queſt. 1. What Lord is he that is here intended?

I anſwer, 1. He is "the Lord of hoſts, the Lord mighty in battle," Pſal. xxiv.: "he *that* does in the armies of heaven, and among the inhabitants of the earth, what pleaſeth him; the Lord who ſtretcheth out the heavens, and laid the foundations of the earth, before whom the inhabitants of the world are as *a company of* graſhoppers."

2. He is *the Lord of glory*, that is here intended, 1 Cor. ii. 8. "Had they known him, they would not have crucified the Lord of glory; the brightneſs of the Father's glory, glorious in holineſs, fearful in praiſes, doing wonders." When the cherubims and ſeraphims behold him upon his throne high and lifted up, they cry, "Holy, holy, holy is the Lord of hoſts, the whole earth is full of his glory."

3. He is *the Lord of life*, Acts iii. 15. "Ye have killed the Prince of life, whom God hath raiſed from the dead. As the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf." He hath life in himſelf eſſentially and originally as the Father, he being the "true God, and eternal life;" and as Mediator, he hath a life given him by the Father, by virtue of which he is the fountain of life to his myſtical body, "the reſurrection and the life."

4. He is *the Lord of lords*, Rev. xix. 16. "He hath on his veſture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS." All the powers of the earth are the vaſſals of this great Lord, they hold their crowns and ſceptres of him. He caſts the mighty out of his ſeat, and raiſeth them of low degree.

Queſt. 2. Whom are we to underſtand by the Spirit of the Lord? Take an anſwer to this in the following particulars.

1. The Spirit of the Lord, as to his eſſence, is the ſame God with the Father and the Son. There is but one God, and three perſons in the Godhead, the Father, Son, and Holy Ghoſt; and theſe three are one God, the ſame in ſubſtance, equal in power and glory. We are not to imagine any ſuperiority or inferiority among the perſons of the Godhead, ſeeing they are one and the ſame moſt ſimple and undivided being.

2. As to the order of his exiſtence, according to the revelation of the word, he is the third perſon of the adorable Trinity, and proceeds from the Father and the Son, in an ineffable and inconceivable manner. All that we have revealed concerning the manner of the exiſtence of theſe three divine perſons of the Godhead, is, that the Father begat the Son the Son is begotten of the Father, and the Holy Ghoſt proceedeth from the Father and the Son; but as to the generation of the Son, or the proceſſion of the Holy Ghoſt, who can declare it? God has drawn a vail over it, and it is dangerous for us, in this ſtate of mortality, curiouſly to pry into this myſtery; and they who have adventured to go further than the revelation of the word leads them, have always run themſelves into the bogs of Arian, Sabellian, or Socinian errors.

3. As to his office in the great work of ſalvation, he applies to us the redemption purchaſed by Chriſt; in order to which he receives the things of Chriſt, that he may ſhow them to us. All the bleſſings of a Redeemer's purchaſe, all the goods of his teſtament, both heritable and moveable, the whole eſtate of eternal life, and every thing that pertains to it, are lodged in his hand, that he may, according to his commiſſion from the Father and Son, apply them, and make them effectual to the

the heirs of promiſe. And according to the various parts of his work, in applying the purchaſed ſalvation, he gets ſeveral names in ſcripture; as,

1*ſt*, He is ſometimes called a *reprover*: John xvi. 8. "When he is come, he will reprove the world of ſin." And his reproofs are ſo ſharp and piercing, that they are compared to keen arrows, and a ſharp two-edged ſword, piercing to the dividing aſunder of ſoul and ſpirit.

2*dly*, He is ſometimes called a *comforter*: "I will ſend the Comforter, and he ſhall teach you all things." He is ſo called, becauſe he comforts them that mourn in Zion; he gives the oil of joy for mourning, and the garments of praiſe for a heavy ſpirit." His conſolations are ſo ſtrong that they make the lips of them that are aſleep to ſing.

3*dly*, He is ſometimes called an *advocate*; the word rendered a *comforter*, ſignifies alſo an *advocate*. He pleads the cauſe of Chriſt in the world, againſt all that dare to ſpeak againſt him; he pleads his cauſe in the hearts of his people, againſt all the falſe ſurmiſes that Satan and an unbelieving heart are ready to ſuggeſt to his prejudice; and he acts the part of an advocate, by enabling us to plead and pray with groans which cannot be uttered.

4*thly*, He is ſometimes called a *witneſs*: John xv. 26. "He ſhall teſtify of me." The Spirit bears witneſs of Chriſt, partly by external revelation, partly by internal manifeſtation; hence called "the Spirit of wiſdom and revelation in the knowledge of Chriſt." He bears witneſs of the ſonſhip of believers; he "bears witneſs with our ſpirits, that we are the children of God:" he is in them a ſpirit of adoption, enabling them to cry, *Abba, Father*.

5*thly*, He is ſometimes called a *remembrancer*: John xiv. 26. "He ſhall bring to your remembrance whatſoever I have ſpoken unto you." Our memories are like leaking veſſels, let all the good words of Chriſt ſlip from us; but the Spirit will not let them ſlip: no, he keeps them for our uſe, and brings to remembrance with a freſh reliſh and ſavour in time of need; and in that caſe the believer finds ſuch a ſweetneſs in the word, that he cannot but ſay with Jeremiah, "Thy words were found by me, and I did eat them, and they were unto me the joy and rejoicing of mine heart."

6*thly*, He is ſometimes called a *teacher*: "He ſhall teach you all things," John xiv. 26. He teaches ſo, as no man ever taught; he is an interpreter among a thouſand; all the commentaries in the world are not able to give ſuch a view of a word of ſcripture, as the Spirit of the Lord will do, when he opens

opens it up in his own light; he makes the heart of the raſh to underſtand wiſdom.

7*thly*, He is ſometimes called a *guide:* "When the Spirit of truth is come, he ſhall guide you into all truth." He ſaves the members of Chriſt from ſuch damnable errors, as ſtrike at the foundation of religion and Chriſtianity; none of his teaching ſhall be given up to ſtrong deluſions, to believe lies.

4. The Spirit of the Lord, as to his qualities or properties, we are told in ſcripture, is,

1*ſt*, A *renewing Spirit:* hence we read of "the waſhing of regeneration, and the renewing of the Holy Ghoſt." All the powers of the ſoul, and the image of God in them, are diſlocate and defaced, the whole foundations are out of courſe; but the Spirit of the Lord, in a work of regeneration, repairs the image of God, and ſets every thing again in its proper place and order.

2*dly*, He is a *ſanctifying Spirit*, wherefore called "the Spirit of holineſs." He draws the lineaments of the divine holineſs upon us, and enables us more and more to die unto ſin, and to live unto righteouſneſs: he takes the beauty of Chriſt and puts it upon us, whereby we are made comely.

3*dly*, He is a *Spirit of glory:* "The Spirit of glory and of God reſteth upon you," ſays the apoſtle Peter. He makes the King's daughter all glorious within, and ſo fits the ſoul for being brought to glory, "makes us meet to be partakers of the inheritance of the ſaints in light."

4*thly*, He is a *Spirit of power;* he gives power to the faint, makes the feeble as David. When the Spirit of the Lord was with Samſon, he ſlew the Philiſtines heaps upon heaps; but when the Lord departed, the locks wherein his ſtrength lay were cut.

5*thly*, He is a *Spirit of love.* Wherever he comes, he makes the heart to burn with love to God in Chriſt, ſo as the ſoul cannot but ſay, with David, "Whom have I in heaven but thee?" The man loves his ordinances, and the place where his honour dwells: he loves his people, and all that bear his image: "My delight is with the ſaints, the excellent ones of the earth."

6*thly*, He is a *Spirit of a ſound mind*, for he gives a ſound judgement and underſtanding of the things of God; hence it is, that one of the Lord's babes or little ones will have a more clear and ſound uptaking of the things of God, than all the learned rabbies and plodding politicians in the world, that excel in human wiſdom and literature.

I ſhall only add, 5. That the actings and operations of the Spirit of the Lord are ſet forth to us in ſcripture under different metaphors; as,

1*ſt*,

1*ſt*, He is ſometimes reſembled to *fire*, therefore called a *Spirit of burning*, Iſ. iv. 4. He conſumes and burns up the droſs of ſin and corruption. As the ſparks of fire fly upward, ſo he makes the ſoul to ſeek thoſe things that are above.

2*dly*, He is ſometimes reſembled to *water*: Iſa. xliv. 3. "I will pour water upon him that is thirſty, and floods upon the dry ground." By his influences, the ſoul is ſo fructified, that it becomes as a tree planted by the rivers of waters, bringing forth fruit in ſeaſon: "I will be as the dew unto Iſrael, and he ſhall grow as the lily."

3*dly*, He is ſometimes reſembled to *wind*: Cant. iv. 16. "Awake, O north wind, and come, thou ſouth, blow upon my garden." John iii. 8. "The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth." When this wind filleth the ſails of the affections, with what ſpeed and livelineſs does the believer move in his voyage to the haven of glory, his everlaſting reſt!

4*thly*, He is ſometimes reſembled in his operations to *oil*: "We have an unction from the holy One, and we know all things." We read of the anointing of the Spirit; "God, thy God, hath anointed thee with the oil of gladneſs above thy fellows." And by this oil the countenance of the believer is made to ſhine, the joints of his ſoul are ſuppled, ſo that he runs and does not weary, walks and does not faint.

II. The *ſecond* thing propoſed was, to *ſpeak a little of the ſtandard which is lifted up by the Spirit of the Lord.* By the ſtandard, as I told you in the explication of the words, I underſtand Chriſt, the bleſſed enſign, which is lifted to the nations, Iſ. xi. 10. And he is fitly reſembled to a ſtandard, on the following accounts.

1. The ſtandard is a ſignal of war; when war is proclaimed, the ſtandard is ſet up, or the enſign diſplayed. When Chriſt deſcended to this lower world, and came upon an expedition of war againſt the god of this world, and his uſurped empire over the children of men, this war was proclaimed, and the ſtandard ſet up in Paradiſe, by that word, Gen. iii. 15. "The ſeed of the woman ſhall bruiſe the head of the ſerpent." Accordingly, when he actually came into the world, he gave a ſhout of war againſt the enemy, ſaying, "The day of vengeance is in mine heart, and the year of my redeemed is come." Hence it was, that hell and its auxiliaries took the alarm, they *raged*, they "imagined a vain thing againſt the Lord, and againſt his anointed, ſaying, Come, let us break their bands aſunder, and caſt away their cords

cords from us:" but the man of God's right hand wounded his head over many nations, breaks him, and his adherents, as with a rod of iron. The incarnation of the Son of God was a ſignal to a loſt world that God was now with us, to deliver us from the power of Satan; his appearing in our fleſh, was a diſplaying the ſtandard, or a lifting up the banner, that we might gather unto him as our leader and commander.

2. A ſtandard is a ſignal of peace; when peace is proclaimed, the white flag or enſign is diſplayed. As the appearance of God in the nature of man was a ſignal of war againſt hell, death, and ſin; ſo it was a ſignal of peace to man upon earth: hence the angels, at the birth of our Redeemer, cry, "Glory to God in the higheſt, and on earth peace, good-will towards men." He is our peace: "This man ſhall be the peace when the Aſſyrian ſhall come into our land." He brought with him a peace of reconciliation with God, a peace of conſolation with conſcience, a peace of amity and friendſhip between man and man, and between man and his fellow-creatures.

3. A ſtandard is an enſign of victory; the victorious general ſets up his ſtandard in the field of battle, as an evidence of the enemy's being foiled. So a riſen and living Redeemer, is a ſignal of his victory over the powers of hell; for "when he aſcended up on high, he led captivity captive," he returned from the field with diſplayed enſigns, carrying the ſpoils of his enemies along with him; upon the ſight of which the church cries, in a way of triumph, Pſal. lxviii. 20. "He that is our God, is the God of ſalvation; and unto God the Lord belong the iſſues from death."

4. A ſtandard is a ſignal of gathering; when the ſtandard is ſet up, the army is to gather, volunteers are to be liſted. The manifeſtation of Chriſt in the fleſh, and the revelation of him in the goſpel, is a ſignal to loſt ſinners, to ſhake off the tyrannical yoke of ſin and Satan, that they may, under Chriſt's conduct, recover their ancient liberty that they enjoyed at their creation: hence is that prophecy of Jacob, Gen. xlix. 10. "Unto him ſhall the gathering of the people be." Iſ. xi. 10. "He ſhall be ſet for an enſign to the nations; to him ſhall the Gentiles ſeek, and his reſt ſhall be glorious." And O how glad is he when volunteers come in as flocks of doves to their windows! Matth. xxiii. at the cloſe, "How often would I have gathered thee, as the hen gathereth her chickens under her wings!"

5. A ſtandard is for direction and order; when the army is to march, the ſtandard goes before, and the ſoldiers know whereaway

whereaway to move by the motion of their ſtandard. Chriſt is given for a leader to the people; it is by eying of him the ſaints know how to direct, and to bend their courſe in their travels through the wilderneſs. Hence the apoſtle exhorts believers to "run their race with patience, looking unto Jeſus the author and finiſher of their faith," Heb. xii. 1. 2. Thus you ſee, that Chriſt is the ſtandard, and why ſo called.

III. The *third* thing was, to *ſpeak a little of the lifting up of this bleſſed ſtandard.*

1. The firſt uplifting of it was in the eternal counſel of Heaven, before ever the foundation of the world was laid: Prov. viii. 23. "I was ſet up (ſays Chriſt) from everlaſting, from the beginning, or ever the earth was." From all eternity, God had a purpoſe of love towards loſt ſinners of Adam's family, and a purpoſe of war againſt the powers of hell, by Jeſus Chriſt.

2. This ſtandard was lifted up in the firſt promiſe, Gen. iii. 15. "It ſhall bruiſe thy head, and thou ſhalt bruiſe his heel;" that is, My eternal Son, in the nature of man, ſhall, in the fulneſs of time, avenge the quarrel of the woman and her ſeed, in thy total ruin and overthrow.

3. This ſtandard was ſet up in the actual incarnation, obedience, and death of the Son of God; for then it was that "through death he deſtroyed him that had the power of death;" then it was he deſtroyed the works of the devil, turned the counſel of that froward ſpirit headlong, outſhot him in his own bow. The devil and the world thought that they had Chriſt at under, when they had brought him to the duſt of death; but our glorious Emmanuel wreſts death out of the devil's hand, and ſlays him with his own weapons.

4. This ſtandard was lifted up by the reſurrection of Chriſt from the dead, and his exaltation at the right hand of the Majeſty on high. We are told, Pſal. cx. 7. that "having drunk of the brook in the way, he lifted up the head:" and by his uplifting, he draws all men after him. O Sirs, liſt up your eyes to heaven, and behold this royal ſtandard now ſet up in Emmanuel's land, far above all principality and power, might and dominion. "God hath highly exalted him, and given him a name above every name."

5. This ſtandard is lifted up in the diſpenſation of the everlaſting goſpel, which began firſt to be preached by the apoſtles immediately after his reſurrection, and afterward by other miniſters called of God for that end, which are to continue in a ſucceſſion to the end of the world. O how ſucceſsfully was this ſtandard lifted up by the apoſtles, when ſet

up

up immediately after his exaltation, when whole thouſands, by the preaching of a ſermon concerning the death and reſurrection of Chriſt, were brought in to the ſervice of Chriſt; when whole nations were born to him at once; when Heatheniſh idolatry fell down before the everlaſting goſpel; whereby was fulfilled that prophecy of Iſaiah, chap. lx. 8. "Who are theſe that fly as a cloud, and as the doves to their windows?"

6. Again, when there is any remarkable appearance for Chriſt and his cauſe, in a church or nation, in oppoſition to error, ſuperſtition, profaneneſs, or any of the works of the devil; when the Lord ſpirits his miniſters, and the judicatories of his church, to give a fair, full, and faithful teſtimony for Chriſt, in oppoſition to any of theſe works of darkneſs; then is it that this ſtandard is lifted up. What a pity is it that there ſhould be ſuch a faint diſplay of Chriſt's banner againſt that damnable hereſy of Arianiſm, vented of late in this church! It is to be feared, we ſhall never be honoured to do any ſignal ſervice for Chriſt, when ſuch an opportunity of doing him juſtice has been ſlighted; however, he will give the banner to them that fear him, that it may be diſplayed becauſe of truth.

7. When God in his providence breaks and baffles wicked and blood-thirſty perſecutors, who were making havock of his church and people, granting them reſpite and deliverance from trouble; then is it that this ſtandard is lifted up, when he raiſeth up ſaviours in mount Zion, to judge the mount of Eſau. How remarkably was this ſtandard lifted up for Iſrael, when Pharaoh and his hoſt, in their purſuit, were overthrown in the Red ſea, and made to ſink like lead in the mighty waters? or when, by his ſervant Cyrus, he overthrew the power of Babylon, and brought back his people again to their native land? on which occaſion, Iſrael could not but ſay, "When the Lord brought back the captivity of his people, we were like men that dreamed." Thus God lifted up the ſtandard in our land, when in his providence he raiſed up the prince of Orange, as the inſtrument of our deliverance, when we were upon the point of being ſwallowed up with a deluge of Popiſh darkneſs and tyranny.

8. This royal ſtandard is lifted up by the Spirit of the Lord in the morning of converſion, when through diſcoveries of the glory of Chriſt, the ſoul is determined to make a ſurrender of its heart, and to lift up the everlaſting doors, that this King of glory may come in. And O, when he comes in, how remarkably does he drive back the enemy! he binds the ſtrong man, ſpoils him of his goods; tranſlates the poor ſoul from

the power of darkneſs to his own kingdom of light, life, and liberty.

9. The Spirit of the Lord lifts up the ſtandard in every renewed manifeſtation and diſcovery of the glory of Chriſt, eſpecially after a dark night of deſertion, temptation, and deſpondency. Perhaps the poor believer was "going mourning without the ſun;" the wild beaſts of hell, the roaring lion, and his emiſſaries, were like to devour him, and the poor believer crying, "I am caſt out of thy ſight: My way is hid from the Lord, and my judgement is paſſed over from my God." However, at length the Spirit of light, life, and power, comes, and by a diſcovery of the glory of Chriſt, forceth a day upon the poor creature, that was "walking in darkneſs and ſaw no light." O then the Spirit of the Lord lifts up the ſtandard, and Satan is baffled, his fiery darts are blunted, the mourning of the poor ſoul is turned to ſinging and triumph. Thus you ſee when it is that the Spirit of the Lord may be ſaid to lift up the ſtandard againſt the enemy coming in like a flood.

IV. The *fourth* thing was, to *inquire whence is it that the lifting up of the ſtandard, or the diſplaying of the glory of Chriſt by the Spirit of the Lord, gives a repulſe to the enemy, or drives him back?*

I anſwer, 1. The diſplaying of the glory of Chriſt by the Spirit of the Lord, ſets faith in a lively exerciſe, which is the great engine whereby we are enabled to overcome Satan, the world, and all our enemies. As for Satan and his fiery darts, they are quenched by faith, Eph. vi. 16. and Rev. xii. 11. "They overcame him by the blood of the Lamb," that is, by faith acting upon a glorious Redeemer and his atoning blood. As for the world, it is by faith that we trample upon its frowns and flatteries: "This is the victory whereby we overcome the world, even our faith." As for indwelling ſin, Atheiſm, enmity, pride, carnality, and the like, every view of Chriſt by faith gives a new wound, and cuts off ſome limb or member of the old man of ſin: Acts xv. 9. the ſaints are there ſaid to "purify their hearts by faith." By faith "we behold the glory of the Lord," and ſo "are changed into the ſame image, from glory to glory;" and thus gradually the body of ſin and death is waſted and weakened.

2. By diſplays of the glory of Chriſt, love is inflamed. And where the love of Chriſt is ſhed abroad on the heart by the Spirit of the Lord, the utmoſt aſſaults of hell are not able to prevail: "Many waters cannot quench love, neither can the floods drown it: if a man would give all the ſubſtance of his houſe

for love, it would utterly be contemned." When love is in exerciſe, the ſoul hates evil, and is ready to cry out, "Depart from me, all ye evil doers; for I will keep the commandments of my God." What but the love of God made Joſeph to give ſuch a repulſe to the helliſh attack made upon him by his adultreſs miſtreſs, "How ſhall I do this great wickedneſs, and ſin againſt God?" See the influence of the love of Chriſt in the triumph of the apoſtle, Rom. viii. at the cloſe, "Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation or diſtreſs," &c.

3. Diſplays of the glory of Chriſt inſpire the ſoul with courage and ſtrength to oppoſe the enemy, when he comes in like a flood. By the ſight of the great Captain of ſalvation, the believer becomes bold as a lion, to encounter the powers of hell and corruption. O! ſays the believer, when he gets a ſight of Chriſt, "Through him aſſiſting me I can do all things." Pſal. xxxiv. 5. "They looked unto him, and were lightened: and their faces were not aſhamed."

4. Diſplays of the glory of Chriſt, by the word and Spirit of the Lord, diſpirit the enemy, though coming in like a flood. The devil and his auxiliaries know very well, to their ſad experience, that Chriſt is match and more for them; the head of the ſerpent bears the marks of Chriſt's heel, his wound ſhall never be healed. And therefore, whenever Chriſt takes the field, to eſpouſe the cauſe of the poor ſoul oppreſſed by the enemy, immediately he loſeth heart, and gives way: hence is that prayer of David, Pſal. lxviii. 1. 2. "Let God ariſe, let his enemies be ſcattered: let them alſo that hate him, flee before him," &c.

V. The *fifth* thing was the *Application.* And the *firſt* uſe may be of *Information*, in a few particulars. Is it ſo that when the enemy comes in like a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him? then,

1. See hence what it is that makes a church "terrible as an army with banners," to the powers of hell, and the wicked of the world. It is not carnal wiſdom and policy; it is not a yeilding to the humours of men in the matters of Chriſt; it is not a ſquaring our conduct according to the wiſdom of this world: no, it is the preſence of the Spirit of the Lord, and a following the ſtandard of the word, which he has given for "a lamp unto our feet, and a light unto our paths." How terrible was the church of Scotland in the days of our reformation, when the Spirit of the Lord reſted upon our worthy reformers, enabling them to contend earneſtly for the faith, and for the royal prerogatives of the King of Zion, in oppoſition

ſition to Papiſts, malignants, and other enemies of a covenanted reformation? A faithful miniſter, and his moyen with God, by the confeſſion of the queen of Scotland, was at that time more terrible and dreadful to her, than an army of ten thouſand men. But, alas! the Spirit of the Lord is departed in a great meaſure, and a worldly, politic, carnal, ſelfiſh, party-ſpirit is come in its room, which cannot miſs but make us baſe and contemptible both in the eyes of friends and foes.

2. See from this doctrine the ground and cauſe of all our defections and backſlidings at this day; why, the Spirit of the Lord, that lifts up the ſtandard, is departed hence, the enemy comes in like a flood. We have grieved the Spirit, quenched the Spirit, reſiſted the Spirit; and hence it is that he does not liſt up a ſtandard againſt the floods of error, profanity, tyranny, and oppreſſion, that are broke in upon us. If you aſk, what way have we grieved the Spirit, and provoked him to depart from us? I anſwer, It is by our not regarding or following the ſtandard, when lifted up in the diſpenſation of the glorious goſpel. When Chriſt is not received; when the precepts and promiſes of the word are not believed or regarded; when magiſtrates, miniſters, or people, do not in their ſeveral ſtations ſhew a regard to the convictions of the Spirit, or his motions on their hearts; this grieves him, and provokes him to depart from a church, or a particular perſon.

3. See hence what it is that makes the goſpel ſucceſsful among a people, for deſtroying Satan's kingdom, and pulling down his ſtrong holds; it is the Spirit of the Lord, accompanying the preaching of the word, and diſplaying the glory of Chriſt therein. However contemptible the goſpel may appear to a blind world, who look on it only with the eye of carnal reaſon; yet to them that believe, it will be found to be the power of God to ſalvation: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of ſtrong holds." It is not the flouriſh of words, it is not the force of human rhetoric, or flaunting harangues of morality, that will ever ſerve the turn: no, it is a faithful diſplay of the glory of Chriſt, a ſimple propoſal of the goſpel, an opening of the myſteries of the kingdom. This is the chariot in which the Spirit of God rides; and O when he rides in his own chariot, he rides proſperouſly, and the people fall under him.

4. See hence what it is that makes the ordinances of the goſpel ſo ſweet and deſirable to a gracious ſoul, inſomuch that "one day in his courts is better than a thouſand." What makes preaching ſweet, or a communion-table ſo deſirable

ſirable to the ſaints? Why, there they find the Spirit of the Lord lifting up the ſtandard, diſplaying the glory, fulneſs, ſuitableneſs, and excellency of Chriſt and his love: Cant. ii. 3. 4. "I ſat down under his ſhadow with great delight, and his fruit was ſweet to my taſte. He brought me into his banqueting-houſe, and his banner over me was love." In goſpel-ordinances, believers are privileged with diſcoveries of the love and lovelineſs of a glorious Redeemer; hence is that of David, Pſal. xxvii. 4. "One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

5. See hence what it is that ſpirits a believer to hold on his way, even though death and hell, the devil and the world, ſtand in his way; why, the Spirit of the Lord lifts up the ſtandard; and you know, as the army is heartened to keep and ſtand their ground by the ſight of the ſtandard, ſo are believers heartened by diſplays of the glory of Chriſt: "They ſhall ſing in the ways of the Lord: for great is the glory of the Lord." Let a believer but ſee Chriſt in his glory, he is able to look the law, juſtice, conſcience, and the world, in the face, and ſay, "Who can lay any thing to my charge?" Then it is that he rides upon his high places; being clothed with the ſun, he treads the moon of this world under his feet: then is he able to encounter death, the king of terrors, in his moſt formidable aſpect; and to ſay with Paul, "I am ready not to be bound only, but alſo to die for the name of the Lord Jeſus."

6. See hence whence it comes that we ſhall frequently find ſuch ſurpriſing turns in the caſe or exerciſe of the Lord's people. Sometimes the believer is at ſuch a low ebb, that he is giving up the day for loſt, quitting the field, yielding the cauſe to the enemy, as if all were loſt, like David, "One day or other I ſhall fall by the hand of the enemy;" the armies of hell, and ſwarms of corruptions, are too ſtrong for me: but all on a ſudden recovers his ſpirit, girds himſelf with gladneſs, puts on his harneſs, triumphing in his high places, giving a bold defiance to hell and all its emiſſaries, ſaying with David, Pſal. iii. 5. 6. "I laid me down and ſlept; I awaked, for the Lord ſuſtained me. I will not be afraid of ten thouſands of people, that ſet themſelves againſt me round about." Whence comes this ſudden change and alteration with the believer? The matter is this, when the enemy was coming in like a flood, the Spirit of the Lord lift up a ſtandard againſt him; and the very ſight of the ſtandard, an uptaking of the glory of Chriſt, puts new ſpirits and life

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in him; ſo that he goes forth, like a giant refreſhed with new wine, unto the field of battle.

7. See hence what is the moſt expedite and effectual method to mortify the deeds of the body of ſin, or to put a check upon the inſurrections of enmity, unbelief, pride, vanity of ſpirit, and other heart-evils, which, like the daughters of Heth, make the believer ſometimes weary of his life: why, the beſt way in the world is, to call in the aſſiſtance and aid of the Spirit of the Lord, that he may lift up a ſtandard againſt him. No ſooner does the Spirit of the Lord take the field, and begins to teſtify of Chriſt, or to manifeſt his glory to the ſoul, but theſe locuſts of hell ſhrink, and hide their heads. The wild beaſts of the foreſt, which range through the fields in the darkneſs of the night, they retire to their dens whenever the ſun ariſes: ſo, whenever the Sun of righteouſneſs ariſes upon the ſoul, theſe enemies flee before him. A diſplay of the glory of Chriſt will break the ſtrength of the moſt violent temptation, and knock down the ſtrongeſt and moſt turbulent luſts; theſe enemies are not able to behold the ſtandard lift up by the Spirit of the Lord. And therefore, poor believer, whenever thou art like to be worſted by any of thy ſpiritual enemies, call in the aid of the Spirit, that he may drive them back: "For we through the Spirit do mortify the deeds of the body."

8. See hence when we may look for a work of reformation to be revived in the land. It is matter of ſad exerciſe to many of the Lord's people at this day, to think how far we are carried down the ſtream and tide of error, profanity, and defection; and they are ready to ſay, "By whom ſhall Jacob ariſe? for he is ſmall;" when will a work of reformation be revived from under the rubbiſh? Why, here is an anſwer to this melancholy queſtion: Theſe things will be done, when the Spirit ſhall be poured out from on high; when the Spirit of the Lord ſhall lift up a ſtandard, then ſhall the enemy be driven back, though he hath come in like a flood. And it may be matter of comfort to the mourners of our Zion, who are ſighing and crying for all the abominations that are done in the midſt of us, that this promiſe in my text is poſitive and abſolute, "When the enemy comes in like a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him." And therefore, if we would get the better either of the evils of our own heart, or of the evils of our day or generation, let us take the promiſe and believe it, and plead it; for "God is not a man, that he ſhould lie, neither the ſon of man, that he ſhould repent." Let us put him to his word, and give him no reſt till he do as he hath ſaid. This is the courſe he directs us to take when

when we would have the Spirit, or any promiſed good of the covenant conferred upon us, Ezek. xxxvi. 37. " For theſe things I will be inquired of by the houſe of Iſrael, that I may do it for them."

ORWELL SACRAMENT;

LAST SABBATH OF JULY, 1730.

Isa. lix. 19.—*The Spirit of the Lord ſhall lift up a ſtandard againſt him.*

I Proceed now to a *ſecond* uſe of this doctrine, which ſhall be by way of *Trial*. There is not a ſoul hearing me, but is either under the ſtandard of Heaven or of hell; for between theſe two ſtandards the whole world is divided; there is no middle ſtate, no neutral. In this combat, either you are waging war with Heaven, under the ſtandard of the prince of the power of the air; or elſe you have deſerted the devil's colours, under which you were born, and turned in under the ſtandard of Heaven, lift up by the Spirit of the Lord. I ſuppoſe there are few hearing me, but profeſs to be under the ſtandard of Heaven; your name, as Chriſtians, ſays ſo much; your attendance upon the ordinances of divine appointment, is a profeſſed lifting yourſelves under the banner of Chriſt. And if not, what is your buſineſs here, where Chriſt's volunteers attend his colours? And in a ſpecial manner, you who have been at a communion-table, and have gotten the ſacrament, you have come under the military oath; you have ſworn to cleave to the ſtandard of Chriſt, in oppoſition to all his and your enemies, by laying your hands on the body and blood of the Son of God. But, Sirs, allow me to tell you, there are many who go out profeſſedly under Chriſt's colours, who yet are heart-friends to his enemies, and who never yet broke their covenant with hell, and their agreement with death; and therefore, this matter wants to be a little further tried, whether you be really under Chriſt's ſtandard, or under the ſtandard of the enemy. I told you, in the explication of thir words, that the ſtandard lift up by the Spirit of the Lord, whereby the enemy is beat back, is juſt Chriſt

Chriſt himſelf, and the diſplays of his glory in the light of his word and Spirit; and therefore the grand queſtion comes to this, Whether the Spirit of the Lord has ever manifeſted Chriſt to you, and, by the diſcoveries of his glory, has killed the power of ſin in your ſoul, and ſo driven back the enemy that was coming in like a flood?

For clearing of this matter, take the following marks.

1. If ever the Spirit of the Lord lifted up the ſtandard effectually over you, he has laid ſiege to thy heart, and the ſtrong holds of iniquity have been battered and ſhaken by the thundering ordinance of the law. Ordinarily before the Spirit of the Lord lift up the ſtandard of peace, he diſplays the ſtandard of war in and againſt the ſoul, whereby it is rouſed and awakened out of the lethargy of carnal peace and ſecurity; the lying refuges, in which the man was truſting, are ſhaken and overturned. By nature the ſtrong man of ſin keeps the houſe; for Satan, the god of this world, "while he keeps the houſe, the goods are at eaſe," and the man is carried away with the flood in a pleaſant dream, "crying, Peace, peace, while ſudden deſtruction is at the door." But, I ſay, ordinarily the Spirit of the Lord comes as a Spirit of bondage unto fear; taking ſome of the thunderbolts from mount Sinai, he darts them in upon the heart, whereby the ſinner's carnal peace is broken and diſturbed, the high imaginations of a righteouſneſs by the law, and of peace with God upon that footing, are caſt to the ground. This we ſee exemplified in the apoſtle Paul, he "was alive without the law; but when the commandment came," when the law was ſet home in its ſpirituality, "ſin revived, (ſays he), and I died;" q. d. All my vain confidences of righteouſneſs by the law fell down; I found myſelf ſtripped of my fig-leaf coverings. Try by this, Has the Spirit of the Lord ſhut you up to the faith; ſtraitened you ſo with law-terrors, that you ſaw no relief in heaven or in earth, but by fleeing into Chriſt, who is the laſt refuge that ever a guilty ſinner will run to?

2. If ever the Spirit of the Lord effectually lifted up the ſtandard, ſo as to drive back the enemy, the everlaſting doors have opened at his ſummons, and there has been a ſurrender of the heart and ſoul to the Lord. Have you been made to lie down at the foot of adorable ſovereignty, like a poor ſupplicant, crying with Paul, "Lord, what wilt thou have me to do?" or with the jailor, "What ſhall I do to be ſaved?" Lord, will the ſoul ſay, I put a blank in thy hand, I am content to fall in with any method of ſalvation that thou wilt preſcribe. I have hitherto been building caſtles in the air, expecting ſalvation in a way of my own deviſing; but I find the

the bed too ſhort for me to ſtretch myſelf upon, the covering too narrow to wrap my naked ſoul in. I ſee myſelf upon the point of everlaſting ruin, and of falling an eternal ſacrifice to avenging juſtice. O ſhew me a city of refuge. O lead me to the place where thou cauſeſt thy flock to reſt. O how ſhall I have peace with God? for I ſee it is hard for me to kick againſt the pricks. There is no proſpering, by hardening myſelf againſt him; and therefore I yield to his ſummons, and ſurrender myſelf wholly unto him, to be ſaved in the way that he thinks fit.

3. If the Spirit of the Lord has lifted up the ſtandard effectually in thy heart, thy ſoul has been filled with a ſilent wondering at the firſt ſight of the ſtandard, I mean, at the firſt view of the glory and excellency of Chriſt; ſo that you could not but own with the ſpouſe, that he *is* indeed "white and ruddy, the chiefeſt among ten thouſand;" or, as in the margin, "the ſtandard-bearer among ten thouſand," Cant. v. 10. The name of Chriſt, Iſ. ix. 6. would readily ring like ſweet melody in thy heart and ſoul, "Unto us a child is born, unto us a ſon is given, and his name ſhall be called Wonderful." Uſually at the firſt appearance of Chriſt to the ſoul, after it has been wading through the clouds and darkneſs of mount Sinai, there is ſomething of an ecſtaſy of admiration ſeizes the poor creature. He wonders at the perſon of Chriſt, when he ſees him to be Emmanuel, God-man: "Without controverſy, great is the myſtery of godlineſs, God manifeſted in the fleſh." He wonders at his love and lovelineſs; he wonders at the beauty of holineſs that ſhines in him; he wonders at the everlaſting righteouſneſs he has brought in; he wonders at the victories that he has won, and at the *redneſs of his apparel*, Iſ. lxiii. 1. 2. In a word, the ſoul wonders at the bright conſtellation of divine and human excellencies that centre and meet in him. If it be thus with thee, poor ſoul, it is an evidence that the Spirit of the Lord has lift up the ſtandard in thy heart.

4. If the Spirit of the Lord has lift up the ſtandard in and over thee, the iron ſinew of thy will has been bended in the day of the Mediator's power: Pſal. cx. 3. "Thy people ſhall be willing in the day of thy armies." The language of our hearts by nature is, "We will not have this man to reign over us. As for the word of the Lord that thou haſt ſpoken, we will not do it." But O, whenever the Spirit of the Lord lifts up the ſtandard, there is ſuch a ſweet irreſiſtible power comes along with the diſcovery, that the heart, which was like an adamant, is melted like wax in the midſt of the bowels; it becomes pliable unto the promiſ-

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ſory, preceptive, and providential will of God. As for his promiſſory will, when the Spirit of the Lord lifts up the ſtandard, the ſoul ſweetly yields to that; when God ſays, "I will be their God, I will be to them a Father, I will take away the heart of ſtone, I will put my Spirit within them," &c. the ſoul ſweetly falls in with every clauſe of the covenant, ſaying amen to every part of it. As for his preceptive will, when the Spirit of the Lord lifts up the ſtandard, the ſoul falls in with that alſo, according to the promiſe, Ezek. xxxvi. 27. "I will cauſe them to walk in my ſtatutes, to keep my judgements, and do them." Although the man formerly did caſt away God's bonds, ſaying with proud Pharaoh, "Who is the Lord, that I ſhould obey him?" yet now he is content to have the yoke of Chriſt's law wreathed about his neck, and written upon the tables of his heart. He has frequently that prayer of David's in his mouth, "O that my ways were directed to keep thy ſtatutes! Let my heart be found in thy ſtatutes, that I be not aſhamed." As for his providential will, the heart yields to that alſo, ſaying, "Here am I, let him do to me as ſeemeth him good. The Lord giveth, and the Lord taketh away; bleſſed be the name of the Lord. Under favourable providences he is ready to bleſs the Lord, ſaying, "What am I or my father's houſe, that I am brought hitherto?" Under frowning diſpenſations he is ready to ſay, "I will bear the indignation of the Lord, becauſe I have ſinned againſt him. I was dumb with ſilence, I opened not my mouth, becauſe thou, Lord, didſt it."

5. If the Spirit of the Lord has lifted up the ſtandard in and over thee effectually, thou haſt been determined to lift up the ſtandard of war againſt all Chriſt's enemies: and the war between thee and them will be, like that between Amalek and Iſrael, irreconcileable; the war will be turned to a rooted hatred of ſin, and all the works thereof; for there can be no agreement between God and Belial, between the works of the Spirit of the Lord, and the works of the prince of the power of the air: Pſal. cxxxix. 21. 22. "Do not I hate them, O Lord, that hate thee? And am not I grieved with thoſe that riſe up againſt thee? I hate them with perfect hatred." And whenever Satan or the world would tempt thee to prove falſe to thy ſtandard, or to yield to their ſolicitations, thou wilt be ready to ſtart back, and ſay with Joſeph, "How ſhall I do this great wickedneſs, and ſin againſt God? Depart from me, all ye evil doers; for I will keep the commandments of my God.

6. For trial, I aſk this queſtion, Whether haſt thou on the livery of the ſoldier who fights under the ſtandard which the

Spirit of God lifts up? I remember it is ſaid of Chriſt, the ſtandard-bearer among ten thouſand, that he is *white and ruddy*. The ſame may be ſaid in ſome reſpect concerning all that war under his colours; they are *ruddy*, in reſpect of juſtification; *white*, in reſpect of ſanctification. (1.) I ſay, they are *ruddy*, in reſpect of juſtification, becauſe Chriſt's veſture which was dipt in blood is upon them, "They have waſhed their garments in the blood of the Lamb." This was the beſt robe that was put upon the prodigal, whenever he entered his father's threſhold. So then I aſk, Have you put on the red livery of imputed righteouſneſs? has the blood of Chriſt cleanſed you from all ſin? The ſoldiers of Chriſt ſubmit to the righteouſneſs of Chriſt. Yea, this is one of the mottoes of the ſtandard which you have, Jer. xxiii. 6. "This is his name whereby he ſhall be called, The Lord our righteouſneſs;" and all the ſoldiers they get their name from this motto and livery. And whenever you fall under challenges for ſin, from the law, conſcience, juſtice, or the world, you will find no eaſe or relief on this ſide the blood and righteouſneſs of Chriſt; no healing till the Sun of righteouſneſs ariſe with it under his wings. (2.) Chriſt's ſoldiers, as they are ruddy in reſpect of juſtification, ſo they are *white* in reſpect of ſanctification. I remember we are told, Rev. xix. 14. "that the armies which are in heaven follow the Lamb, riding upon white horſes, clothed in fine linen, white and clean." And in the day of his armies, his volunteers are ſaid to "ſhine with the beauty of holineſs," Pſal. cx. 3. Holineſs to the Lord is the motto of the ſtandard, and holineſs to the Lord is the beautiful livery wherewith they are all adorned. This is not to be underſtood, as if they were perfect in holineſs in this life; no the ſaints are only "fair like the moon," which hath a great many ſpots: but then, holineſs in its perfection is that which every ſaint is breathing after, ſaying with Paul, "I forget thoſe things which are behind, and reach forth unto thoſe things which are before," &c.; and it is a grief of heart to them that they cannot be more holy. This makes them groan under the remains of ſin, ſaying with Paul, "Wretched man that I am," &c.

7. If you be really under the ſtandard lifted up by the Spirit of the Lord, you may know it by this, whenever you are at any time worſted by ſin, you will not be a volunteer, but a captive to it. When ſin overcomes the believer, he reckons himſelf in captivity and bondage as Paul did, "I find a law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members." You know, a loyal ſubject and faithful ſoldier

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may be taken captive by a foreign enemy: but then there is a great odds between the man, though in the enemy's hand, and another that deſerts his king and his colours, and goes over to the enemy's ſide. Now, the caſe with the believer is, that though he ſin, yet he does not go over to the enemy's ſide: no, ſin beſets him, betrays him, ſurpriſeth him; and while he is taken captive by it, he wearies of its drudgery, and never reckons himſelf at liberty, till he be brought back again to his Captain, his colours, and company. When he is in company with ſin and ſinners, he is ready to ſay, "Wo is me, that I ſojourn in Meſech, that I dwell in the tents of Kedar." I will never be at liberty, till the fetters of ignorance, unbelief, vanity, and carnality, be quite ſhaken off. O to be wholly rid of this evil heart of unbelief, which turns me away from the living God! O that the very remains of ſin were ruined in me, and to be without the reach of ſin, and all temptations and occaſions of it! So much for trial.

A *third* uſe may be by way of *Lamentation* that the ſtandard-bearer, and his ſtandard, is ſo little ſeen among us at this day; the Spirit of the Lord is departed in a great meaſure. *Queſt.* How doth it appear, ſay you, that the Spirit of the Lord is departed? I anſwer, it is evident from this, that the enemy is coming like a flood. And here I will tell you of ſeveral floods, that are running with a very impetuous current, whereby multitudes are carried away at this very day.

1. A flood of Atheiſm and blaſphemy, many ſaying in their hearts, "There is no God;" yea, Atheiſm and blaſphemy expreſſed and uttered, both by tongue and pen againſt our glorious Emmanuel. I have ſeen books publiſhed of late, the ſcope of which is to ridicule all the miracles he wrought upon earth, and to make him one of the moſt arrant impoſtors that ever appeared upon earth; and theſe books are bought and ſpread through many corners of the land, eſpecially by people of faſhion; things are vented, that would make any Chriſtian ears to tingle, and their hearts to tremble.

2. A flood of erroneous doctrine is come in upon us. At every aſſembly almoſt, we have repreſentations of the growth of Popery in the north of Scotland. The Arian error, denying the ſupreme Deity of the eternal Son of God, is vented in our church, whereby the foundation and corner-ſtone that God has laid in Zion is ſtruck at; and if this foundation could be deſtroyed, what ſhould the righteous do? A flood of Arminian errors runs in our day, exalting the freedom of man's will to the prejudice of the freedom and ſovereignty of the grace of God, and exalting reaſon above revelation. A flood of anti-evangelical errors, whereby attempts are made to worm out

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out the goſpel, and the power of godlineſs. Some have crept into the church, who, inſtead of preaching the goſpel, entertain poor people with empty harangues of morality, or ſomething worſe, even in the hearing of our national aſſembly; and yet ſuch things paſs without cenſure. Does not this ſay that the enemy is coming in like a flood, and the Spirit of the Lord departed?

3. There is a flood of ſuperſtition, and ſuperſtitious worſhip, running in our land at this day, and multitudes of the higher rank carried away with the flood. A flood of church-tyranny is broken out. God has indeed delivered us from open Popiſh and Prelatic tyranny and perſecution, under which we groaned for many years: but another ſort of tyranny is broken in among us, under a maſk, whereby the poor people of God are oppreſſed in their Chriſtian rights and privileges; particularly in the choice and election of their own paſtors. How are the ſheep and flock of Chriſt bleating and mourning through ſeveral corners of the land, who find themſelves peeled and ſpoiled by patrons, and others joining hands with them? There is a flood of profanity broken out in our day; ſome arrived at that pitch of wickedneſs, as to turn every thing ſerious and ſacred to matter of laughter and ridicule. O what a flood of curſing and ſwearing, lying, murdering, cheating, ſtealing, backbiting, malice, envy, covetouſneſs, Sabbath-breaking, does prevail among us! What a flood of neutrality prevails about the things of God! how many Gallios, who are eaſy whether the intereſt of Chriſt ſink or ſwim, if it go well with their own worldly and civil concerns! What a flood of prevailing unbelief; not only infidelity, rampant among that ſort of men that I was ſpeaking of, but a flood of unbelief among the profeſſors of the name of Chriſt! May not that old complaint be renewed at this day, "Who hath believed our report?" How many are they, who make God a liar, by refuſing to ſet to their ſeal to the record God has given of his Son? What a flood of hypocriſy! men carrying the maſk or appearance of religion, who are ſtrangers to the life and power of it; "have a name to live, yet dead in treſpaſſes and ſins!" What a flood of apoſtaſy and backſliding; ſome who, through the knowledge of Chriſt, ſeemed to "eſcape the pollutions of the world, returning with the dog to their vomit, and with the ſow that was waſhed, to wallow in the mire!" Thus you ſee, there are many dangerous floods a-running in our day. Does not all this ſay, that our bleſſed Standard-bearer, the Spirit of the Lord, is in a great meaſure departed?

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As a further evidence of his departure, I will tell you in a few words, how far the enemy is come in.

1. He is come within our borders; many, if not all of theſe floods, are already within our borders. Indeed the flood of Arian hereſy ſtaid for a while in England and Ireland; but now it is within the borders of Scotland, and of the church of God therein: it was never heard of, ſince the reformation, to be within our borders, till now; and uſually, when an enemy is at or within the borders of a land, the inhabitants take the alarm.

2. But, Sirs, I will tell you more, that the enemy is not only come into our borders, but he has entered the palaces, and, ſome ſay, the pulpits of our Zion. How much of ſin, Satan, and of the world, do we that are miniſters bring along with us, even when we come forth to people in the name of God! Yea, it is to be feared, that that word is too much verified in our day, cited already, Jude 4. I have heard it affirmed, and that very openly, that Arian doctrine was taught and vented from ſome pulpits of the kingdom.

3. I will adventure to ſay more, that the enemy is come in the length of our judicatories, theſe thrones of judgement. Has not the Arian hereſy been before the bar of our national aſſembly, and a proceſs upon that head been under the conſideration of all the preſbyteries of the kingdom? It would have been thought a ſtrange thing for that damnable hereſy to ſet up its head once a-day within the borders of our Zion; far more to have ſuch a thing before the ſupreme judicatory of this national church, without the heavy ſentence of depoſition or excommunication pronounced againſt the guilty perſon; and yet all the cenſure in this caſe is only a ſuſpenſion, and a door left for an after aſſembly to take it off. Does not this ſay, that the enemy is come in like a flood?

4. The enemy is come into the dwellings of our Zion. How many families are there, where there is not the leaſt ſhadow of the worſhip of God? Does not that ſay, that the devil has his ſeat there; the god of this world reigns in theſe families, where he prevails ſo far, as to juſtle God out of that worſhip that is due unto him?

5. Has not the enemy come into the cloſets; yea, to the ſecret chambers of the heart, which God challenges as his due? As for the wicked, there is no doubt but the devil is within their heart; the god of this world rules in the hearts of the children of diſobedience; ſin, which is the firſt-born of the devil, has an abſolute command over them; every thought and imagination of their heart is evil. As for the world, Solomon tells us, that it is ſet in the heart of the wicked

ed and ungodly. Yea, where theſe enemies have loſt their power and dominion, I mean, in the hearts of the godly, yet are they making ſtrange inroads, to the diſhonour of God, to the diſcredit of religion, and the breaking of the peace and quiet of the gracious ſoul.

Thus then you ſee, there is ſad ground of lamentation, that the enemy is come like a flood: and what is the reaſon of all this? the Spirit of the Lord, which ſhould lift up his ſtandard, is departed.

Queſt. Why does not the Spirit of the Lord lift up a ſtandard againſt the enemy? I anſwer, Becauſe his ſtandard when lifted up is not followed. We do not follow the ſtandard of the word, in the adminiſtration of the affairs of Chriſt's kingdom, but the ſtandard of carnal policy, ſtudying to pleaſe this and the other gentleman that is patron of a pariſh: we are broken in judgement, becauſe we willingly walk after the commandments of men. And the Spirit of the Lord leaves us, and does not lift up his ſtandard, becauſe we do not obſerve his motions and operations upon our ſouls; we do not cheriſh his influences; we walk in darkneſs, and ſee no light, becauſe we do not follow the light when we have it. And is it any wonder then though he depart from us?

ON MONDAY.

ISA. lix. 19.—*The Spirit of the Lord ſhall lift up a Standard againſt him.*

I GO on now to a *fourth* uſe of this doctrine, and that is by way of *Conſolation* to believers; particularly honeſt-hearted communicants, who have both the public cauſe of Chriſt, and the private caſe of their own ſouls at heart. Perhaps, when they take a view of the enemy coming in like a flood upon the church, and the more private aſſaults made upon their own ſouls, they are ready to ſay with Jehoſhaphat, "We know not what to do againſt this great company that cometh up againſt us." If this be thy caſe, I have good news from the Lord to tell thee, namely, that when the enemy comes in like a flood, *The Spirit of the Lord ſhall lift up a ſtandard againſt him.*

More

More particularly, Art thou perplexed and troubled in ſpirit, becauſe of the floods that are broken in upon the church of God, threatening ruin to the doctrine, diſcipline, worſhip, and government thereof? When you look to the paſs that religion is brought unto, and take a view of the enemy that is come into the borders, and palaces, and aſſemblies of our Zion, you are ready to cry out, "By whom ſhall Jacob ariſe? for he is ſmall." Here is encouragement, Jacob ſhall ariſe by the mighty God of Jacob. I own, indeed, that I cannot give you any infallible ground of faith from the ſcriptures of truth, that the Spirit of the Lord ſhall lift up the ſtandard for our church, more than for any particular church upon the face of the earth. We are indeed aſſured, that God will have a church on earth, and that "the gates of hell ſhall never prevail," ſo far as to raze and ruin her totally; but I know of no abſolute promiſe in the word of God, that he will preſerve a church to himſelf in any particular nation, or among any ſociety of men whatſoever. We ſee the church of the Jews unchurched, the tabernacle of David is taken down, the natural ſeed and poſterity of Abraham are cut off, and caſt out for many hundreds of years. The once famous churches of the Leſſer Aſia are turned Mahometan moſques. The church of Rome, whoſe faith was ſpoken of throughout the whole world, is now turned to the ſeat of Antichriſt. So that, I ſay, no particular church has any abſolute or infallible ſecurity, that the enemy ſhall not come in like a flood, and ſweep away the very face of religion from among them. But yet, there are ſome things from which we may adventure to gather hope, that the Spirit of the Lord will lift up a ſtandard, and drive back the enemy that is coming ſo far in upon the church of Scotland.

1. Is it not ground of hope, that there is a goodly number of mourners in our Zion, who are ſighing and crying for all the abominations that are found in the midſt of us? There are ſome who yet take pleaſure in our Zion, and have a kindneſs for her ſtones and rubbiſh, and who are lifting up a prayer for the remnant that is left. God has a great regard to this remnant, to their prayers and tears; and he ſays, "For the ſighing of the poor, for the crying of the needy, now will I ariſe, ſaith the Lord."

2. God is here and there raiſing up and ſending forth ſome young men to the miniſtry, who are endowed with his Spirit, and whom he has poliſhed as ſhafts for his work and ſervice, in building up his own, and battering down Satan's kingdom. God uſes not to poliſh inſtruments for work and ſervice, and then to lay them by as uſeleſs; he ſendeth not forth labourers, where he has no harveſt to reap.

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3. There is a ſpring of young converts here and there through the land, in whom ſome good thing toward the Lord God of Iſrael is to be found; yea, a ſpring ariſen even in ſome places, where religion ſeems to be moſt borne down and oppreſſed: which ſays, that the Lord will maintain his ground; and that he is like the wiſe huſbandman, who keeps a proper meaſure of ſeed to ſow his field, a little leaven to leaven the lump.

4. Many of the dear ſaints of God, who are now triumphing about the throne, miniſters and others, have gone off the ſtage, in the faith and perſuaſion of it, that God would yet appear in his glory, for building up of his Zion in Scotland; and that there ſhould yet be more glorious days ſeen in our land, than ever we or our fathers have ſeen. Theſe, I ſay, are ſome grounds of hope, that the Lord will not altogether leave us to be carried down the flood, but that he will yet lift up the ſtandard, and diſplay his glory. I ſhall only add, that whatever defections there may be among us, yet there is not wanting ſome to give their honeſt teſtimony againſt them, and who through grace are reſolved to cleave to the ſtandard of the law and teſtimony, which the Spirit of the Lord has lifted up; and we deſire to believe, that he will not forſake thoſe who ſeek him, and deſire to cleave to him.

But, after all theſe things, there is no ſecurity againſt ſome ſweeping flood or other, for which we in this land ſeem to be ripening apace. But though floods of error, perſecution, and public calamities ſhould break looſe; yet it is ground of comfort to the Lord's people, that even by theſe floods God is ſtill advancing and promoting his own work; the wrath and corruptions of men ſhall praiſe him, and the remainder of his wrath he will reſtrain.

Queſt. What good work of God can be advanced and promoted, by letting the enemy come in like a flood upon his church?

I anſwer, 1. His diſcovering work is advanced. By letting floods run, hereby he ſeparates between the precious and the vile, between the chaff and the wheat. A flood, as I was ſaying, in the doctrinal part, is of a ſweeping nature, it ſweeps away looſe timber and ſtones, or any other thing that lies in its way, not well faſtened in the earth. Juſt ſo is it here, with reſpect to theſe floods of error, defections, or tribulations; looſe ill-grounded profeſſors are commonly carried down the ſtream, while they that are rooted and grounded in Chriſt, and built upon the bleſſed foundation that God has laid in Zion, their houſe ſtands, becauſe it is built upon a rock. Now, God will have the one diſtinguiſhed or ſeparate from the

other, that they who are approved of God, may be made manifeſt.

2. By letting the floods run a while, the Lord's purging work is advanced. By floods of trouble and perſecution, he "waſhes away the filth of the daughters of Zion, and purges the blood of Jeruſalem from the midſt thereof. By this ſhall the iniquity of Jacob be purged, and this is all the fruit to take away his ſin." Yea, by letting the floods of ſuperſtition, error, and corruption, prevail for a while in a church, he can bring about a reformation. You know, in the natural body, peccant humours they will wade through the body for a long while, and create a great deal of diſorder, till they form in ſome diſeaſe, ulcer, or ſuch like trouble; and when they come to a criſe, they get a turn, and ſo contribute to after health. Juſt ſo it is with the church of God, the myſtical body of Chriſt, errors and corruptions they will wade for a long time through the church, till they come to ſome head, and then the ſkilful Phyſician of Gilead applies a proper remedy for purging or correcting theſe evils, which had been for a long time latent.

3. God's uniting work is frequently advanced, by ſuffering the enemy to come in like a flood. You know, that metal, though broken into many pieces, yet when caſt into the furnace, will run together into a lump. Commonly, in a time of peace and proſperity, diviſions, animoſities, and heart-burnings do prevail; but when the floods of error, trouble, and defections break out, they that love the Lord and his cauſe unite together againſt the common enemy. I have heard it to be the practice of ſome travellers in the northern parts of our own country, when they come to deep and ſtrong waters in their way, though before they travelled in a ſtraggling manner, yet when they come to the dangerous water, they join arm to arm, and in this poſture their united ſtrength ſtands more firm againſt the ſtream, than if every one were apart; ſo, when the floods of errors, defections, afflictions, or perſecutions, are ſuffered to run, they who were much ſeparate and divided through private contentions, will join hand in hand to make a ſtand againſt the common enemy.

4. God's elucidating or enlightening work is advanced, by letting the enemy come in like a flood; particularly, by the floods of error that break in upon the church, truth comes many a time to be ſet in a clearer light: and as we have heard, ſo have we ſeen this in the city of the living God. Not to inſiſt upon every thing, I believe the doctrine of the glorious Trinity, and of the ſupreme, independent, and ſelf-exiſtent Deity of the Son of God, was never ſet in a clearer light

ſince the reformation, than it has been ſince that damnable error of Arianiſm was broached among us. And never does the faith, love, patience, zeal, and other militant graces of the ſaints of God, ſhine ſo bright, to the glory of God, and the credit of religion, as when floods of trouble and perſecution are running in the church. And thus that promiſe is accompliſhed, of "bringing forth truth unto victory;" and that, Iſ. liv. 11. "Oh thou afflicted, toſſed with tempeſt, and not comforted, behold, I will lay thy ſtones with fair colours, and lay thy foundations with ſapphires."

5. God's enlarging work is many times promoted by the floods of trouble that break in upon the church. The ſpreading of the goſpel, the ingathering of the reſt of the elect, is hereby promoted, as you ſee from Acts viii. 3. 4. 5. The goſpel, like the camomile, the more it is trode upon, the more does it ſpread; the more that the devil and his agents ſtudy to ſuppreſs it, and bear it down, the more does it prevail.

6. God's fructifying work is advanced by theſe floods. We are told, that the river Nilus at certain times ſwells ſo high, as to overflow the land of Egypt; but by its overflowing, the ground is rendered exceeding fertile: ſo the Lord ſuffers the floods to break in upon his church, that he may promote her fertility in grace and holineſs. It has been the obſervation of ſome, that religion was never in ſuch a thriving condition in this land, as when Epiſcopal tyranny and arbitrary power were prevailing. Thus you ſee, that God promotes the deſigns of his love and glory, even by letting the floods run for a time, before he lift the ſtandard, and drive back the enemy. This may ſerve to comfort and encourage the hearts of the Lord's people at this day, againſt the melancholy aſpect of things, with reſpect to the public cauſe and intereſt of Chriſt.

But now, ſome exerciſed ſoul may be ready to ſay, Theſe things you have been ſpeaking of, with relation to the church of God, the public intereſt of Chriſt, do not ſo much trouble me; I deſire to believe that God will keep his hand about his own work in the land; but that which afflicts me, is indwelling ſin. The enemy is not only come into our borders, our palaces, our judicatories, our dwellings; but, alas! he is come further ben, he is come in like a flood upon my heart and ſoul, and I know not what to do. O! will ever the Spirit of the Lord lift up a ſtandard, and caſt down his ſtrong holds there? Well, poor believer, I tell thee for thy comfort, that though the flood has overflowed even to the neck, although the waters be come into thy ſoul, *the Spirit of the Lord will lift up a ſtandard againſt him there.* Allow me to aſk, what is

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the particular enemy that has come in like a flood upon thee? I think I am capable to aſſure thee from the word of God, that whatever be the enemy, *the Spirit of the Lord will lift up a ſtandard againſt him.*

Perhaps one may be ſaying, Alas! Satan has broke in upon me with a flood of temptations, and the flood is ſo ſtrong, that I am like to be carried off my feet. I am aſſaulted with temptations to blaſphemous errors, ſelf-murder, and what not; yea, to ſuch evils, as I am aſhamed to let any of the world know of. Well, poor ſoul, is this thy caſe? I tell thee for thy comfort, a God of truth has ſaid it, that his Spirit ſhall lift up the ſtandard, and drive back the enemy that comes in like a flood upon thee: "And has he ſaid it, and will he not do it? has he ſpoken it, and ſhall it not come to paſs?" Take this promiſe in the text, in the hand of faith, hold it up to the enemy, and this word of truth ſhall be thy ſhield and buckler. This was the way that Chriſt dealt with the enemy, when he came in upon him like a flood, Matth. iv. he lift up the banner of the word, the ſhield of God's faithfulneſs, ſaying, "Thus and thus it is written;" and thereby the enemy was driven back, and put to the worſt. Follow the example of thy great General; tell the enemy, "It is written, the Spirit of the Lord ſhall lift up the ſtandard againſt thee: It is written, The ſeed of the woman ſhall bruiſe the head of the ſerpent, and tread thee under his feet:" and therefore I will believe and hope, believe and wait, till the Lord, according to his promiſe, come in for my relief. And if thou do ſo, depend upon it, the enemy will ſoon loſe heart, and the ſtrength of his temptations will fall.

Perhaps another may be ſaying, Alas! there is a flood of darkneſs broke in upon my ſoul, that I know not where I am, or what I am doing; though once in a-day I thought the Lord manifeſted himſelf to me, yet now "the Lord hath forſaken me, and my God hath forgotten me; the Comforter that ſhould relieve my ſoul, is far from me; and I, whither ſhall I cauſe my ſorrow to go?" I anſwer, This is no ſtrange caſe, for the children of light, to walk in darkneſs, yea, in ſuch darkneſs that they can ſee no light; but be aſſured, that "unto the upright light ſhall ariſe in darkneſs." And therefore "truſt in the name of the Lord, ſtay thyſelf upon thy God: his goings forth are prepared as the morning; he that ſhall come will come, and will not tarry." When the Spirit of the Lord diſplays his ſtandard, reveals the glory of Chriſt, he will make light, even the light of the knowledge of his glory to ſhine through every corner of thy ſoul.

Perhaps another may be ſaying, There is a whole flood of challenges

challenges that fill my boſom; I am indeed in darkneſs, the Lord is hiding; but that is not all, it is my own ſins that hath done it, and God is ſaying to me, "This is thy wickedneſs, becauſe it is bitter. Haſt thou not procured this unto thyſelf? Thine own iniquities ſeparate between thee and thy God." I anſwer, All this may be true; and if true, thou haſt indeed cauſe to mourn and weep in ſecret places; but yet I would not have thee to mourn like them that have no hope, but turn unto a God in Chriſt, reconciling the world to himſelf, not imputing their treſpaſſes to them; run into the blood of ſprinkling, the fountain opened to the houſe of David, that waſhes from ſin and uncleanneſs. The Spirit of the Lord has diſplayed the banner of his everlaſting righteouſneſs, and brought it near in the goſpel offer and promiſe, that ſo the guilty ſinner and diſcouraged believer, may come in under it, and find ground of hope and courage under all challenges, ſaying as the apoſtle does, Rom. viii. "Who can lay any thing to the charge of God's elect?" &c. Improve the promiſe of pardon, "I, even I am he that blotteth out thy tranſgreſſions for mine own name's ſake." Improve the name of a reconciled God, "The Lord pardoning iniquity." Pray with David, "Pardon mine iniquity, for it is very great."

Alas! may another ſay, indwelling ſin and corruption breaks in upon me like a flood, I have whole ſwarms of helliſh abominations within me. Well, here is comfort, *When the enemy ſhall come in like a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him.* A diſcovery of Chriſt in the light of the Spirit, waſtes, weakens, and withers the body of ſin. And therefore, O plead, and believe the promiſe, for the Spirit is promiſed for this very end, Ezek. xxxvi. 25—27. The Spirit takes the holineſs of the head, and applies it to the members, whereby ſin is weakened, and holineſs is advanced. Has not the Lord ſaid, "Sin ſhall not have dominion over you; I wil ſubdue their iniquities?" Art thou oppreſſed with remaining ignorance? Well, the Spirit of the Lord ſhall lift up the ſtandard; for he is a *Spirit of wiſdom and revelation*; he is *the anointing*, whereby we are made to *know all things*. Art thou oppreſſed with unbelief, like a flood carrying thee away from the living God? Well, here is comfort, the Spirit of the Lord ſhall lift up the ſtandard againſt it; for he is a *Spirit of faith*, and he teſtifies of Chriſt, as "the Author and Finiſher of faith," and will "fulfil in thee all the good pleaſure of his goodneſs, and the work of faith with power." Art thou oppreſſed with remaining enmity againſt God, diſcovering itſelf in the works of the fleſh? Well, the Spirit of the Lord ſhall

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lift up the ſtandard; for he is a *Spirit of love*, his banner is a banner of love, his peculiar work and province is to ſhed abroad the love of God upon the heart; and when he diſcovers the love and lovlineſs of our glorious Redeemer, enmity is driven back: nothing ſo much kills enmity, as the diſcovery of the love of God in Chriſt. O! ſays another, the vanity and carnality of my ſpirit comes in like a flood upon me; I no ſooner ſet myſelf to any ſpiritual work, but the world and the concerns thereof, come in like a flood, and divert my thoughts from the things of eternal concern. Well, here is comfort, the Spirit of the Lord ſhall lift up the ſtandard; for he is a *Spirit of power*, whereby we overcome the world. He it is that gives wings to the ſoul, whereby it mounts up, like the eagle, above things viſible and corporeal, where Chriſt is at the right hand of God. O! ſays another, I have ſo many errors in my heart, that I fear my heart fall in with the errors of the day, and ſo I be carried away with the flood. "Bleſſed is the man that feareth always;" but do not fear with a fear of diſtruſt, for the Spirit of the Lord will lift up the ſtandard of truth, and he is given to lead his people into all truth; he is the *Spirit of a ſound mind*, to enable believers to diſtinguiſh between light and darkneſs, between truth and error; he it is that cauſeth the wayfaring man, though a fool, to walk in the way of truth, without erring. O! ſays another, grace is ſo weak, and corruption ſo ſtrong, that I fear any little ſpark of grace that is in me be carried away, and ruined by the flood. I anſwer, Be encouraged, the Spirit of the Lord will carry on his own work, and lift a ſtandard in its defence; "he will not break the bruiſed reed, nor quench the ſmoking flax, till he hath brought forth judgement unto victory." O! ſays another, I can find no quiet or reſt for the workings of Satan and corruption together, they are making perpetual inroads upon me by night and by day. *Anſw.* Poor ſoul, here is comfort, the Spirit of the Lord ſhall lift up the ſtandard, he will teſtify of Chriſt, and then thou ſhalt have reſt in him, as "under the ſhadow of a great rock in a weary land." If. xi. 10. Chriſt is there ſet up by the Spirit of the Lord, "as an enſign to the nations;" and then immediately it is added, "Unto him ſhall the Gentiles ſeek, and his reſt ſhall be glorious." You have another ſweet promiſe to this purpoſe, If. lxiii. 14. "As a beaſt goeth down into the valley, the Spirit of the Lord cauſeth him to reſt. It is the work of the Spirit, to ſhew to the weary ſoul the place where Chriſt cauſeth his flock to reſt at noon.

Another perhaps may be ſaying, There is a terrible flood breaking in upon me, and that is a flood of divine terrors. I

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may ſay with David, Pſal. lxxvii. "I remembered God, and was troubled." With God is terrible majeſty indeed, and his terrors ſet themſelves in array againſt me. *Anſw.* Here is comfort, the Spirit of the Lord ſhall lift up the ſtandard, and drive away theſe terrors; for he is "the Comforter, and Chriſt has promiſed to ſend him in this capacity; "I will ſend the Comforter, which is the Holy Ghoſt; and when he comes, thy heart ſhall rejoice, and thy joy ſhall no man take from thee. We have not received the Spirit of bondage again to fear, but we have received the Spirit of adoption, whereby we cry, Abba, Father." And it is his uſual way, after he has wounded and broken, to bind up and heal, to make the bones which he hath broken to rejoice.

May another ſay, The fear of death breaks in upon me like a flood, the king of terrors keeps me in perpetual bondage, I am not able to look upon his grim countenance. *Anſw.* The Spirit of the Lord ſhall lift up the ſtandard, he ſhall diſcover the glory of Chriſt, and then thou ſhalt be put in caſe to ſay, "O death, where is thy ſting? Yea, though I walk through the valley of the ſhadow of death, I will fear no evil." Chriſt is the plague of death, and the deſtruction of the grave; he has wrung the keys of hell and death out of the devil's hand: and therefore "lift up thy head, for the day of thy redemption draweth near." So much for conſolation.

A *fifth* uſe of this doctrine ſhall be by way of *Exhortation.* Is it ſo, that by lifting up the ſtandard, by diſplaying the glory of Chriſt, the enemy is repulſed that was coming in like a flood? then the exhortation is, Anſwer the deſign of the Spirit of the Lord in lifting up the ſtandard. Take this exhortation in the two following branches.

Firſt branch. You heard, in the doctrinal part, that the ſtandard is a gathering enſign, whereby volunteers are liſted, new ſoldiers taken into the army. Well, Sirs, Chriſt has ſet up his enſign in the diſpenſation of the everlaſting goſpel; and it is propheſied concerning him, that "unto him ſhall the gathering of the people be; and therefore, O let ſinners gather unto him, and give up their names, as volunteers in his ſervice. O that I knew what arguments to uſe with ſinners, to perſuade them to gather unto Chriſt, the bleſſed ſtandard that is lifted up and diſplayed in the everlaſting goſpel!

1. Conſider, that every thing in and about Chriſt invites you to gather and flock unto him.

1*ſt*, He has a gathering name. The very name of ſome renowned generals is enough to make volunteers to flock unto their ſtandard. Well, Sirs, here is a General of the greateſt name of any that ever was heard of; he hath "a name above every

every name;" is renowned in heaven and earth; "his name ſhall endure for ever; his name ſhall laſt like the ſun;" his name is "Emmanuel, God with us;" his name is "Redeemer;" his name is "Wonderful, Counſellor, The mighty God, The everlaſting Father, The Prince of peace." O is not his name a gathering name?

2*dly*, He has a gathering arm: Iſ. xl. 11. "He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm." His arms are everlaſting arms; and theſe everlaſting arms ſhall be underneath thee, if you engage in his ſervice; and he ſtretches out his arms all the day long to ſinners, ſaying, "Behold me, behold me."

3*dly*, He has a gathering wing: Matth. xxiii. at the cloſe, "How often would I have gathered thee, as a hen gathereth her chickens under her wings!" He is even as fond of the ſalvation of ſinners, as ever the hen was to gather her brood under her feathers, when ſhe hovers over them with the greateſt tenderneſs; "He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt."

4*thly*, He has a gathering voice; he ſpake but a word to Mary, calling her by name; and immediately ſhe anſwers, "Rabboni, my maſter." His voice is the voice of the charmer, which charms never ſo wiſely; the melody of his voice, when heard by the ear of faith, has ſuch a powerful charm with it, that it quickens the dead: "The dead ſhall hear the voice of the Son of God: and they that hear ſhall live," John v. 25. His voice makes the lame man to leap like a hart, and the tongue of the dumb to ſing.

5*thly*, He has a gathering trumpet, the ſound of which goes to the end of the earth: Rom. x. 18. "Have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world." This gathering trumpet of the everlaſting goſpel you read of, Iſ. xxvii. 13. "And it ſhall come to paſs in that day that the great trumpet ſhall be blown, and they ſhall come which were ready to periſh in the land of Aſſyria, and the outcaſts in the land of Egypt, and ſhall worſhip the Lord in the holy mount at Jeruſalem." This is a gathering trumpet indeed, and bleſſed are they that know the joyful ſound of it, ſo as to be gathered thereby to the bleſſed Shiloh: for "they ſhall walk in the light of his countenance, and in his name ſhall they rejoice all the day long."

6*thly*, He has a gathering enſign or ſtandard, Iſ. xi. 10. But this leads to,

2. A *ſecond* motive, to wit, the qualities of the ſtandard which the Spirit of the Lord lifts up.

1*ſt*,

1*ſt*, It is an ancient ſtandard. The moſt ancient ſtandard of the army is always the moſt honourable. Well, Sirs, here is a ſtandard for antiquity excels all other ſtandards; for it is "ſet up from everlaſting, from the beginning, or ever the earth was;" it was ſet up in the counſel of peace; it was ſet up in Paradiſe, and diſplayed againſt the old ſerpent, for the injury he had done to the woman and her ſeed.

2*dly*, It is a victorious ſtandard, it carries victory along with it where-ever it goes; the very lifting up of the ſtandard conquers: "If I be lifted up, I will draw all men after me." It ſtrikes terror to the heart of the dragon and his angels, Satan and his confederates. As the walls of Jericho fell down at the ſound of the rams horns, ſo the ſtrong-holds of Satan and his works fall down before the ſtandard, 2 Cor. x. 4—6.

3*dly*, It is a lovely and beautiful ſtandard: Cant. ii. 4. "His banner over me was love." This ſtandard is altogether lovely: and whenever it is diſplayed in its glory, in the view of a ſinner, immediately the bands of love fall upon the ſoul; he is "drawn with cords of a man, and with bands of love." So lovely is this ſtandard, that its luſtre and glory reflects a luſtre upon all that behold it, or that liſt themſelves under it. Balaam viewing the armies of Iſrael under the covert of this ſtandard, he was ſo ſtricken, that he cries out, "How goodly are thy tents, O Jacob, and thy tabernacles, O Iſrael! The people ſhall dwell alone, and ſhall not be reckoned among the nations."

4*thly*, It is a durable and laſting ſtandard. Other ſtandards wear, and the moth ſhall eat them up; but this ſtandard is ever the ſame: Heb. xiii. 8. "Jeſus Chriſt, the ſame yeſterday, and to-day, and for ever." It is everlaſting: Heb. i. 10—12. there you have an account of the perpetuity of this ſtandard, "Thou, Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail."

5*thly*, It is a very awful and terrible ſtandard to hell and all its confederates; the church, when under this ſtandard, is ſaid to be "terrible as an army with banners." Hence the devils, when they ſaw Chriſt upon earth, in the days of his fleſh, they were ſtruck with ſuch terror, that they cried out, "What have we to do with thee, Jeſus, thou Son of the moſt high God? Art thou come hither to torment us before the

time? O who would not gather under ſuch a ſtandard as this?

3. To engage you to get under this ſtandard, will you but take a view of the mottoes of it. It has ſeveral mottoes, according to the different diſplays of it.

1ſt, If we view the ſtandard as it is diſplayed againſt Satan the old dragon, the deſtroyer of mankind, then the motto of the ſtandard is, Gen. iii. 15. "The ſeed of the woman ſhall bruiſe the head of the ſerpent." Or that, Iſa. lxiii. 4. "The day of vengeance is in mine heart." Or that, Heb. ii. 14. "Through death he deſtroyed him that had the power of death, that is, the devil."

2dly, View the ſtandard as it is diſplayed towards ſinners of Adam's family to whom the goſpel is diſpenſed; then the motto of it reads, "God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world; but that the world through him might be ſaved." Or that, 2 Cor. v. 19. "God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them." Or, 1 Tim. i. 15. "This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners." Sometimes it bears this motto, "God is love;" ſometimes you will read this motto, "The Lord our righteouſneſs;" ſometimes you may read it thus, "Him that cometh to me I will in no wiſe caſt out."

3dly, View the ſtandard as diſplayed againſt obſtinate ſinners, ſtanding it out againſt a God of love, refuſing to come under the victorious banner; and ſo it bears this terrible motto, Heb. ii. 3. "How ſhall we eſcape if we neglect ſo great a ſalvation?" Or that, Heb. x. 28. 29. "They that deſpiſed Moſes law, died without mercy: of how much ſorer puniſhment ſhall they be thought worthy, who crucify the Son of God afreſh," &c.? Sometimes you may read it thus, "God ſhall wound the head of his enemies, and the hairy ſcalp of all them that go on in their treſpaſſes."

4thly, View this ſtandard, as it is diſplayed towards the ſaints, real believers, who have actually liſted themſelves as volunteers in the army; then the motto of it ſometimes reads like that, Jer. xxxi. 3. "I have loved thee with an everlaſting love: therefore with loving kindneſs have I drawn thee." Sometimes, when the ſtandard is ſeen, the motto of it will read, as Deut. xxxiii. 3. "All his ſaints are in thy hand." Or that, John x. 28. 29. "I will give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. My Father which gave them me, is greater

than all: and none is able to pluck them out of my Father's hand." Sometimes it reads thus, "I, even I am he that blotteth out thine iniquities for mine own name's ſake." Sometimes you will read it thus, "I will never leave thee nor forſake thee; I will never turn away from thee to do thee good." Sometimes thus, "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death," Rev. i. 18. But I might enlarge here till midnight, telling you of the beautiful mottoes of this ſtandard, towards the ſoldiers of the army; I ſhall only ſay in general, at every opening of the ſtandard, at every diſplay of the glory of Chriſt that is made to the ſaints, there is always ſome motto to be ſeen and read with it; and it cannot be otherwiſe, for it is the Spirit of the Lord that lifts up the ſtandard, in, and by, and with his own word. Now, may not all this allure and invite you to come in under it?

4. To encourage volunteers to come in under this royal ſtandard, conſider what encouraging proclamations are iſſued out, to induce you to take on with the glorious General. We, as under-officers and heralds, are ſent out to intimate theſe preſents to all and every one whom it may concern; and that is every creature ſprung of Adam; we may well uſher them in with a warn-word and oyes, to arreſt your attention.

1*ſt*, then, Be it known to all men, and the ſons of men, it is given out from the royal ſtandard of Heaven, even a proclamation of liberty and freedom to all the ſlaves and vaſſals of hell. Chriſt the great Captain of ſalvation, he has broken up the devil's priſon, broken the gates of braſs, and cut aſunder the bars of iron; and he calls to the priſoners to *come forth*; to them that ſit in darkneſs, *Shew yourſelves*; the Son of God by his proclamation makes you free, and therefore be ye free indeed. Whoſoever they be that will come in under the ſtandard of Heaven, ſhall be free from the guilt of ſin, that it ſhall not condemn them; from the dominion of ſin, that it ſhall not reign over them; from the pollution of ſin, that it ſhall not ſeparate between God and them: they ſhall be free from the law as a covenant, and from its ſentence of death; from Satan, the roaring lion, that he ſhall not be able to devour them.

2*dly*, From the royal ſtandard of Heaven it is given out, and we proclaim peace to you who are rebels, and have been in arms againſt God: Iſ. xxvii. 4. 5. "Fury is not in me: who would ſet the briars and thorns againſt me in battle? I would go through them, I would burn them together. But let them

take hold of my ſtrength, and be at peace with me, and they ſhall make peace with me." The royal Prince of peace ſends us out as ambaſſadors in his name, " praying you in Chriſt's ſtead as though God did beſeech you by us, that you be reconciled to God." We proclaim " peace, peace to them that are afar off, and to them that are near." O rebels lay down your rebellious arms, ſurrender yourſelves to the great King, whoſe name is " the Lord of hoſts."

3*dly*, From the royal ſtandard of Heaven we iſſue forth a proclamation of pardon to condemned criminals, lying under ſentence of death. See a ſurpriſing proclamation of pardon, Iſ. xliii. 25. which you may read. The very name of the glorious General is, " The Lord pardoning iniquity. O let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon," or multiply to pardon; you ſhall have a free diſcharge of all the debt you owe to divine juſtice; the handwriting againſt you, which is contrary to you, ſhall be cancelled.

4*thly*, From this royal ſtandard a proclamation of health comes forth to the diſeaſed. Are there any maimed or lame, halt or withered creatures here, who are unfit for ſervice, cannot creep or walk in the Lord's way? We call you in the name of the great General, and tell you, that there is room for you; that moment you come in under the ſtandard, though *lame*, you *ſhall leap like an hart*. Perhaps you think yourſelves very unfit for the war, after you have been ſo lamed by ſin and Satan; but we tell you good news, when you come in under this ſtandard, " the bones which were broken ſhall be made to rejoice."

5*thly*, From this royal ſtandard we iſſue a proclamation of great riches to the poor. O Sirs, here is gold tried in the fire, gold better than the gold of Ophir, lying ſcattered about the tents of the great King, whoſe name is the " Lord of hoſts. Riches and honour are with me; yea durable riches and righteouſneſs:" and " we preach among you Gentiles the unſearchable riches of Chriſt."

6*thly*, A proclamation of " bread to the hungry, and drink to the thirſty; fat things full of marrow, wines on the lees well refined. Wiſdom hath builded her houſe, ſhe hath hewn out her ſeven pillars. She hath killed her beaſts, ſhe hath mingled her wine; ſhe hath alſo furniſhed her table. She hath ſent forth her maidens, ſhe crieth upon the higheſt places of the city, Come, eat of my bread, and drink of the wine which I have mingled," Prov. ix. at the beginning. Again, we iſſue forth a proclamation of marriage with the Son of God,

to

to them that have "played the harlot with many lovers;" a proclamation of life, to you that are "dead in treſpaſſes and ſins; O hear the voice of the Son of God, for they that hear ſhall live." Thus you ſee what glorious encouragement the great General, whoſe ſtandard we lift up in the everlaſting goſpel, gives to loſt ſinners, to come and liſt themſelves in his ſervice.

But now you may readily aſk me, To what end or purpoſe do you thus encourage us to gather in under the royal ſtandard of the Prince of the kings of the earth? I anſwer, Soldiers, you know, take on for the wars; ſo it is for the wars of the Lord, we are come to take you on in the ſervice of the great King. But this leads me to,

A *ſecond* branch of the exhortation. A ſtandard, as I ſhewed in the doctrinal part, is an enſign of war. The glorious Son of God came into this lower world, upon an expedition to ſpoil principalities and powers, to overturn Satan's uſurped kingdom, to condemn ſin and make an end of it, and to overcome the world; and where-ever Chriſt is preached, men, women, and children, are called, and charged to join him; to "come forth to the help of the Lord, to the help of the Lord againſt the mighty." And therefore let me exhort all of you, eſpecially you who have been at his table, taking the military oath to the great Lord, to "fight the good fight of faith."—When we call you to come in and gather under his banner, it is not to ſtand idle: no, no; Chriſtianity is a fight, it is a battle, a hot battle, and you will find it ſo; for "the kingdom of heaven ſuffereth violence, and the violent take it by force." The armies of hell are in your way; lions and leopards will encounter you; and therefore, "watch ye, ſtand faſt in the faith, quit yourſelves like men, be ſtrong." Now, in proſecuting this exhortation, I ſhall endeavour to anſwer a few queſtions relative to the ſpiritual war you are engaged in.

Queſt. 1. Who are the enemies we have to deal with in this warfare? and where lie they encamped? As to the firſt part of the queſtion, it was anſwered already in the doctrinal part, that Satan, ſin, and the world, are the enemies you are to engage with. And as for the place of their encampment, they are ſo ſwift and ſubtle, that their motions are very uncertain; as they put on very different ſhapes, ſo they have very uncertain motions. As for Satan, he lodges in the air, therefore called "The prince of the power of the air." The world again is on every hand of you; where-ever you go, whatever company you fall into, whatever buſineſs you are engaged in, you will find its ſnares on every ſide of you. As for ſin, its head-quarters is in the heart; therefore are we commanded to

"keep

"keep the heart with all diligence," becauſe it keeps a cloſe correſpondence with the devil and the world, through the avenue of the imagination and outward ſenſes.

Queſt. 2. What is the quarrel or the ground of this war? for it is the cauſe or ground of a war that makes it lawful. Never was war commenced upon a better ground or quarrel; the honour of God, and our own eternal intereſt is concerned in it. And that you may underſtand the ground of it the better, know, when God created this beautiful world, and all things in it, after he had prepared and fitted it for habitation, he created man, and ſet him in Paradiſe, as his viceroy, gave all things into his hand, and put all things under his feet. Satan, whom God had caſt out of heaven, with his angels, for pride, having ranged through this viſible creation, lights upon this little globe of earth, and at laſt finds out our firſt parents in Paradiſe. Whenever he ſaw man, with the glorious image of God ſtamped upon him, he was filled with indignation againſt God, and ſet his helliſh wiſdom a-work to contrive the ruin of our firſt parents, and all their poſterity; and accordingly he effectuates it, after the manner that you read of, Gen. iii. That he might rub an affront upon the Majeſty of heaven, and his viceroy, he defaces the image of God, enſlaves man to himſelf, and takes poſſeſſion of this lower world as his own; called therefore "the god of this world." He diſturbs the beautiful order of this lower world, fills it with ſin, vanity, and trouble, under which the whole creation groans and travels in pain. Well, when this is done, the Son of God beholds it from his throne, "high and lifted up," flies from heaven to earth, arraigns the devil and our firſt parents, calls them to an account of what was done; and immediately ſets up his ſtandard of war, iſſues forth a proclamation of war againſt the devil, Gen. iii. 15. "The ſeed of the woman ſhall bruiſe the head of the ſerpent:" and, by this one word, which was the firſt lifting up of the ſtandard, he wreſts the one half of the then world out of the devil's hand; for, from the original, it appears, that the woman was converted by the uttering of the firſt promiſe. The words may be read, "I will put enmity between thee and this woman." And ever ſince, the Son of God has been carrying on the war againſt the devil, wreſting his captives out of his hand, and will never leave the field till he has driven Satan out of his kingdom; and then "we look for a new heaven and a new earth, wherein dwelleth righteouſneſs." Thus, you ſee the ground of the war.

Queſt. 3. Who is the General, under whoſe conduct we are to fight? I anſwer, as you heard already, The glorious

Son

Son of God, "the Lord of hoſts, the Lord mighty in battle," is our leader and commander. And I ſhall only give you theſe two or three qualities of the General.

1. He is ſo wiſe, that all the treaſures of wiſdom and knowledge are hid in him; "his eyes are as a flame of fire;" and there is not any thing that is not manifeſt in his ſight. The deepeſt counſels of his enemies, he penetrates into them; "he diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death."

2. He is an experienced General; for he is "the ancient of days, ſet up from everlaſting." He knows the enemy's ſtrength, and had the experience of his aſſaults when here upon earth; and his experience of temptations makes him ready to ſuccour them that are tempted.

3. He is a ſtout and martial General, he was never dared nor daunted; when he had the wrath of his Father, the powers of hell and earth to encounter, he ſet his face like a flint againſt all. See how he challenges all his enemies to encounter him, Iſ. l. 7—9. "Who is mine adverſary? let him come near to me. I know that I ſhall not be aſhamed, Who is he that ſhall condemn me? lo, they all ſhall wax old as a garment; the moth ſhall eat them up."

4. He is a powerful General; all power in heaven and in earth is in his hand; for he is "the man of God's right hand, whom he has made ſtrong for himſelf." He ſpoiled principalities and powers, he treads them and their confederates in his anger, and tramples them in his fury.

5. He is a victorious General, he never loſt a battle or engagement ſince the war commenced in Paradiſe; and, as a token of his victory, he has carried the ſpoils of ſin, Satan, death, and hell, along with him to heaven, Pſal. lxviii. 18. "When he aſcended up on high, he led captivity captive," &c.

Queſt. 4. Who bears the expences of the war? I anſwer, The war is undertaken and carried on upon the expences of the great General: and well is he able to bear it; for "in him dwells all the fulneſs of the Godhead bodily;" he calls none to go a warfare upon their own charges. He himſelf is the armoury of the houſe of David, where hang the ſhields of the men of war. Whatever the Chriſtian ſoldier wants in his expedition, he hath it ready at hand; as,

1. The ſoldier muſt be provided of meat and drink. Well, the General will ſee to this, "Thy bread ſhall be given thee, and thy waters ſhall be ſure:" and before his ſoldiers want, he will feed them with his own fleſh and blood; and all the ſoldiers of his army, they live upon the fleſh and blood of the General;

neral: "Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you."

2. The ſoldier muſt have his clothing. Well, the General will ſee to that alſo; they will buy of him white raiment to cover the ſhame of their nakedneſs; and they all pride themſelves in the robe and garment that they receive from their General, Iſ. lxi. 10. "I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God; for he hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs."

3. The ſoldier muſt have his arms provided him. Well, the General will ſee to that alſo: Eph. vi. you ſee there a complete ſtand of arms the General has provided for his ſoldiers, "the ſhield of faith, the helmet of ſalvation, the breaſtplate of righteouſneſs, the girdle of truth, the ſword of the Spirit." Here is nothing wanting, either to offend the enemy, or to defend the ſoul in its warfare.

4. The ſoldiers of an army muſt have garriſons for winter-quarters, where they may be ſheltered from ſtormy wind and tempeſt. Well, the glorious General will ſee to this alſo; yea, he himſelf is their garriſon, "their dwelling-place in all generations, a hiding place from the ſtorm, a covert from the tempeſt, and as the ſhadow of a great rock in a weary land."

5. The ſoldier muſt have his orders and directions when to move and when to ſtop. This ſhall not be wanting either; his law ſhall be "a lamp unto their feet, and a light unto their path: He hath ſhewed thee, O man, what is good, and what the Lord thy God requireth of thee." When the ſoldier is to go on to the battle, he commands him to *fight*, to *ſtand faſt*, to *quit themſelves like men*, and to *be ſtrong*. And ſometimes he commands them to retreat and flee, "Flee youthful luſts." Speaking of ſin he ſays, "Avoid it, paſs not by it, turn from it, and paſs away."

6. The ſoldiers of an army, when ſick and wounded, they muſt be looked to. Well, the General is a phyſician, and a tender-hearted ſhepherd, who "gathers the lambs with his arms: He healeth the broken in heart, and bindeth up all their wounds; and gives them the oil of joy for mourning, and the garments of praiſe for a heavy ſpirit." Thus you ſee that the whole charges of the war lie upon the great General. In one word, he is the ſtrength of the whole army, and the glory of their ſtrength; and he bids them go in his ſtrength, "making mention of his righteouſneſs, even of his only."

Queſt. 5. What auxiliaries hath the believer in this war? I anſwer,

anſwer, The glorious General, although he needs no auxiliaries, yet he has abundance at hand in caſe of need; as,

1. Under his ſtandard, the royal battalion of the divine attributes and perfections ſtand ready for thy aſſiſtance; "As the mountains are round about Jeruſalem, ſo the Lord is round about his people, from henceforth even for ever." The perfections of God, through Chriſt, do, as it were, fix their tents round about the ſoldier. The power of God ſtands ready for thy protection, his wiſdom for thy direction, his holineſs for thy ſanctification, his juſtice for thy abſolution through the blood of the Lamb, his goodneſs to ſupply thy wants, his mercy to pardon thy ſin, his faithfulneſs to fulfil his promiſes.

2. There is his army of angels ready to ſtrike in for thy aſſiſtance in this war: "Are they not all miniſtering ſpirits, ſent forth to miniſter for them who are the heirs of ſalvation?" Where-ever a believer is there is a "Mahanaim, the hoſt of God: The angel of the Lord encampeth round about them that fear him."

3. The celeſtial luminaries, and other creatures of God, are auxiliaries in caſe of need; they fought in their courſes for Iſrael againſt Siſera. The locuſts, the lice, the caterpillars, and other creatures, they came in array againſt Egypt in their quarrel.

4. All the ſaints and their prayers are thy auxiliaries, believer; they ſtand in the ſame quarrel, they are ay praying for thy proſperity and ſucceſs; and their prayers ſhall be heard, becauſe the quarrel is the Lord's.

5. He can make enemies themſelves thy auxiliaries in this war: "When a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him." The *earth* many times *helps the woman*, as we read, Rev. xii. He rules in the midſt of his enemies; and he can take a poor creature out of the devil's army, and ſet him to fight his battles againſt him and all his confederates; as we ſee in the caſe of Paul, who, before his converſion, breathed out ſlaughter and cruelty againſt the diſciples of the Lord; but, by converting grace, was made a champion in the cauſe of Chriſtianity.

Queſt. 6. What is the caſe of deſerters in this war, who forſake the General's ſtandard, and turn in to the enemy's camp? I anſwer, It is death by the marſhal-law of Heaven; deſerters and apoſtates ſhall be led forth with the workers of iniquity: "If any man draw back, my ſoul ſhall have no pleaſure in him: He that puts his hand to the plough, and looks back again, is not fit for the kingdom of heaven." Backſliders

in heart ſhall be filled with their own ways, and at laſt hung up in chains of darkneſs, as eternal monuments of the dreadful wrath of the General.

Queſt. 7. Can any of Chriſt's true ſoldiers ever be deſerters? *Anſw.* No: they may be captives by the enemy, they may be led captive by the law of ſin and death; but they ſhall never be guilty of total and final deſertion. *Queſt.* What ſecurity have they againſt that? *Anſw.* They are ſecured againſt total deſertion, by the immutability of God: "Whom he loves, he loves unto the end." They are ſecured againſt it by the promiſe of God to the great General, that "his ſeed ſhall endure for ever:" by the honour of the General; it would not be for his credit, that principalities and powers, whom he hath ſpoiled, ſhould make a ſpoil of thoſe that belong to him. They are ſecured by their union with Chriſt; they are not only his ſoldiers, but his members; and his body myſtical ſhall never be mutilate. They are ſecured againſt it by the inhabitation of the Holy Ghoſt, which ſhall never be taken from him or his ſeed, as you ſee in the laſt verſe of this chapter wherein my text lies, "My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the Lord, from henceforth and for ever." They are ſecured againſt deſertion by the very life of Chriſt: "Becauſe I live, ye ſhall live alſo." The life of the ſoldier is bound up in the General: "Our life is hid with Chriſt in God." They are ſecured by the interceſſion of Chriſt; "he prays for them, that their faith fail not." In a word, "they are kept by the power of God through faith unto ſalvation."

Queſt. 8. How long will the war laſt? *Anſw.* It laſts till death, and no longer; for then the glorious General will ſound the retreat, and call his ſoldiers off the field. Hence Paul rejoiced at the proſpect of his diſſolution, becauſe then he ſaw his warfare near a cloſe: "I have fought the good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing."

Queſt. 9. When the war is ended, what comes of the victorious ſoldiers? I anſwer, They "return and come to Zion with ſongs, and everlaſting joy upon their heads; they obtain joy and gladneſs, and ſorrow and ſighing flee away." And if you would know more particularly what proviſion the General

has made for his volunteers and victorious ſoldiers, when the war is ended, you may ſee an account of it in the 2d and 3d chapters of the book of the Revelation, at the end of every epiſtle to the ſeven churches of the Leſſer Aſia, which you may read at your own leiſure.

The 10th and laſt queſtion ſhall be this, Will you give us your beſt advice, in order to our ſucceſsful management of our Chriſtian warfare, while we are yet upon the field of battle? Beſide what has been offered already in the former part of this diſcourſe, take theſe following.

1. See that ye be really joined to Chriſt's ſtandard, lift up by the Spirit of the Lord. There is not a ſon of Adam but is born under the devil's colours, wearing his livery; and while you are under the black ſtandard of hell, I mean, in a natural ſtate, you can never fight the battles of the Lord, or ſtrike a fair ſtroke in his quarrel.

2. Study to be well acquaint with your glorious General, and keep him ever in your view. A ſight of him lightens the heart, and inſpires the ſoul with ſuch courage and joy, that though hell, death, and all imaginable danger were in the ſoul's way, it will not be afraid. Hence the ſaints are ſo frequently called to look to him in their Chriſtian work and warfare, Iſa. xlv. 22. "Look unto me, and be ye ſaved, all the ends of the earth." This is what the ſoldiers exhort one another to, Heb. xii. 1. 2. "Let us run with patience the race that is ſet before us, looking unto Jeſus."

3. Obſerve carefully the orders of the General. By the marſhal-law, it is death for a ſoldier to diſobey the orders of his commander; what anarchy and confuſion would there be in an army, if it were otherwiſe? And though kings, parliaments, magiſtrates, and miniſters, or be what they will, command or require you to do otherwiſe than your General has directed you, you have a ready anſwer at hand, "Whether it be right to obey God or men, judge ye."

4. Be ſure to keep the rank and ſphere wherein the General has put thee; for he is not the author of confuſion, but a God of order. So ſoon as an army in battle begins to break rank, and to fall into diſorder, it is a ſign that they are worſted by the enemy; and therefore great care is taken by a ſkilful general, to keep the ſoldiers in their proper rank and order. So here, the Captain of ſalvation will have every one to abide in the vocation into which he is called; he will have magiſtrates to act under him in their ſphere, miniſters in theirs, and private Chriſtians in their capacity: and if every one thus ſtudy to ſerve the Lord in their proper ſtations, the whole body ſhall be

be edified and built up, and the very women who tarry at home ſhall divide the ſpoil.

5. Whenever you find yourſelf diſtreſſed by the attacks of the enemy, ſin, Satan, or the world, be ſure to cry to your General for help; for he is on your head, and he paſſes on before you. This has been the practice of the followers of the Lamb in all ages of the world, Pſal. xxxiv. 6. "This poor man cried, and the Lord heard him; and ſaved him out of all his troubles." You have the orders of the General for this, "Call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorify me." The cry of one of his ſoldiers, in diſtreſs by the enemy, goes to his heart, and weakens his reſentment; how much more, when the whole church of God cry together to heaven, becauſe of the injury done to her by boars and wolves? He comes up at the cry of his poor people, when oppreſſed in their civil or ſpiritual privileges; you have a lecture to this purpoſe, Pſal. xviii. 6. "In my diſtreſs I called upon the Lord, (*when* the floods of ungodly men made *him* afraid)." Well, the General takes the field, and ſee what awful work follows, ver. 7—9. and downward, when he appeared, "The earth ſhook and trembled; the foundations alſo of the hills moved, and were ſhaken, becauſe he was wroth. There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens alſo, and came down. He rod upon a cherub, and did fly. He thundered in the heavens, and the Higheſt gave his voice. He ſent out his arrows, and ſcattered them; and he ſhot out lightnings, and diſcomfited them. He ſent from above, he took me, he drew me out of many waters."

6. *Laſtly*, Never let your General's ſtandard fall, if you can hold it up. If the enſign-bearer in time of battle be wounded or killed, and the ſtandard fall to the ground, the ſoldier that is next at hand will lift it up, and carry it in his room; great care is taken to keep up the ſtandard: ſo let every Chriſtian, in this war, ſtudy to keep up the ſtandard. Chriſt has lift up his ſtandard in Scotland, a ſtandard of pure doctrine, worſhip, diſcipline, and government; the enemy is come in like a flood, in order to pull down the ſtandard; ſome attempting to pull down the ſtandard of doctrine, ſtriking at the foundation God hath laid in Zion, by denying the ſupreme Deity of the Son of God; others are ſtriking at the ſtandard of government, endeavouring to introduce Epiſcopal, Independent, Eraſtian ſchemes; others attempting to deſtroy the diſcipline, by tyrannical uſurpation upon the rights of the Lord's people, in chooſing their own paſtors; a whole

covenanted

covenanted work of reformation is ſtruck at. Now, I ſay, let it be your care and concern, in your ſtation, to lift up his ſtandard, when others are pulling it down. Contend earneſtly for the faith delivered to the ſaints, eſpecially for the truths that are moſt ſtruck at in our day: contend for the liberty wherewith Chriſt hath made us free. And if the Spirit of the Lord has been lifting up the ſtandard in you, and over you, at this occaſion, by ſpecial manifeſtations of his love, O ſtudy to maintain it, keep up a good correſpondence between the Lord and you: and, for this end, beware of unbelief, pride, vanity, carnality, and every thing that may ſeparate betwixt you and your God; and if at any time the enemy come in like a flood, and carry you off your feet, never reſt till you get a new ſight of the ſtandard, and a new reading by faith of the mottoes of the ſtandard. To conclude, whenever you find the enemy rallying his forces, and making a new attempt upon you, improve this promiſe by faith in prayer, *When the enemy ſhall come in like a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him.* "Faithful is he that hath promiſed, he will alſo do it."

THE BELIEVER's JOURNEY FROM THE WILDERNESS OF THIS WORLD TO THE HEAVENLY CANAAN.

BEING TWO SERMONS,

Preached upon a Thankſgiving-day, after the adminiſtration of the Sacrament of the LORD's SUPPER in the Tolbooth Church of Edinburgh, March 6. and in the Tron Church, March 7. 1732; and afterwards enlarged upon in ſeveral Sermons at Stirling.

Cant. viii. 5.—*Who is this that cometh up from the wilderneſs, leaning upon her Beloved?*

IN the beginning of this chapter, we find the church, under the notion of the ſpouſe or bride, breathing after further degrees of familiarity and fellowſhip with Chriſt, the glorious Bridegroom of ſouls, than ſhe had ever yet attained to: "O that thou wert as my brother, that ſucked the breaſts of my mother!" Obſerve, They that know the Lord, will follow on,

on to know him; they will forget things that are behind, and reach forth unto things that are before. The ſpouſe, although ſhe had been brought into the banqueting-houſe, and allowed to ſit under his ſhadow with great delight, yet here we find her pleading for further intimacy, renewed manifeſtations and diſcoveries of him. A believer can never be ſatisfied with any degree of nearneſs, till he come to be ſwallowed up in the immediate viſion and fruition of him in glory. This requeſt of the ſpouſe ſhe enforces with ſeveral arguments: ſhe tells him, ver. 2. in the cloſe, that ſhe "would cauſe him to drink of her ſpiced wine, and the juice of her pomegranates; that is, ſhe would entertain him with the fruits of his own Spirit, the graces of his own operation, which are the only entertainment he is delighted with, and the beſt that her mother's houſe could afford. Obſerve, That a believer thinks nothing too good for the entertainment of his bleſſed Lord; if he had ten thouſand heavens of glory at his diſpoſal, they ſhould be all at his ſervice: they caſt their crowns down at his feet. Our bleſſed Lord's tender heart will not allow him to reſtrain or keep up himſelf long from the ſoul that is panting after nearneſs to him; for we find, ver. 3. he grants her ſuit, and allows her a renewed diſcovery of his tender love, inſomuch that ſhe is made to own, "His left hand is under my head, and his right hand doth embrace me." Upon which, ver. 4. ſhe expreſſes her care and concern to prevent any further interruption of her fellowſhip and communion with her Lord, either by herſelf or others; "I charge you, O daughters of Jeruſalem, that ye ſtir not up, nor awake my love until he pleaſe." The daughters of Jeruſalem, particular believers, being ſuppoſed to be witneſſes of this bleſſed intimacy between Chriſt and the ſpouſe, and unto the actings of her faith and love upon him, they are introduced in the words of the text, expreſſing their wonder and ſatisfaction at the bleſſed interview between Chriſt and his beloved ſpouſe, even here in a militant ſtate: *Who is this that cometh up from the wilderneſs, leaning upon her beloved?*

In the words we may notice, 1. The deſignation given to this world, with reference to the church and people of God; it is but a *wilderneſs*, or a weary land, through which they are travelling toward their own home.

2. We have the courſe they are ſteering while in the wilderneſs; they are not ſitting ſtill in it, or going further into it, as if it were their home; no, they are *coming up* from the wilderneſs: their affections are ſet upon things that are above, and not upon things that are below: they have got a taſting of the grapes of Eſhcol, they have got a view of the land afar off,

off, and of the King in his beauty, which makes them diſreliſh this preſent world, and look and long, not for the things that are ſeen, but the things that are not ſeen, and which are eternal.

3. We have the ſpouſe's poſture as ſhe comes up from the wilderneſs; ſhe is *leaning*. Hebreans obſerve, that this is a word not elſewhere uſed in ſcripture; the ſeventy interpreters tranſlate it, *confirming*, or *ſtrengthening* herſelf. It plainly ſuppoſes the ſpouſe's weakneſs and impotency in herſelf to grapple with difficulties in her way through the wilderneſs, together with her dependence on the grace and furniture that was laid up for her in Chriſt; and that ſhe muſt needs fag and fail in her journey, without new ſupplies and communications of light, life, and ſtrength, from him in whom all fulneſs dwells.

4. We have the bleſſed ſhow and prop on which ſhe leans and reſts her weary ſoul, in coming up from the wilderneſs; it is *upon her beloved*, that is, upon Chriſt, whoſe love and loveline's had raviſhed her heart, and drawn out her cordial aſſent and conſent to him as the Bridegroom of ſouls, who had betrothed her to himſelf in mercy, faithfulneſs and loving-kindneſs. It is pleaſant here to obſerve how the heart of God the Father, and the heart of the believer, jump and centre upon Chriſt: "This is my beloved Son (ſays God the Father), in whom I am well pleaſed;" he is "my ſervant whom I uphold, mine elect in whom my ſoul delighteth." And O! ſays the believer, as he is the Father's beloved, ſo he is *my beloved* too: he is juſt the darling and delight of my ſoul: "Whom have I in heaven but thee? and there is none in all the earth that I deſire beſides thee."

5. We have the influence or impreſſion that this pleaſant ſight has upon the daughters of Jeruſalem, expreſſed in a way of queſtion, *Who is this?* This is not a queſtion of ignorance, as though they wanted to be informed who the ſpouſe was; but, (1.) It is a queſtion of wonder. They are ſtruck with a holy amazement at ſuch intimacy and familiarity between parties that are at ſuch infinite diſtance; that "the high and lofty One who inhabits eternity," ſhould admit duſt and aſhes, defiled with ſin, "the abominable thing that his ſoul hates," into ſuch friendſhip and fellowſhip. (2.) It is not a queſtion of contempt, but of eſteem. Although believers, who are the ſpouſe of Chriſt, be in themſelves deſpicable and polluted; yet, by virtue of their relation to Chriſt, they are worthy of the higheſt eſteem, being made beautiful through the comelineſs that he puts upon her. (3.) It is a queſtion of approbation and commendation. They hereby expreſs their ſatisfaction with her practice, and the exerciſe of her faith in coming up

up from the wilderneſs leaning on her beloved, as the ſafeſt courſe ſhe could take for accompliſhing her journey to the Canaan that is above, through the dens of lions and mountains of leopards. Obſerve, That it is, and will be, the pleaſure and ſatisfaction of a gracious ſoul, to ſee others thriving and proſpering in the Lord's way, and in acquaintance with Chriſt, even though they themſelves be outſtripped and darkened thereby in the world's view. The words would afford a great variety of doctrines, but I confine myſelf unto this one.

OBSERV. "That it is the undoubted duty, and the laudable practice of believers, truely betrothed to Chriſt, to come up from the wilderneſs of the world, towards the land of reſt and glory that is above ſtaying and leaning their ſouls upon him as their beloved." *Who is this that cometh up from the wilderneſs, leaning upon her beloved?*

The doctrine being clearly founded on the words, I ſhall not ſtand on the confirmation of it; but ſhall, through divine aſſiſtance, endeavour to ſpeak to it in the following method and order.

I. Give you the characters of the ſoul eſpouſed or betrothed to Chriſt.

II. Speak a little of the world, the place of the believer's reſidence, under the notion of a *wilderneſs*.

III. What may be the import of the ſpouſe's *coming up* from the wilderneſs.

IV. Speak a little of her poſture; for ſhe comes up, *leaning upon her beloved.*

V. Inquire into the grounds and reaſons of this doctrine, why the ſpouſe of Chriſt cometh up from the wilderneſs, and why ſhe comes leaning on her beloved. And then,

VI. Apply the whole.

I. The *firſt* thing is, to *give you the character of a ſoul truly eſpouſed to Chriſt*. And I ſhall endeavour to draw the character from the text and context.

1. then, He is one that is ay breathing to more and more nearneſs to the Lord, and a more intimate fellowſhip and acquaintance with him. Hence the ſpouſe here, ver. 1. notwithſtanding of all ſhe had found, cries out, "O that thou wert as my brother, that ſucked the breaſts of my mother! Some make this to be a wiſh or a prayer of the Old Teſtament church for the actual incarnation of the Son of God. As if ſhe had ſaid, O that that happy day were come, when thou ſhalt

ſhalt actually become the ſeed of the woman, a child born to us! I think, if thou wert actually incarnate and clothed with my nature, I would not keep at ſuch a diſtance, but would "enter with boldneſs into the holieſt, through the vail" of thy human nature. Whether that be in it or not, yet it is plain, that the words expreſs a deſire after more intimacy and nearneſs than ſhe had yet enjoyed. Sirs, if you be eſpouſed unto Chriſt, whatever nearneſs or acceſs you have had, you will deſire more, and be ready to cry with David, Pſal. xlii. 1. "As the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God." Whenever any cloud overcaſts your ſky, you will be ready to ſay, "O that I knew where I might find him."

2. The ſoul eſpouſed to Chriſt will not be aſhamed to own him before the world; as you ſee in the cloſe of ver. 1. "When I ſhould find thee without, I would kiſs thee, and ſhould not be aſhamed." We are commanded to "kiſs the Son leaſt he be angry," Pſal. ii. 12. And they that are eſpouſed to him, they kiſs him with a kiſs of affection and love, and with a kiſs of ſubjection and reverence, and are not aſhamed to do it before the profane carnal world, who perhaps may be ready to laugh at them for their religion; no, they will confeſs him, and his cauſe and intereſt, whatever be the hazard, knowing that "they who confeſs Chriſt before men," he will not be behind-hand with them, but "will confeſs them before his Father, and before his holy angels." Sirs, beware of ſuffering yourſelves to be bantered or laughed out of your religion in this degenerate day: "For he that is aſhamed of me before men, of him will I be aſhamed before my Father, and before his angels. Chriſt deſpiſed the ſhame and ignominy of the croſs for us, and therefore let us deſpiſe the reproaches or the revilings of the world in owning him.

3. The ſoul that is really eſpouſed to Chriſt, is heartily concerned for the good of his mother-church, and to have the Lord's gracious and ſenſible preſence in his ordinances; that he may be a public good to others, as well as to itſelf. This diſpoſition you ſee in the ſpouſe here, ver. 2. in the beginning, "I will bring thee into my mother's houſe." As if ſhe had ſaid, I would make it my buſineſs to have the Lord brought back unto the aſſemblies and dwelling-places of Zion, that he might be the glory in the midſt of her. Sirs, the Lord is angry with our mother at this day, he is threatening to break up houſe with her; there is little of God to be ſeen or felt in our judicatories, in our ordinances, in preaching, in hearing, in communicating; an Ichabod may be read in every corner: little of the life and power of religion is to be ſeen among magiſtrates,

magiſtrates, miniſters, or people. Well, if you be eſpouſed to Chriſt, you will ſtudy to wreſtle, and bring him back again to your mother's houſe, eſpecially when you find him in a ſenſible way preſent with your own ſoul; according to the practice of the ſpouſe, Cant. iii. 4. "I found him whom my ſoul loveth: I held him, and would not let him go, until I had brought him into my mother's houſe, and into the chamber of her that conceived me."

4. The ſoul eſpouſed to Chriſt is one that is fond of the inſtructions of his word and Spirit; as you ſee in the ſpouſe, in the middle of ver. 2. This is one of her great deſigns in bringing Chriſt unto her mother's houſe, that ſo ſhe and others might have the myſteries of the kingdom, and ſecrets of the covenant, and the wonders of his law, more clearly opened and unfolded. Chriſt is "the Sun of righteouſneſs, the light of the world; he is made of God unto us wiſdom," the great prophet of the church, "the interpreter among a thouſand." And when he comes unto a land or place in the power of his Spirit accompanying his word, the oracles of heaven are then opened, and the myſteries of the kingdom are unvailed, the people that ſat in darkneſs are made to ſee great light. And O this is the delight and deſire of every ſoul truly eſpouſed to the Lord.

5. The ſoul eſpouſed to Chriſt is one that is deſirous to give him the beſt entertainment that it is capable to afford; as the ſpouſe in the cloſe of ver. 2. "I would cauſe thee to drink of my ſpiced wine, and of the juice of my pomegranates." Chriſt entertains his ſpouſe with "fat things full of marrow, wines on the lees well refined;" and they that taſte of this food, they are ſo raviſhed with it, that they know not what requital to make him; but they would give him the beſt entertainment that they can imagine, if they had it.

6. The ſoul eſpouſed to Chriſt is one that would juſt lie and lodge in the arms of a Redeemer: ver. 3. "His left hand ſhall be under my head, and his right hand ſhall embrace me." To the ſame purpoſe is what we have, ver. 6. "Set me as a ſeal upon thine arm." As if ſhe had ſaid, Let my life, my ſoul, be "hid with Chriſt in God;" let me be encircled in his everlaſting arms, and the eternal God my refuge. As it is the deſire of a gracious ſoul to have Chriſt lying as a bundle of myrrh between its breaſts, ſo it cannot reſt till it be in the arms and boſom of him who is in the boſom of the Father; and Oh, when it comes there, the ſoul cries, "This is my reſt: here will I dwell, for I do like it well."

7. When the ſoul wins to any nearneſs to the Lord, it is afraid of every thing that may ſtir up his diſpleaſure, or

provoke him to withdraw; as you ſee it was with the ſpouſe, ver. 4. "I charge you, O daughters of Jeruſalem, that ye ſtir not up, nor awake my love until he pleaſe." The poor ſoul that is admitted to nearneſs to the Lord, is afraid of the leaſt ſquint look to the world, ſelf, or any of Chriſt's rivals; afraid of the workings of a remaining body of ſin and death, pride, vanity, or any thing elſe that may provoke him to cover himſelf with a cloud in his anger. The man knows, to his ſad experience, that his iniquities ſeparate between him and his God; and therefore he watches againſt the leaſt appearance of evil. Oh there are but few tender Chriſtians in our day: and hence it comes that there is ſo little of ſenſible communion with the Lord; for communion with God can only be maintained in a way of holineſs, and habitual tenderneſs of walk: Pſal. xxiv. 3. "Who ſhall aſcend into the hill of the Lord? and who ſhall ſtand in his holy place?" ver. 4. "He that hath clean hands, and a pure heart," &c.

8. The ſoul eſpouſed to Chriſt is one who is bending his courſe heavenwards, and has his back turned upon this world as a howling wilderneſs. They "deſire a better country, that is, an heavenly;" they are "looking for a city that hath foundations, whoſe builder and maker is God;" and therefore they look upon this world, and the things of it, with a holy contempt and diſdain; as you ſee in the ſpouſe here, ſhe is coming up from the wilderneſs toward the promiſed land of glory.

9. He is one whoſe life in this world is a life of faith and dependence on Chriſt, as you ſee in the ſpouſe here; as ſhe travels through the wilderneſs, ſhe leans on her beloved. Here "we walk by faith, not by ſight: The life which I live in the fleſh, I live by the faith of the ſon of God." But of this more afterwards. Thus I have glanced at the character of the ſoul eſpouſed to Chriſt, as it lies in the preceding context.

II. The *ſecond* thing was, to *take a view of the place of the preſent reſidence of the ſpouſe of Chriſt*; it is a *wilderneſs*, a very unheartſome lodging. For,

1. You know, a wilderneſs is a ſolitary place: Pſal. cvii. 4. it is ſaid there of exiles, or travellers, that "they wandered in the wilderneſs in a ſolitary way." Oh what a weary ſolitary place is this world unto God's people, eſpecially when, to their own ſenſe and feeling, the Lord is withdrawn from them! The whole world looks toom and empty; all the riches, pleaſures, relations, and comforts of time, cannot fill his room; ſo that they are in a manner wild, and know not what to do, or whither

whither to turn them, when Chriſt is away. Hence is that of Job, chap. xxiii. 8. 9. "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand where he doth work, but I cannot behold him: he hideth himſelf on the right hand, that I cannot ſee him. O that I knew where I might find him!"

2. A wilderneſs is a miſty and foggy place, where noiſome ſteams and vapours, ariſing out of the earth, darken the ſky; which are both prejudicial to health, and ready to lead the traveller out of his way. Such a part is this world to the Lord's people. What helliſh ſteams and vapours are caſt up by Satan, the god of this world, to bemiſt the traveller to glory, whereby he is in danger of loſing his way and ſpiritual health at once? Never was there an age wherein ſuch peſtilential vapours of error, blaſphemy, carnal policy, and profanity, did more abound, than in this day wherein we live; the mouth of the bottomleſs pit is as it were opened, and blaſphemy and errors caſt up, to darken and obſcure the Sun of righteouſneſs, &c.

3. A wilderneſs is a barren place; it affords little or nothing for the ſupport of human life: hence it is ſaid of the travellers in a wilderneſs, Pſal. cvii. 5. they were "hungry and thirſty, and their ſoul fainted in them." Such a place is this world to God's people; it is a barren land, which yields nothing but ſwines huſks, vanity and vexation of ſpirit, which the men of this world make their food, and their all: hence David complains that he was in a "dry and thirſty land, where there was no water." It is true, indeed, the travellers to glory have their wilderneſs-meals, to keep in their life in their journey: but no thanks to the world for that, for the food they live upon does not come out of the earth, the wilderneſs of this world cannot afford it; no, but like the manna that fed Iſrael in the wilderneſs, it comes from above.

4. A wilderneſs is a place of danger; thieves and robbers, and beaſts of prey, frequent the wilderneſs, whereby travellers are in danger of being ſpoiled of their life and ſubſtance. Such a place is this world to God's people; it is called a "den of lions," and a "mountain of leopards," Cant. iv. 8. Here it is that the great Abaddon and Apollyon, the deſtroyer of mankind, with all his helliſh legions, form their camp, watching all opportunities to devour and ſwallow up the traveller to glory. Hence the devil is called "the ruler of the darkneſs of this world," and he "goes about like a roaring lion, ſeeking whom he may devour:" and though hell and its armies ſhall never ſo far prevail, as to keep the believer out of heaven, yet they will ſtudy to wound him, and make him go halting thither.

thither. And, Sirs, you who have been at a communion-table, had need to take heed to yourſelves when you go out into the wide wilderneſs; for I aſſure you, Satan will be ſeeking to winnow and ſift you as wheat. If you be only profeſſors, and no more, he will ſtudy to trip up your heels, and make you a ſcandal to religion; or if you be real believers, and have met with the Lord, the pirate will be upon you to ſpoil you of your lading: and therefore "be ſober, be vigilant;" for you are yet within the devil's territories.

5. A wilderneſs is an unſettled place; many heights and hollows, turnings and windings, in a wilderneſs: ſometimes a traveller in a wilderneſs will be on the top of mountains, ſometimes down in the valley; ſometimes his ſky will be clear, and ſometimes cloudy; ſometimes a ſtorm, and ſometimes a calm. Juſt ſo is it in the caſe of the believer while hereaway: ſometimes he is on the mount of communion; at other times down in the valley of deſertion: ſometimes he is on mount Zion, where he enjoys a pleaſant calm; at another time he is brought to mount Sinai, where a ſtorm of the thunder of the law ſtartles him: ſometimes the "candle of the Lord ſhines on his head, and through the light of the Lord he walketh through darkneſs;" at other times he "walks in darkneſs, and can ſee no light;" ſo that he is made to cry, "Oh that it were with me as in months paſt!" &c.

6. Many pricking briers grow in the wilderneſs, many rough ways, which are uneaſy to travellers. Juſt ſo here, the believer paſſing through the world has the rough and thorny paths of affliction to travel: "Through many tribulations we muſt enter into the kingdom of heaven:" John xvi. 33. "In the world ye ſhall have tribulation." The cloud of witneſſes who are now ſurrounding the throne, they "came out of much tribulation." See what troubles they endured, Heb. xi. 36—38. Thus you ſee in what reſpect this world, the preſent abode of the believer, is called a wilderneſs.

III. The *third* thing in the method was, to *ſpeak a little of the courſe that the ſpouſe is taking, or the airth toward which ſhe is bending while in the wilderneſs*; ſhe is not going down, but *coming up* from the wilderneſs. And this, I conceive, may imply theſe things following.

1. That believers, or thoſe who have really taken Chriſt by the hand, they have turned their back on the ways of ſin, which "lead down to the chambers of death." The way of the men of this world, it is a down-the-hill way, which is indeed eaſy and natural; but, like a rolling ſtone upon the precipice, they roll on till they land in the bottomleſs gulf of eternal miſery. But now the ſoul eſpouſed to Chriſt has forſaken the down-

hill

hill way of this world, and ſteers a quite oppoſite courſe; they will not be conformed unto the world, or the courſe of the world, even though the world ſhould account them for ſigns and wonders, becauſe they will not run with them unto the ſame exceſs of riot.

2. This coming up from the wilderneſs implies, that believers are pilgrims on the earth, and that this world is not their home. This is what David, a great king, frankly owned in the midſt of his worldly wealth and grandeur, Pſal. cxix. 19. "I am a ſtranger in the earth, hide not thy commandments from me." And this was the confeſſion of that cloud of worthies, Heb. xi. 13. of whom the world was not worthy; they "confeſſed that they were ſtrangers and pilgrims on the earth."

3. It implies a diſſatisfaction with, and a diſeſteem of, this world, and all things in it; and therefore ſhe has her back turned upon it, and her face toward a better airth. Like the poor prodigal, he can find nothing in the far country but huſks, that are only fit for ſwine; or, like Solomon, they ſee *all* hereaway, to be but "vanity of vanities, all vanity and vexation of ſpirit;" and therefore they look not at the things that are ſeen, which are temporal and fading. Like the woman clothed with the ſun, ſhe tramples upon the moon; or, with Paul, accounts them no better than dung and loſs. O Sirs, whatever bulk this world, and the glaring beauty of it, may have in your eyes now, yet it will appear but a very little thing, yea, worſe than nothing, when you are but one moment on the other ſide of death. And therefore, O ſet not your hearts or eyes on that which is not; put up David's prayer, "Turn away mine eyes from beholding vanity."

4. This coming up from the wilderneſs implies, that though ſhe could find no reſt nor quiet hereaway, yet ſhe expected a quiet reſt on the other ſide, or beyond the wilderneſs. If ſhe had no view of a better country, ſhe would pitch her tent, and, with Peter, build tabernacles in the wilderneſs, and not come up from it. "There remaineth a reſt to the people of God," Heb. iv. 9. "Bleſſed are the dead which die in the Lord: they reſt from their labours, and their works do follow them." Up thy heart, believer, the day of thy complete redemption from ſin and ſorrow draweth nigh, thy ſighs ere long will end in ſongs, thy labour in eternal reſt, thy warfare in victory for evermore.

5. This coming up from the wilderneſs implies motion, and progreſs in her motion heavenwards. The ranſomed of the Lord, they are looking with their faces toward Zion, and they "go from ſtrength to ſtrength, till they appear before God in Zion.

Zion. The righteous ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger. The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day." Whatever length we are come in religion, we muſt not ſit down, "as if we had attained, either were already perfect; no, but we muſt "forget thoſe things which are behind, and reach forth unto thoſe things which are before.

6. This phraſe of *coming up* from the wilderneſs implies, that religion is an up-the-hill work and way; for the ſpouſe's way here is repreſented under the notion of an aſcent. There are a great many hills and mountains, believer, that lie croſs thy way to glory: I only tell you of a few of them.

'1*ſt*, There is a hill of remaining ignorance that the believer has to climb, in coming up from the wilderneſs; for "we know but in part, and now we ſee darkly, as through a glaſs." He has got ſome twilight blinks of the glory of the Lord, and of the myſteries of the kingdom; but O they are ſo faint and languid, that he is ready to think he knows nothing at all. Hence is that complaint of holy Agur, while wreſtling up this hill, Prov. xxx. 2. 3. "Surely I am more brutiſh than any man, and have not the underſtanding of a man. I neither learned wiſdom, nor have the knowledge of the holy."

2*dly*, There is the hill of prevailing unbelief, which ſtands upon the top of the former; ignorance being the very root and foundation of unbelief. The poor believer is many a time put to a ſtand while climbing up this hill, as you ſee in that holy man, Pſal. lxxvii. What but the prevalency of unbelief made him to cry, "Is his mercy clean gone for ever? hath he forgotten to be gracious? hath he in anger ſhut up his tender mercies?" David gets ſuch a backſet with this hill of unbelief, that he ſometime a-day cried out, "All men are liars," the prophets of God not being excepted. Oh how much need of that caution, Heb. iii. 12. "Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God!'

3*dly*, A mountain of guilt caſts up to the believer in his travelling through the wilderneſs, which ſometimes ſeems to tumble upon him, and cruſh him under the weight of it. Hence David cries, "Mine iniquities are gone over mine head, as a burden too heavy for me to bear:" and at another time, Pſal. xl. 12. "Innumerable evils compaſs me about, mine iniquities have taken hold upon me, ſo that I am not able to look up," &c.

4*thly*, A

4*thly*, A hill and mountain of divine hidings and withdrawings caſts up in the wilderneſs: and this joins with the former; for it is "our iniquities that ſeparate between us and our God, that he hides his face from us." And Oh, when the believer is wreſtling with this hill, he "walks in darkneſs, and ſees no light;" which makes it exceeding melancholy: hence Job, "I go mourning without the ſun:" and the church, Iſ. xlix. 14. "Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me."

5*thly*, And while the believer is involved among the dark clouds of deſertion, mountains of wrath ſometimes caſt up in his view; as you ſee in the caſe of Job, chap. vi. 4. "The arrows of the Almighty are within me," &c.; and Heman, Pſal. lxxxviii. "While I ſuffer thy terrors, I am diſtracted: Thy terrors have cut me off," &c. Sometimes a hill of ſtrange and cloudy diſpenſations caſt up in the wilderneſs, that he knows not what to make of them: God's way to him is many times "in the ſea, and his paths in the mighty waters." How was Jacob overſet with dark diſpenſations, when he is made to cry, "Joſeph is not, and Simeon is not, and ye will take Benjamin away alſo: me have ye bereaved of my children: all theſe things are againſt me." David, the man according to God's heart, when he took a view of that dark diſpenſation of the proſperity of the wicked, and adverſity of the truly godly, he is ſo overſet with it, that he is at the point of giving up with religion altogether as a vain thing, Pſal. lxxiii. 13. "Verily I have cleanſed my heart in vain, and waſhed my hands in innocency."

6*thly*, Sometimes a hill of diſappointments faints the believer's heart. Perhaps he was expecting a meeting with God in his ordinances, ſome ſupply, ſome communication of the Spirit, ſome influence and watering; but alas! he finds ordinances to be dry breaſts, or like the brooks of Tema where no water is: and thereupon the poor and needy ſoul is ready to faint, and their tongue to fail for thirſt. Such a melancholy diſappointment the ſpouſe meets with, Song iii. at the beginning, "by night on my bed I ſought him whom my ſoul loveth: I ſought him, but I found him not," &c. I might tell you of the dark hills of temptation from hell, and oppreſſion from the world, and the workings of remaining corruption; but I do not inſiſt. Only, from what has been ſaid, you may ſee, that religion is an up-the-hill way: they who expect to win heaven in a way of ſin and ſloth, they will land in hell; for, "If the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear? The kingdom of heaven ſuffereth violence," &c.

So

So much for the *third* thing, what is implied in coming up from the wilderneſs.

IV. The *fourth* thing was, to *ſpeak to the ſpouſe's poſture*; ſhe comes up *leaning on her beloved.* But I ſhall wave this at preſent, and only make ſome practical improvement of what has been ſaid in a doctrinal way.

Uſe *firſt* of this branch of the doctrine may be of *Information*, in the few following particulars. Is it the duty and practice of believers to come up from the wilderneſs of this world, and to aſpire after better and greater things than are hereaway? then,

1. See hence the paucity of true believers who are eſpouſed unto Chriſt. Why, the greateſt number, inſtead of coming up from the wilderneſs, are going down the wilderneſs: "Wide is the gate, and broad is the way, that leadeth to deſtruction, and many there be which go in thereat." Oh what ſhoals of people are there in the world, "whoſe god is their belly, and who mind earthly things?" But how few are they who have their "affections ſet upon things above," and who are really pointing heavenwards? "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." The world perhaps may laugh at them who keep the narrow way of religion; but behold the end of the day, "The triumphing of the wicked is ſhort, for they ſhall lie down in ſorrow:" but as for the *righteous* and the *upright*, *mark* him, "for the end of that man is peace; his "weeping endures but for a night, joy ſhall come in the morning."

2. See hence why believers are called *men of another ſpirit* than the reſt of the world: it is ſaid of Caleb and Joſhua, that they were *of another ſpirit*; and the apoſtle, ſpeaking of himſelf, and other believers, ſays, "We have not received the ſpirit of this world, but the Spirit which is of God; that we might know the things that are freely given to us of God." Why, here is the ground of it, other men are of a mean ſordid ſpirit, and are content with the wilderneſs, and fill their belly with the huſks that they find in the wilderneſs; but it is otherwiſe with the true believer, he *comes up* from the wilderneſs, he *ſeeks* and affects "thoſe things which are above, where Chriſt ſitteth on the right hand of God." The world generally have a miſtaken notion of true greatneſs of ſpirit; they fondly imagine, that it lies in puſhing their reſentment againſt thoſe that injure them, or in puſhing their fortune, as they call it, in ſcrambling up the pinnacles of worldly honour,

wiſdom, riches, or preferment; whereas true greatneſs of ſpirit lies in a contempt of all theſe things, in compariſon of things that lie beyond the wilderneſs; it lies in "looking not at the things which are ſeen, but at the things which are not ſeen." O Sirs, we ſink our ſouls below their original make and excellency, when we lie down, with the ſerpent, to lick up the duſt and vanity of this world: true greatneſs of ſpirit is, with the ſpouſe of Chriſt, to ſoar above the world, to mount up with wings like eagles, to things calculate for the ſoul and its heavenly nature.

3. See hence the excellency of the Chriſtian religion, which makes a diſcovery of things that lie beyond the wilderneſs of this world, and calls a man to *come up* from the wilderneſs in order to his being poſſeſſed of them. "Life and immortality are brought to light by the goſpel." The Heathen philoſophers had indeed ſome fooliſh gueſſes about another world, a life to come; but how ſtrangely were they in the dark about it! One of the beſt of them, when he was dying, told his friends, 'that he was perſuaded of a future ſtate; but whether he was going to a ſtate of happineſs or miſery, he did 'not know.' But now the Chriſtian religion brings life and immortality (I ſay) to light, and opens a way and paſſage to a happy eternity: it is like mount Piſgah, from which one may ſtand and diſcover the goodly land that lies on the other ſide of Jordan. David, Pſal. xvi. when he wins up to the top of it, and gets a view of the glories of heaven and eternity, he cries out like a man in a tranſport, "My heart is glad, and my glory rejoiceth:" Why? "Thou wilt ſhew me the path of life: in thy preſence is fullneſs of joy, at thy right hand there are pleaſures for evermore."

4. See hence a good reaſon why the ſaints expreſs ſuch longings to be away out of the body, "I deſire to be diſſolved," ſays Paul; "In this we groan earneſtly, deſiring to be cloathed upon with our houſe which is from heaven:" why, it is no wonder; for this world is but a wilderneſs unto them: and how natural is it for a traveller in a wilderneſs to wiſh and long to be at home in his own country, and among his own kindred, where their inheritance lies, even "an inheritance that is incorruptible, undefiled, and which fadeth not away?"

5. See a good reaſon why the ſaints ſhould poſſeſs their ſouls in patience under all the trials of a preſent life. Who is it, that, travelling through a wilderneſs, does not lay his account with inconveniences and difficulties? But beſides, believer, thou art coming up from the wilderneſs, and ere long thou wilt come out of it, and beyond it altogether. "In the world

(ſays Chriſt) ye ſhall have tribulation;" but look beyond the wilderneſs to thy fellow-travellers, whoſe journey is ended. "What are thoſe which are arrayed in white robes? and whence came they?" Rev. vii. 13. You have the anſwer in the verſe following, "Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and ſerve him day and night in his temple." Wait a little, believer, and thou ſhalt be there alſo; and then thy preſent "light afflictions, which are but for a moment, ſhall" reſolve in "a far more and exceeding and eternal weight of glory; and God ſhall wipe away all tears from thine eyes."

Uſe *ſecond* of this doctrine may be of *Reproof*. Is it the duty of believers, and their practice, to come up from the wilderneſs of this world? then,

1. It reproves thoſe who ſit down in the wilderneſs, and take up with it as their home; like the fool we read of in the goſpel, who, when he had amaſſed a great deal of worldly ſubſtance together, he cries, "Soul, take thine eaſe, thou haſt much goods laid up for many years." But, Sirs, read what followed in that parable of the rich fool; perhaps God may come and ſay, "Thou fool, this night thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?" You who are perhaps "cloathed in purple and fine linen, and fare ſumptuouſly every day," and have no thoughts of another world, look to it in time, leaſt in a little you be weltering among purple flames, crying for a "drop of water to cool the tip of your tongue."

2. It reproves thoſe who, inſtead of coming up from the wilderneſs, are going down the wilderneſs. The way of ſin is ſaid to be a downward way, and leads unto *hell beneath*; and this road all the profane world are taking. You may ſee a roll of their names, and where their landing will be, Rev. xxi. 8. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake which burneth with fire and brimſtone: which is the ſecond death."

3. It reproves thoſe who to men would appear to be coming up from the wilderneſs, and yet are ſteering a quite other courſe, ſuch as the *painted ſepulchre*, who goes under a maſk of religion, and yet is rotten at the root; he is going down the wilderneſs, inſtead of coming up. Chriſt has pronounced many heavy woes againſt you; and thererefore "the ſinners in Zion ſhall be afraid," &c. Again, the moraliſt, whoſe outward walk before the world perhaps is "touching the law

law blameleſs," and yet never comes to him who is "the end of the law:" your morality and civility will be found wanting a true root, not being grounded and graffed in Chriſt, of whom only our *fruit* can be "unto holineſs, and the end everlaſting life." The ſame we may ſay of the legaliſt; he is but going down the wilderneſs, *all* his *righteouſneſs* will be found to be *as filthy rags*; for, "by the works of the law ſhall no fleſh living be juſtified." Again the carnal goſpeller, whoſe language is, "Let us ſin, becauſe grace doth abound." Sirs, whatever may be your evangelic notions, yet if the grace of God in the goſpel do not "teach you to deny all ungodlineſs and worldly luſts, and to walk ſoberly, righteouſly, and godly," you are not coming up, but going down the wilderneſs. Jude 4. They are ranked among the number of the "ungodly, who turn the grace of our God into laſciviouſneſs." The ſecure, ſleepy ſinner, that was never awakened to ſee his danger, but is crying with the ſluggard, "Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep;" you are going down the wilderneſs, for ſudden deſtruction is purſuing you.

4. This doctrine reproves thoſe who make a feint to come up from the wilderneſs, but immediately they turn heartleſs in the journey: they cry, "There is a lion in the way, a lion in the ſtreets," and therefore turn back, and ſteer towards another airth. Of this ſort are all *backſliders*, who *put their hand to the plough* of religion, but *look back again*. What an awful ſentence is it that God hath pronounced againſt ſuch, when he ſays, that they "ſhall be filled with their own ways, and be led forth with the workers of iniquity!"

5. This doctrine reproves thoſe who hinder the ſpouſe of Chriſt, or hurt her in her way, as ſhe is coming up from the wilderneſs. We find the ſpouſe frequently complaining of injuries, even from thoſe from whom other things might have been expected; ſhe complains that her "mother's children were angry with her, chap. i. 6. theſe who were mother's children but not father's children with her; members of the viſible church, but were never born of God; they were angry with her: and with them joined the corrupt clergy of that day, and they continually abuſed her; hence ſhe complains, chap. v. 7. "The watchmen that went about the city, found me, they ſmote me, they wounded me; the keepers of the walls took away my vail from me." They were called watchmen, and had got themſelves into that office for a piece of bread: but inſtead of watching againſt the enemy, they opened the gates to the enemy, and ſuffered *foxes* to come in and *ſpoil the vines*; and inſtead of comforting her, and pouring in oil into her wounds, they themſelves ſmote and wounded her,

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by ſtripping her of the ſacred rights and privileges allowed her by her great Huſband. Inſtead of drawing a vail over the infirmities and weakneſſes of real believers, they ſtudied to expoſe them as a company of hypocrites, and loaded them with a great deal of invidious calumnies and reproaches, that ſo they might with the better colour of equity haraſs and perſecute her. The application of all theſe things is eaſy. Even in our own day, what melancholy cries and complaints are going up to heaven, through ſeveral corners of the land, to the *God of ſabaoth*, the great King of Zion, againſt ſome ſet of men, who meet together in a judicative capacity even in this city? and I do not know but ſome of them may be hearing me. I ſhall only ſay, that the injured little ones of Chriſt will have day about with thoſe that carry it againſt them now; before the whole ſcene be over, there will be wound for wound; *tribulation* will be rendered *unto them that trouble* the ſpouſe of Chriſt; and when the reckoning comes, "the great men, and the mighty men, the man with the gold ring," which are now adored, as if they were the only perſons to be owned in the planting of churches, they, and thoſe that join hand with them in conſpiring to hurt the little ones of Chriſt, will be "crying to the rocks and mountains to fall on them, and hide them from the face of the Lamb;" when the poor people of God, that were accounted as the "droſs and offſcourings of the earth," will be ſitting upon the bench with Chriſt, every one of them "ſhining forth like the ſun in the kingdom of their Father." I conclude this with a word of advice unto Chriſt's oppreſſed people, and you have it, James v. 7. 8. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the huſbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye alſo patient; ſtabliſh your hearts: for the coming of the Lord draweth nigh."

Uſe *third* of this doctrine ſhall be by way of *Trial* and *Examination*. That which I would have you to try is, Whether are you in this world as in a wilderneſs, or are you in it as your home? and whether are you ſitting down in the wilderneſs, or are you coming up from it? I am ready to think, that in theſe words there may be an alluſion to Iſrael in their travelling from Egypt to Canaan: therefore with alluſion to their journey toward the promiſed land, which was typical of the true church of God travelling through this wilderneſs unto glory, I would by way of trial aſk the few following queſtions.

1. Hath your Egyptian bondage been looſed in a day of power? Has God, as with a high hand, and ſtretched-out arm, brought you out from under the dominion of ſin and Satan, theſe

theſe oppreſſing taſkmaſters? and has he made you to ſee theſe Egyptian enemies overthrown in the Red ſea of the death and ſuffering of a glorious Redeemer, while you by the ſame means made your eſcape? This is God's way of dealing with all his own Iſrael; he firſt makes them to groan under the fears of ſin and wrath, and then opens up a way for their eſcape by the death and blood of the Lamb. So then, has the Son of God made you free? If ſo, you are free indeed. But,

2. I aſk, Has God ever brought you to the foot of Sinai, and diſcovered himſelf in ſuch awful majeſty, greatneſs, and in the holineſs and ſeverity of his law, as has perſuaded you that there is no dealing with God without a mediator. The law was publiſhed at mount Sinai "becauſe of tranſgreſſion," and that it might be "a ſchoolmaſter to lead them unto Chriſt." So then, I aſk, if you have ſeen ſuch a diſtance between God and you, ſuch holineſs and perfection in his law, as has made you flee to him who is "the end of the law for righteouſneſs to every one that believeth? If ſo, you are indeed coming up from the wilderneſs towards the promiſed land; but, if not, it is a ſign you are yet in the Egypt of a natural ſtate.

3. Have you ever ſeen the tabernacle that God reared, and the glory of God in it? You know, the tabernacle in the wilderneſs, it was the ſymbol of God's preſence among Iſrael, in which the law was kept; and the glory of the God of Iſrael was therein diſcovered in the view of Iſrael: this was a type of Chriſt, the true tabernacle which God hath reared. Now, I ſay, have you ſeen this tabernacle, a God in Chriſt reconciling the world to himſelf? Have you ſeen the glory of God ſhining in the face of Chriſt, and the law magnified and made honourable in him? And are your motions through the wilderneſs, and your way to the land of promiſe, directed by viewing this tabernacle; according to that of the apoſtle, Heb. xii. 1. "Let us run our race, looking unto Jeſus?" And are you made to go "ſinging in the way of the Lord" through the wilderneſs, becauſe "great is the glory of the Lord?"

4. I aſk how are you fed in the wilderneſs? Iſrael in the wilderneſs were not fed with the fruit of the earth, but with manna rained from heaven: ſo God has a way of feeding his true Iſrael in the wilderneſs with the manna from heaven. Chriſt the bread of life comes down in the diſpenſation of the word, and they gather it by faith, and feed on it. And Oh but this manna hath a pleaſant taſte with it to the ſpouſe of Chriſt coming up from the wilderneſs? they can ſay in ſome meaſure

of

of ſincerity, with Jeremiah, "Thy word was found by me, and I did eat it, and it was unto me the joy and rejoicing of mine heart."

5. Are you frequently drinking of the water of the rock? You know, there was a rock ſmitten, out of which ſtreams of water iſſued, which followed Iſrael till they came to Canaan: "This rock was Chriſt," who being ſmitten with the rod of his Father's anger, refreſhing ſtreams of grace and conſolations of the Spirit have iſſued, which make glad the city of God. Now, what experience have you as to this? Is Chriſt to you like "rivers of waters in a dry place?" And are you made now and then to ſee the accompliſhment of that promiſe, Iſ. xliv. 3. "I will pour water upon him that is thirſty, and floods upon the dry ground?"

6. Have you ſeen the myſtical brazen ſerpent? and have you got health conveyed to your ſouls by looking on it, when ſtung by the fiery ſerpent in the wilderneſs, or when wounded by the fiery darts of Satan? for, "as Moſes lifted up the ſerpent in the wilderneſs, ſo is the Son of man lifted up" on the pole of the everlaſting goſpel; "that whoſoever believeth in him," or looks to him by faith, "may not periſh, but have everlaſting life."

7. What is it that keeps up your heart in your journey through the wilderneſs? If God had not made a promiſe of Canaan to Iſrael, and engaged his veracity to bear them company in their journey, they had not gone out of Egypt; and it was the faith of God's promiſe that ſpirited and enlivened them in their travels and battles. Juſt ſo is the caſe here; God hath made a promiſe of life and reſt on the other ſide of death through Chriſt, and that he will be their God and their guide; that his Son, the angel of his preſence, ſhall be your leader and commander: now, if you be really coming up from the wilderneſs to the promiſed land of glory, it is the faith of God's promiſe that bears you up, and carries you through in your travels, and in your wilderneſs-work and warfare. Hence the ſpouſe here, ſhe is ſaid to come up *leaning on her beloved*, reſting on the promiſe of a God in Chriſt for through-bearing, and for a comfortable landing at laſt.

8. What pillars of ſmoke are you ſending up from the wilderneſs? The offerings of Iſrael in the wilderneſs, they went up to heaven like pillars of ſmoke towering upwards; ſo you will be frequently ſending up the ſacrifices of prayer, and of praiſe, and holy meditation; your affections, like the ſmoke of the ſacrifice, will be ſoaring heavenwards.

9. You

9. You will be frequently caſting your eyes on the promiſed land that lies beyond the wilderneſs, and longing with the church to be there: Cant. ii. 17. "Until the day break, and the ſhadows flee away: turn, my beloved, and be thou like a roe, or a young hart upon the mountains of ſpices."

Uſe *fourth* ſhall be of *Exhortation*, to follow the example of the church of God here, in coming up from the wilderneſs towards the promiſed land of glory above; or, as the apoſtle words it, Col. iii. 1. 2. "If ye be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God. Set your affections on things above, not on things on the earth." By way of motive, I offer theſe conſiderations.

1. Conſider what the wilderneſs of this world is, from which you are called to come up. Beſide what was ſaid of it in the doctrinal part, I ſhall add theſe things following, to wean your hearts and affections from it.

1*ſt*, This world is but the reprobate dog's portion: Pſal. xvii. 14. "The men of the world, which have their portion in this life, and whoſe belly," &c. It was a common ſaying of Luther's, 'that the whole Turkiſh empire was but a crumb caſt unto a dog.' Now, why ſhould we caſt in our lot among the dogs, who profeſs to be of the church of God, and the ſpouſe of Chriſt?

2*dly*, This world is groaning under the curſe of God: "Curſed is the ground for thy ſake," ſaid the Lord to our firſt parents, immediately after they had ſinned. And under the weight of this curſe "the whole creation groaneth, and travelleth in pain even until now." Oh who would be content to ſit down where the curſe of God dwells?

3*dly*, Conſider, that the wilderneſs of this world has been a ſhambles, defiled with blood, with the blood of Chriſt, and with the blood of an innumerable company of martyrs, from which it has never been purged as yet; it may be called "Golgotha, the place of a ſcull; and Aceldama, a field of blood." This earth has been ſtained, and this land, and this city in particular, have been ſtained with the blood of Chriſt myſtical; and it is to be feared that the guilt of that blood is crying to heaven, like the blood of Abel, againſt the land, and againſt the place. Now, I ſay, is not this ſufficient to wean your hearts from the wilderneſs of this world, that is a field of blood, a place of butchering and ſlaughter of Chriſt perſonal and myſtical? The men of the world, who take up with it as their home, they are juſt like the poſſeſſed man we read of in the goſpel, lodging among tombs and ſepulchres.

4*thly*,

4thly, Conſider that the wilderneſs of this world is juſt the gallery where the devil, the god of this world, that Apollyon, walks up and down, "ſeeking whom he may devour." Job i. ſays God, "Whence comeſt thou Satan? I come (ſays Satan) from going to and fro in the earth, and from walking up and down in it." Some think that the devil uttered theſe words with an air of haughtineſs and pride, as if he made his vaunt before God, that he was the prince of this world, and that the kingdoms of it and their glory were his; ſo that the meaning of the devil's anſwer is, as if he had ſaid, Why, ſays he, where ſhould I be, but travelling in circuit through my own territories? Now, why ſhould we not come up from the devil's quarters and territories? Who loves to be at home in the devil's quarters, in the very den of that lion and leopard, but only they that are his devoted ſlaves and vaſſals?

5thly, Come up from the wilderneſs; for it is but a mere empty ſhadow, and all the glory of it is but a piece of moonſhine. Why ſhould we ſet our hearts upon that which is not, and which periſheth in the very uſing? You have ſeen bells of water blown up by children, ſparkling with a variety of beauteous colours, but which juſt periſh in a moment. And what is the whole viſible creation that we now ſee, but juſt a great bell blown up by the breath of the Almighty? "By the word of the Lord were the heavens made: and all the hoſt of them by the breath of his mouth." It makes a gay and glorious appearance; but, alas! it is all imaginary, a mere ſhadow, a vapour, which appears for a little, and then vaniſhes. Now, who would be content with ſuch an imaginary thing as this?

6thly, Come up from the wilderneſs of this world; for it is condemned to be burnt. It was a piece of madneſs in Lot to linger in Sodom, when he was told it was to be conſumed with fire and brimſtone. The ſame madneſs poſſeſſes thoſe that will not come up from the wilderneſs into a place of ſafety, when God has told them in his infallible word, that "the day of the Lord cometh as a thief in the night, in the which the heavens ſhall paſs away with a great noiſe, and be diſſolved, and the elements ſhall melt with fervent heat; the earth alſo and the works that are therein ſhall be burnt up." Now, I ſay, put all theſe things together, and ſee if there be not weight in them to wean your hearts from this world, and to engage you to follow the practice of the ſpouſe, and come up from the wilderneſs.

2. Conſider, that there is a better country beyond the wilderneſs of this world. Heb. xi. it is ſaid of the worthies, that "they deſired a better country, that is an heavenly." It is a

better kingdom than the kingdoms of this world, even "an everlaſting kingdom;" a better inheritance, even "an inheritance that is incorruptible, and undefiled, which fadeth not away;" a better city, even "a city that hath foundations, whoſe builder and maker is God;" a better houſe than our cottages of clay in the wilderneſs, even a houſe of "many manſions, a houſe not made with hands, eternal in the heavens."

But, more particularly, to encourage you to come up from the wilderneſs unto this better country, conſider,

1*ſt*, That there are better joys and pleaſures to be had there than in the wilderneſs. This world is but at beſt a *Bochim*, a valley of tears, a houſe of mourning; but the land afar off, that lies on the other ſide of the wilderneſs, is a ſtate of pleaſure, of continual joy and pleaſure, where "the ranſomed of the Lord ſhall *have* ſongs, and everlaſting joy upon their heads; they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall ever flee away." The joys and pleaſures of this world, they do not ſatisfy: "He that loveth ſilver, ſhall not be ſatisfied with ſilver;" hence, in the midſt of their ſufficiency, the covetous worldling is in wants; and in the midſt of their laughter, their heart is ſorrowful. But now the joys of the land of glory, they are full joys: Pſal. xvi. 11. "In thy preſence is fulneſs of joy, at thy right hand there are pleaſures for evermore." The joys of the wilderneſs, they are tranſient: hence "the triumphing of the wicked is ſhort. They take the timbrel and harp, and rejoice at the ſound of the organ. They ſpend their days in wealth" and eaſe, but "in a moment they go down to the grave." But the joys of the land of glory (as you heard juſt now) are everlaſting, and ſhall run parallel with the endleſs ages of eternity.

2*dly*, There are better riches in the land afar off, than theſe that the wilderneſs of this world affords. As for the riches of this world, the moth and ruſt corrupt them, thieves break through and ſteal them; Solomon who was maſter of more of this world's riches than any man elſe, he pronounces them all *vanity and vexation of ſpirit*. But now the riches of that better country beyond the wilderneſs are far better, in reſpect of plenty; for the riches of that land are *unſearchable*, Eph. iii. 8.: better in reſpect of value; for the gold of that land is better than the gold of Ophir; it is "gold tried in the fire, *yea*, the gold and ſilver cannot equal it:" it is better in reſpect of perpetuity; the riches of this world they make themſelves wings and fly away, but the riches of glory they are durable and everlaſting; hence Chriſt exhorts to *provide* for ourſelves "bags that do not wax old."

3*dly*, The honours of that better country are better than

the honours of this world. What is it to ſway a ſceptre on earth, in reſpect of "ruling the nations with a rod of iron?" What is it to ſit upon an earthly throne, in reſpect of ſitting on the ſame throne with the Son of God? Rev. iii. at the cloſe. What is it to be an heir of an opulent eſtate, or of a kingdom upon earth, in reſpect of being "heirs of God, and joint heirs with Jeſus Chriſt, *of* an inheritance that is incorruptible, and undefiled?" &c.

4*thly*, We invite you to come up to a far more peaceable land than is the wilderneſs of this world. O Sirs, you and I may know to our experience, that this is a fighting world, it is a place of ſtrife; and ſome may ſay with Jeremiah, "Wo is me, my mother, that thou haſt born me a man of ſtrife, and a man of contention to the whole earth. Without are fightings, and within are fears. Deep calleth unto deep, at the noiſe of thy water-ſpouts." We muſt "run with the footmen, contend with horſes," and then go down to the "ſwellings of Jordan." But, Oh Sirs, come up from the wilderneſs: for the land beyond it is a land of peace and quiet, and everlaſting reſt; and this reſt remaineth for the people of God, where wars and jars, and contentions and ſtrifes, ſhall come to an eternal end: "They ſhall enter into peace: they ſhall reſt in their beds, each one walking in his uprightneſs."

5*thly*, That land beyond the wilderneſs is a far more pure and holy land than this wilderneſs is. This world cannot be your reſt, for it is polluted; the inhabitants of it are of polluted lips, lives, and hearts; and it is hard for a man to keep his garments clean, as he is travelling through it to eternity. But that land of glory beyond the wilderneſs, it is *the holy land*, in the moſt proper ſenſe; for "there can in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lie." All the inhabitants are ſuch as have "waſhed their hands in innocence, waſhed their garments, and made them white in the blood of the Lamb."

6*thly*, That land that lies beyond the wilderneſs is a far more durable land than this is. This world is ſubject to innumerable viciſſitudes and ſorrows; a fertile land may be turned unto barrenneſs, a peaceable land may ſoon be turned unto confuſion; the "confuſed noiſe of the warrior, and garments rolled in blood," may be ſeen and heard in it; and ere it be long, the whole viſible frame of nature will be unhinged, &c. But now heaven is an abiding country, an abiding city; it "hath foundations, whoſe builder and maker is God." The city of the new Jeruſalem is built *fourſquare*, to ſhew the ſtability of it; it *fadeth not away*, and the inhabitants of it *ſhall go no more out*, &c.

&c. Oh then, be perſuaded to come up from the wilderneſs to this better country, the proper country of the ſaints.

3. Conſider, by way of motive, what a lightſome way is opened from the wilderneſs to that better country that is above; and let this invite you to come up. The way to heaven, after the breach of the firſt covenant, was blocked up by the law and juſtice of God; the offended majeſty of heaven had rolled mountains of fiery vengeance in man's way to heaven; the Cherubim with his "flaming ſword, turning every way," rendered it altogether impaſſable. But O thanks to the glorious Emmanuel, who as the "breaker *has* gone up before us;" he has rolled theſe mountains out of the way, he has opened up the paſſage from the wilderneſs to Canaan by his death and blood; yea, he as our King, Captain, and General, has *gone before us*, JEHOVAH is *on the head of* the travellers to glory. And therefore be encouraged to come up from the wilderneſs, ſet your faces toward Zion. And to encourage you, I will give you a few qualities of the way you have to travel.

1*ſt*, It is a *new* way, Heb. x. 20. Adam's way in innocence by the works of the law is aboliſhed; but here, by the goſpel, there is a new way opened; a way that is calculate, not for a righteous or innocent perſon, but for a ſinner, a loſt ſinner; and Chriſt "calls not the righteous, but *loſt* ſinners" of Adam's family, to take this way. And then it is new, becauſe it never waxes ſtale, will never be out of requeſt.

2*dly*, The way to that better land is a *living* way, not only becauſe it leads to everlaſting life, but a living Chriſt is the way: and ſo ſoon as ever a ſinner ſets the foot of faith on this way, he begins to live a life of juſtification, a life of ſanctification, a life of conſolation; for "he that hath the Son, hath life; and whoever believes in" the name of Chriſt, "though he were dead, yet ſhall he live, and ſhall never come into condemnation."

3*dly*, The way to glory is *conſecrated for us*; the great God has opened and devoted this way for the travellers to glory. The revelation of it is to us, and the revelation from him to walk in it is to us. Oh then, let us come up from the wilderneſs, ſince God had a view to your ſalvation in opening it.

4*thly*, The way is a *free* way; it is free to all comers; it is like the king's high-way, that every man has a privilege to walk in: "Whoſoever will, let him come and take the water of life freely." And then it is free, in regard that the traveller has his charges borne, and every thing needful for carrying him on laid

laid to his hand, "without money, and without price." All fulneſs is in the way, and "out of *this* fulneſs we all do receive, and grace for grace."

5*thly*, It is a *cleanly* and a *holy* way: If xxxv. 8. "An high-way ſhall be there, and a way, and it ſhall be called the way of holineſs; the unclean ſhall not paſs over it." The way of believing in Chriſt, as it is the firſt and fundamental act of obedience to the law of God, ſo it is a ſpring of holineſs and obedience to all the other commands of God; hence all true obedience is called *the obedience of faith*. The man that is heartily engaged in the way of believing, he has his "heart ſprinkled from an evil conſcience, and his body waſhed with pure water;" and his daily work is to cleanſe himſelf from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of the Lord."

6*thly*, It is a *ſafe* way, in which you come up from the wilderneſs; for "the wayfaring man, though a fool, ſhall not err therein. Though he may fall, yet he ſhall ariſe; for the Lord upholdeth him with his hand." The Lord is the man's *ſtrength*; and therefore "he ſhall hold on his way, and wax ſtronger and ſtronger," till he come to Zion.

7*thly*, It is a *pleaſant* way: Prov. iii. 17. "Wiſdom's ways are ways of pleaſantneſs, and all her paths are peace." And how can it be but pleaſant? for here is every thing needful to the traveller. Here is meat for the hungry traveller: "I am the bread of life." Here is drink for the thirſty, even "the water of life, iſſuing from the throne of God and of the Lamb." Here is clothing, yea, "white raiment," and the "garment of ſalvation," for the naked ſoul. Here is light to the ſoul in darkneſs: "The Lord ſhall be thy everlaſting light, and thy God thy glory." Here is a ſhadowy reſt to the traveller when he is weary: "I ſat down under his ſhadow with great delight. The Lord is thy ſhade upon thy right hand. The ſun ſhall not ſmite thee by day; nor the moon by night." Here in this way you have a good guide to lead you, one who "leads the blind in the way they know not," and who at every turn is crying, "This is the way, walk ye in it." And that which contributes much to render it pleaſant is, that the way is well beaten, it is a trodden path, and you have a whole cloud, an innumerable company of travellers, both going before you, and coming after you, and going along with you: Heb. xii. 1. "Wherefore, ſeeing we are compaſſed about with ſo great a cloud of witneſſes, let us run the race," &c.

8*thly*, The way that comes up from the wilderneſs to the land of glory is a *peaceable* and a *quiet* way. There is nothing

nothing but noiſe and din, and perpetual diſturbance in the ways of ſin, and the way of the men of this world. But Oh there is perfect peace in this way that leads to Zion: Iſ. xxvi. 3. "Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee: becauſe he truſteth in thee." Indeed you may and will have diſturbances from without, "In the world ye ſhall have tribulation;" but all the noiſe and diſturbances from without cannot mar the quiet the ſoul has within; no, no; "In me ye ſhall have peace: be of good cheer, for I have overcome the world." Thus you ſee, that every thing invites you to come up from the wilderneſs towards that better country that is above.

I ſhall conclude this exhortation with a few words by way of counſel and advice. If after all that has been ſaid, you have a mind to come up from the wilderneſs towards the land of glory above, then take the few following advices.

1. Keep your eyes fixed, as you come up from the wilderneſs, upon an inviſible God, on the glorious Emmanuel, upon the unerring rule of the word, upon a well-ordered covenant, upon the cloud of witneſſes that have gone before you, and on the glorious land that lies on the other ſide of the wilderneſs.

2. Another advice I give you is, If you would make your journey comfortable, or ever arrive at the end of it, ſtudy to keep in with theſe three.

1*ſt*, Keep in with God, do nothing that may provoke him to hide his face; for if you do, it will coſt you dear, you will walk in darkneſs through the wilderneſs. But Oh, "in his favour is life;" every blink of his countenance exhilirates the ſpirits, and then "the joy of the Lord is the ſoul's ſtrength," &c.

2*dly*, Keep in with conſcience: "This is our rejoicing, the teſtimony of a good conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world," &c.

3*dly*, Keep in with them that fear God, and cleave to the word of his teſtimony; keep cloſe with your fellow-travellers that are bound for Zion. "My delight (ſays David) is with the ſaints, the excellent ones of the earth," &c.

3. There are ſome things that you ſhould endeavour to keep under your foot, if you would come up from the wilderneſs to the heavenly Canaan.

1*ſt*, The *moon* of this world, Rev. xii. 1. If it be got into your head and heart, it will be ſure to turn you out of the way; for "the friendſhip of this world is enmity with God:

God: If any man love the world, the love of the Father is not in him."

2*dly*, Carnal policy and wiſdom; for the wiſdom of this world is but folly to God. Paul, "whenever it pleaſed God to reveal his Son in him, immediately he conſults not with fleſh and blood." It is ſaid of Babylon, that her wiſdom and underſtanding *perverted* her; eſpecially it perverts us in the things of Chriſt, and is like to ruin the intereſts of Chriſt in the land at this day.

3*dly*, Self-righteouſneſs, let that be kept under your feet; for this ruined the poor Jews, and brought on a ſentence of excommunication upon them, whereby they were caſt out of the church of God: "They went about to eſtabliſh their own righteouſneſs, and would not ſubmit unto the righteouſneſs of God;" and ſo Chriſt himſelf became a *ſtumbling-ſtone*, and a *rock of offence*.

4*thly*, Keep the luſt and corruption of the heart under your feet. This will keep you in continual work; for "the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh." Paul had much ado with a body of ſin and death, Rom. vii. We muſt "crucify the fleſh, with the affections and luſts thereof." If *we* live after the fleſh, *we* ſhall die; but if *we* through the Spirit do mortify the deeds of the body, *we* ſhall live."

5*thly*, Keep at a diſtance from the infection of bad company. Say, with Jacob, "O my ſoul come not thou into their ſecret; unto their aſſembly, mine honour be not thou united; *for* evil communications corrupt good manners."

The *laſt* advicice I give is, to follow the example of the ſpouſe here in the text, to *come up from the wilderneſs, leaning on the beloved*, living a life of faith on the Son of God. But this leads to the *ſecond* branch of the doctrine.

THE SUBSTANCE OF SOME DISCOURSES UPON THE SAME TEXT, AT STIRLING.

Cant. viii. 5.—*Who is this that cometh up from the wilderneſs, leaning upon her Beloved?*

THE doctrine inſiſted upon from theſe words at another occaſion was, *That it is the commendable practice of a ſoul truly eſpouſed unto Chriſt, to come up from the wilderneſs of this world, towards the land of reſt and glory above, ſtaying and reſting upon him as their beloved.*

Here

Here I endeavoured,

I. To give the character of a ſoul truly eſpouſed to Chriſt, drawn from the context.

II. I ſpake of this world, under the notion of a *wilderneſs.*

III. Shewed what is imported in the ſpouſe's *coming up* from the wilderneſs.

Theſe particulars, I ſay, were diſcourſed, and this firſt branch of the doctrine applied in ſeveral uſes; the reaſons of this branch of the doctrine being adduced in the application, by way of motive to perſuade ſinners to turn their back on the wilderneſs, and to come up towards the promiſed Canaan above.

IV. I proceed now to the *ſecond* branch of the text and doctrine, which was the *fourth* thing in the method, namely, to *ſpeak a little of the ſpouſe's poſture in coming up from the wilderneſs;* ſhe comes *leaning on her beloved.* It is the life of faith upon the Son of God that is here intended. And this expreſſion of faith it implies theſe particulars following.

1. The ſpouſe's weakneſs and inability in herſelf to grapple with the difficulties of her way through the wilderneſs; that ſhe could never ſurmount them by the ſtrength of natural, or yet of any created grace in her. Man in his natural ſtate is *wholly without ſtrength;* ſo diſabled by the fall, that he has no power for any thing that is ſpiritually good: yea, believers themſelves, though they have received a new ſtock of ſupernatural grace, yet this inherent grace of theirs is ſuch a feeble creature, and the oppoſition it meets with from corruption within, and temptation and affliction without, is ſo ſtrong, it could never bear the believer through his wilderneſs work and warfare, without continual ſupplies of ſtrength from the glorious Head, in whom dwells all fulneſs of grace and truth, of merit and ſpirit. Hence Paul, though he had received a very large meaſure of grace from Chriſt, yet declares, that he was *not ſufficient of* himſelf *to think as of* himſelf, *but* his *ſufficiency* and ability was *of the Lord.* So, whenever a believer begins to think that his mountain ſtands ſtrong through the ſtrength of any grace he has received, preſently the Lord withdraws the influence, and ſuffers him to find his weakneſs and inability, that he may not truſt in himſelf, but in him who is "the ſtrength of Iſrael." And therefore,

2. The expreſſion of *leaning on her beloved,* it implies, that however weak and inſufficient ſhe was in herſelf, yet there was almighty ſtrength in her Huſband and Head, on whom ſhe leaned.

leaned. Chriſt is the "ſtrength of the poor and needy in their diſtreſs; *he* is the glory of *their* ſtrength, the power of God, the man of his right hand, whom he hath made ſtrong for" the deſigns of his glory in our ſalvation. "I have laid help (ſays the Lord) upon one who is mighty." The arm of JEHOVAH is through him reached forth to help, and ſtrengthen, and uphold the believer in his wilderneſs difficulties; and therefore he goes in this his might, ſaying, with Paul, "I can do all things through Chriſt ſtrengthening me."

3. This leaning on her beloved implies a bleſſed knowledge or acquaintance with the Lord Jeſus. She had got a ſaving diſcovery of him by the word and Spirit of the Lord, which induced her to lean upon him; for we do not uſe to lean upon an utter ſtranger, of whom we have no knowledge. The foundation of faith is laid in knowledge, not ſimply in a head-knowledge attained by external revelation, for there are many learned unbelievers; but in a heart-knowledge. "The light of the knowledge of the glory of God, in the face of Jeſus Chriſt," is made to "ſhine into the heart;" and this is the very beginning of wiſdom; hence Paul deſcribes his firſt converſion by it, Gal. i. "It pleaſed God to reveal his Son in me." And the promiſe of faith, that radical grace, is expreſſed by knowledge: "I will give them an heart to know me, that I am the Lord: They ſhall know, and follow on to know" him, till they arrive at a mid-day viſion and fruition of him in glory.

4. The expreſſion implies, not only knowledge, but intimacy and familiarity; for we uſe to lean upon them with whom we are intimately acquainted. "Truly (ſays the apoſtle John) our fellowſhip is with the Father, and with his Son Jeſus Chriſt." The whole book of the Song is deſigned to deſcribe this fellowſhip between Chriſt and the believing ſoul: they who know it in an experimental way, will be ready to ſay, with the ſpouſe, "His left hand *was* under my head, and his right hand *did* embrace me: he brought me to his banqueting houſe, and his banner over me was love." There is more real pleaſure and ſatisfaction in one moment of fellowſhip with the Lord, than in all the pleaſures of ſin, which are but for a ſeaſon: hence David, Pſal. lxxxiv. 10. "One day in thy courts is better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs."

5. This leaning poſture implies Chriſt's nearneſs to the ſpouſe; for we cannot well lean upon a perſon that is at a diſtance. True, indeed, Chriſt was at a great diſtance from the ſpouſe as to his corporeal preſence, for he was not yet

come in the fleſh; and now, under the New Teſtament diſpenſation, he is gone within the vail, and the *heavens* are to "contain him until the time of the reſtitution of all things." But yet faith has a way of bringing Chriſt near, and of taking him up in the word of promiſe, and ſo leaning on him by virtue of his word. And therefore, "ſay not in thine heart, Who ſhall bring Chriſt down from above? *for* the word is nigh thee even in thy mouth, and in thy heart; that is the word of faith which we preach." Sirs, though Chriſt be aſcended as to his human nature far above all heavens, yet he is as much preſent to faith, as though his body were ſtill upon earth; "Lo, I am with you alway even unto the end of the world:" and accordingly, faith eyeing him in the word of faith, leans on him, as one that is not afar off, but near at hand.

6. It implies a truſting, reſting, or recumbency of her ſoul upon him, under all her weights and burdens, which ſhe rolls over on Chriſt: Pſal. lv. 22. "Caſt thy burden upon the Lord, and he ſhall ſuſtain thee." Matth. xi. 28. "Come unto me, all ye that labour, and are heavy laden, and I will give you reſt unto your ſouls." Pſal. xxxvii. 7. "Reſt in the Lord, and wait patiently for him." As the feeble wife leans on her huſband, or the weak child on its parent, with confidence that he will ſupport him; ſo the believing ſoul leans or reſts on Chriſt, with a perſuaſion of ſupport and through-bearing; that according to his promiſe, he will *ſtrengthen, help*, and *uphold* to the end, "with the right-hand of his righteouſneſs."

7. It implies, that there is ſomething in Chriſt that the hand or arm of faith ſtays and leans upon, as we come up from the wilderneſs. Sometimes faith ſtays itſelf on the perſon of Chriſt, as he is "Emmanuel, God with us;" ſometimes upon his love, which paſſeth knowledge, Pſal. xxxvi. 7. "How excellent is thy loving kindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings." Sometimes it ſtays itſelf upon his name; for "they that know *his* name will put their truſt in him:" ſometimes on his miſſion, as the "ſent of God, *the great* Apoſtle of our profeſſion;" it takes him up as God's legate, his ambaſſador-extraordinary, ſent to ſeek and to ſave that which was loſt. It leans upon his general office as *Mediator*, for peace and reconciliation with God; upon his *prophetical* office, for inſtruction and illumination in the knowledge of the myſteries of the kingdom; upon his *prieſtly* office, for reconciliation and acceptance; upon his *regal* or *kingly* office, for ſanctification and deliverance from the power of ſin and Satan. It leans upon his fulneſs for a ſupply of all wants, believing that that fulneſs of grace that is in him is to be communicated; for "he received gifts

for men, even for the rebellious, that the Lord God might dwell among us." It ſometimes leans upon the relations that Chriſt is come under to his people in the word, as a *friend*, a *counſellor*, a *phyſician*, a *leader* and *commander*. You ſee here, that the ſpouſe comes up from the wilderneſs leaning on him in the relation of a *bridegroom* and *huſband*. But of theſe things I may diſcourſe more fully in the application.

I ſhould next give the *reaſons* of this branch of the doctrine, why it is that the believer comes up from the wilderneſs leaning on her beloved; but, as I did in the former branch, I ſhall improve them as motives to enforce the exhortation which I have in view from this branch of the doctrine.

And the *Exhortation* is, to follow the commendable practice of the ſpouſe, in coming up from the wilderneſs of this world towards the land of glory, leaning on him as your beloved or, which is the ſame thing, in other words, Study, while you are travellers on the earth, to live by faith on the Son of God. This was the practice of Paul, the great apoſtle of the Gentiles, Gal. ii. 20. "I am crucified with Chriſt: Nevertheleſs I live yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me." This was the practice of that cloud of witneſſes who have travelled to glory before us, Heb. xi. 13. "Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſuaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth."

But now, in purſuing this exhortation a little, I ſhall,

1. Endeavour to illuſtrate and clear it, in anſwering a few queſtions.

2. Enforce it with a few motives.

3. Conclude with a few directions.

I. I would illuſtrate this exhortation, by anſwering a few queſtions. And

The *firſt* queſtion which may be offered is this: You exhort us to a life of faith on Chriſt; but pray tell us, in the firſt place, what it is to live upon him by faith, and what influence faith has upon our journey while in the wilderneſs?

This queſtion was in ſome meaſure anſwered already, in giving the import of the expreſſion in the text, the ſpouſe's leaning on her beloved. I ſhall further add, that this life of faith, it does not lie in one ſingle act of believing, but in the continuation of faith or believing through the whole courſe of your life in the world: "The life I live in the fleſh," that is, while I am in the body, "is by faith on the Son of God."

Some

Some are ready to imagine, that, when they have once believed in Chriſt, they have no more ado but to look back on their firſt cloſing with Chriſt; and upon that act of faith they reſt, as their ſecurity for life and ſalvation, without any great concern to repeat and renew it. I am afraid, if this be your way of doing, you are yet ſtrangers both to faith in the firſt and after actings of it. Men are called believers, not becauſe they have put forth one ſingle act of faith, but becauſe they are or ſhould be continually believing. It is true, the firſt act of faith ties the knot between Chriſt and the ſoul, that ſhall never be looſed through eternity; but where this act of faith has been exerted, there will be frequent attempts towards the repetition of it. Faith is called an "eating the fleſh, and drinking the blood of the Son of man." Now, you know, it is not a man's taking one ſingle meal in his whole life that will ſubſiſt his body, but he muſt be eating and drinking every day, and frequently through the day, otherwiſe his natural life would ſoon languiſh: ſo here, there muſt be a continual feeding upon the incarnation and ſatisfaction of Chriſt, in order to the preſervation and maintenance of the ſpiritual life of the ſoul; the life of the ſoul can no more be maintained by one act of faith, than the life of the body can be maintained by one meal for any long ſpace of time. Faith is called a "drawing water out of the wells of ſalvation," Iſ. xii. 3. It will not do our buſineſs to come once to the well, the water in the ciſtern will ſoon be ſpent; and therefore we muſt be daily coming back to the fountain for new water: ſo here, the life of faith is a continual coming to Chriſt, and a "receiving out of his fulneſs grace for grace." Grace received into the veſſel of the ſoul will, like water, ſoon ſtagnate by reaſon of the corruption of the veſſel, and it will ſoon be ſpent; what we get this day will not ſerve us the next: and therefore there muſt be a continual application to him for new ſupply, a continued drawing "water out of the wells of ſalvation." The branches live every day upon their root; the branches draw, and the root communicates ſap unto them for their nouriſhment and growth: ſo here, "As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye (ſays Chriſt) except ye abide in me." This continued believing in Chriſt is called (Col. ii. 19.) a "holding the head, from which the whole body, as by joints and bands, having nouriſhment miniſtered, and knit together, increaſeth with the increaſe of God." The members of the natural body, they are continually receiving life, and ſpirit, and conduct, from their head; ſo, by the faith of God's operation, whereby we are united to Chriſt, we are continually receiving

that

that grace and fulneſs that is in him, "till we come unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt." And this is the life of faith that I exhort you to, in order to your comfortable journey through the wilderneſs of this world.

There are two ways by which your life will be maintained and nouriſhed from Chriſt through eternity; one in this world, and another in the world to come. So long as we are in this world, we are like children in the mother's belly, entirely nouriſhed and maintained by faith, (like the ſtring by which we are nouriſhed in our mother's belly), which ſucks in the life, righteouſneſs, and fulneſs of Chriſt into the ſoul: but no ſooner do we paſs out of this world into the life of glory, but the ſtring of faith is cut, and then we come to be nouriſhed another way, namely, by immediate viſion of the Lord. As the child is nouriſhed in the womb till it is fully ripe for the birth; ſo faith nouriſhes the ſoul till it be fully ripe for glory; and then faith is turned into full fruition, and immediate enjoyment.

To illuſtrate this matter, I ſhall in a few particulars ſhow the influence that faith has through the whole of the Chriſtian's work and warfare in the wilderneſs, from firſt to laſt.

1. It is faith that gives the ſoul the firſt ken of Chriſt, and of the way of ſalvation through him; it is the eye that firſt ſpies him out, as the all-ſufficient Saviour provided by God the Father. When the poor ſoul has been as it were beaten, battered, and toſſed among the waves and tempeſts of law-terrors, and apprehenſions of eternal wrath and vengeance, in which caſe it has been as it were caſting its moſt valuable goods overboard, its own righteouſneſs, morality, civility, its duties, abilities, legal attainments, and every thing elſe: now, while the ſoul is in this condition, every moment expecting to be ſwallowed up in the great deeps of the ſea of God's wrath, faith as it were ſteps up to the top of the maſt, and gets a view of Chriſt, and of ſalvation in him; and thereupon the poor ſoul cries out, Oh there is Chriſt, let me get aboard of him; Oh there is the Rock of ages, I will venture my all upon him; Oh there is a ſtrong hold and a refuge, I will flee in unto him; Oh "this is my reſt, here will I dwell, for my ſoul likes it well." Thus, I ſay, it is by faith that we firſt enter into a ſtate of grace, peace, and righteouſneſs; according to that word of the apoſtle, Rom. v. 2. "We have acceſs by faith into this grace wherein we ſtand." When the ſoul was ſurrounded with nothing but the black thoughts of deſpair and ruin, faith lands the ſoul in a ſafe harbour: therefore "he

that

that hath believed" is ſaid to have "entered into his reſt," Heb. iv.

2. It is by faith that the union is made up between Chriſt and us. Indeed there is a radical union that we have with Chriſt before faith; for he takes hold of us firſt by his Spirit, before we take hold of him by faith: but yet the union is made up on our part by faith, it is that which ties the marriage-knot. It is not love, but conſent, that makes marriage between man and woman: ſo here, it is the ſoul's coming off from the law, and all other huſbands; its coming off from its own righteouſneſs, and ſubmitting unto Chriſt as a Saviour, a Huſband, and a Surety; this is it that makes up the union, and this is done by faith. There are two things that marry Chriſt and the ſoul together, as is plain from Hoſ. ii. 19. 20. The firſt is on God's part; he ſays to us in the covenant, and by his Spirit, "I will betrothe thee unto me in faithfulneſs, and in loving kindneſs:" there, I ſay, is God's part. But what is it on our part that makes the marriage? It follows, "and thou ſhalt know the Lord," that is, thou ſhalt believe in him; for this is the way that faith is very commonly expreſſed by in the Old Teſtament, viz. by the knowledge of the Lord. It is faith that brings Chriſt unto the heart, and reveals him to the ſoul in all his glory and excellency.

3. As union, ſo our communion with Chriſt is by faith. There are two things requiſite in order to our having fellowſhip with another; the firſt is, to make the perſon real and preſent; and the ſecond is, to have a familiar acceſs with boldneſs unto him. Now, it is faith that doth both theſe. (1.) It is faith that makes God in Chriſt preſent unto the ſoul: for it "ſees him who is inviſible:" yea, it brings Chriſt and God in him, down from heaven unto the heart; hence Chriſt is ſaid to "dwell in our hearts by faith." It is not love that can make another perſon preſent; it may indeed ſet the fancy a-work to frame the picture and image of the perſon beloved; but it is only faith that can view God in Chriſt as preſent in and with the ſoul. And then, (2.) It is faith that gives us familiarity and boldneſs of acceſs unto the Lord: Eph. iii. 12. "In whom we have boldneſs and acceſs with confidence by the faith of him." And, 2 Cor. iii. 18. "Beholding him with open face," we come to him; "with open face," that is, with confidence and boldneſs: Pſal. xxxiv. 5. "They looked unto him, and were lightened:" and what follows? "Their faces were not aſhamed;" that is, when they viewed Chriſt by faith, they had boldneſs of acceſs unto God in him. The communion that we have with Chriſt is frequently compared unto eating and drinking, John vi. becauſe

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it is faith alone that fetches nouriſhment from Chriſt, and makes a perſon to find the ſweetneſs that is in him, and draws virtue from him: and thus it has the moſt cloſe and intimate union and communion with him, inſomuch that he is one with the ſoul, and the ſoul one with him.

4. As faith brings us into union and communion with Chriſt, ſo faith brings the Spirit of God down into the heart. I own indeed, that, in the work of regeneration and converſion, he is like the rain, that "waits not for the ſons of men;" he comes unſent for, or unſought for; "he is found of them that ſeek him not;" faith has no inſtrumentality there; faith itſelf is a part of the new creature, that is formed by the hand of the Spirit. But, I ſay, faith brings the Spirit into the heart, as a Spirit of ſanctification, and of conſolation, Eph. i. 13. "In whom alſo, after that ye believed, ye were ſealed with the holy Spirit of promiſe." Gal. iii. 14. we are ſaid to "receive the promiſe of the holy Spirit through faith." All the fulneſs of the Spirit dwells in Chriſt, for the uſe of his myſtical body; now, it is by faith that this fulneſs is received, even grace for grace.

5. I might tell you further, that our ſtanding in a ſtate of grace is by faith. As we have acceſs or entrance into a ſtate of grace, ſo we have ſtanding in that ſtate by faith, Rom. v. 2. 2 Cor. i. ult. "By faith ye ſtand." 1 Pet. i. 5. we are ſaid to be "kept by the power of God through faith unto ſalvation." There you ſee, that faith is joined in commiſſion with the power of God, to keep the believer. Doth the power of God keep you? ſo doth faith. God is not ſhy of aſcribing that to faith, which is peculiar only to himſelf, becauſe faith aſcribes all to the power of God, and gives him the honour of every thing that it doth: hence we are ſaid to be "kept by the power of God through faith unto ſalvation." When other graces, ſuch as love, repentance, &c. do fag and fail, and have as it were their heels tript up, faith will ſtand its ground: hence, Eph. vi. 16. there is a particular mark of diſtinction put upon faith beyond all the other pieces of armour; "Above all, take the ſhield of faith." When a man's head-piece is crackt, his ſword, his breaſtplate, and other armour is taken from him; yet his ſhield will do him good ſervice, he will lie under it, and thereby defend himſelf againſt all the ſtrokes and blows that are levelled at him. Let the devil, corruption, and hell, rage and roar as they will, yet faith will keep its gripe, and maintain its ground: let Satan caſt his fiery darts, faith quenches them, Eph. vi. 16.: let indwelling ſin roar and rage, faith will ſay, Let it rage, yet it ſhall never reign; for God has ſaid, that "ſin ſhall not have dominion:" yea, let God himſelf carry

as an enemy, and ſet himſelf in battle-array againſt the ſoul; yet even then faith will look in his face, and ſay, "Though thou ſhouldſt even kill me, yet will I truſt in thee," Job xiii. 15. When other graces are fainting, and crying, "We know not what to do;" faith will ſay, "Mine eyes are toward thee: I will look unto the Lord: I will wait for the God of my ſalvation: my God will hear me: Though I ſit in darkneſs, the Lord will be a light unto me," &c. When other graces, like poor faint-hearted things, ſtand as it were trembling, and crying, "Who ſhall deliver us?" faith will lift up the head, and cry, "Thanks be to God, which giveth *me* the victory, through our Lord Jeſus Chriſt."

6. It is faith that fetches in peace and quiet to the ſoul in the midſt of trouble, whether from without or from within. When nothing but ſtorms from heaven, earth, and hell, are blowing on the ſoul, faith will caſt out its anchor of hope, and keep the ſoul ſteady and quiet, ſaying with David, Pſal. xlii. 11. "Why art thou caſt down, O my ſoul! and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him." To the ſame purpoſe is that famous text, Iſ. xxvi. 3. "Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee: becauſe he truſteth in thee." And how is the mind ſtayed on the Lord but by faith? Oh, ſays faith, let me have what *tribulation* I will "in the world, yet in Chriſt I ſhall have peace: This man ſhall be *my* peace, when the Aſſyrian comes into the land."

7. Faith not only brings peace, but joy into the ſoul, amidſt all other diſturbances from without: hence we are ſaid to be *filled with joy*, as well as *peace, in believing*. And, 1 Pet. i. 8. "Whom having not ſeen, *we* love; in whom though now *we* ſee him not, yet believing, *we* rejoice with joy unſpeakable, and full of glory." The language of faith is, Pſal xlvi. at the beginning, "God is our refuge and ſtrength: and therefore, though the mountains ſhould be removed, yet there is a river, the ſtreams whereof do make glad the city of God."

8. It is by faith that we are recovered after falls into ſin. Many a time the devil, the world, temptation, and corruption, ſo far prevail againſt the believer, as to trip up his heels: "The righteous man he falleth ſeven times a-day." Now, in ſuch a caſe, what is it that recovers him? It is faith: "Though I fall, I ſhall ariſe (ſays faith); for the Lord upholdeth me with his hand." Oh Sirs, if you let faith go, when you fall into ſin, you cannot miſs to fall into the bottom; juſt like a man climbing up a ladder, if his foot ſlip, and he quit the gripe of his hand alſo, what can hinder him from falling down to the ground? When Chriſt foreſaw that Peter would

would ſin by denying him, what ſaid he? "I have prayed for thee, that thy faith fail not." As if he had ſaid, I plainly ſee that thou wilt deny me in the hour of temptation; but I have prayed that thy faith may not fail, and this is the thing that will recover thee. Oh Sirs, when you fall into any ſin, ſtudy to renew the acts of faith on the Lord Jeſus Chriſt; according to that advice of the apoſtle, 1 John ii. 1. 2. "If any man ſin, we have an Advocate with the Father." As if he had ſaid, The only way for a fallen ſaint to recover himſelf, is by faith to go to Chriſt as the great Advocate and Propitiation.

9. I might tell you further, that faith as it were the mother-grace, the radical grace, on which all the other graces of the Spirit do depend. If faith be lively, ſo will all the other graces be; if faith be languid and faint, ſo will all the other graces be. If faith be ſet a-work, it will work by love, that celeſtial fire will burn, the fountain of holy ſorrow will flow; "They ſhall look upon him whom they have pierced, and mourn;" the foot of obedience will be active to "run the way of God's commandments."

10. Faith carries the ſoul on high, above time and time's enjoyments; it "mounts up with wings as eagles." It carries the ſoul to mount Nebo and Piſgah, and gives the ſoul a view of the goodly mountain, even Lebanon; and then the believer is like the "woman clothed with the ſun, having the moon under her feet."

To conclude, as it is by faith that you muſt live, ſo it is by faith you muſt die, and ſhoot the gulf comfortably. It is ſaid of the worthies, Heb. xi. "All theſe died in faith." Faith as it were lays its head in Chriſt's boſom, and ſays, with a holy confidence, "Into thy hand, O Lord, I commend my ſpirit." Faith, leaning on the ſtaff of the divine promiſe, can ſay with David, "Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff ſhall comfort me," Pſal. xxiii. 4.

A *ſecond* queſtion that may be moved for clearing this exhortation is, What is it in Chriſt that faith lives and leans upon, in its paſſage through the wilderneſs?

Anſw. Chriſt is ſuch a ſuitable good, that there is no caſe the ſoul can be into in its wilderneſs-condition, but faith will always find ſomething correſponding to its neceſſity in him. Is the ſoul in darkneſs? He is "the Son of righteouſneſs, the bright and morning Star." Is the ſoul in danger? He is "a ſhield, a hiding-place, and refuge." Is the ſoul in trouble? He is *a reſt* to the weary, he is "the ſhadow of a great rock in a weary land;" he is *bread* to the hungry, *drink* to the

thirſty ſoul. But, more particularly, there are theſe things following in Chriſt, that faith lives upon in the wilderneſs, and which it finds like marrow and fatneſs to the ſoul.

1. Faith lives and leans upon the *name* of Chriſt; for "his name is a ſtrong tower, into which the righteous flee, and are ſafe:" hence we are ſo frequently exhorted to "truſt in the name of the Lord." O he has a great name, and a pleaſant name, "a name above every name, and at his name every knee ſhall bow." Whenever a believer engages with work, he is to do it in the name of the Lord: "Whatſoever ye do in word or in deed, (ſays the apoſtle), do it all in the name of the Lord Jeſus, to the glory of God by him." And whenever we go a warfare againſt ſin, Satan, or the world, we are to do it in his name; otherwiſe we can never proſper. This was the way of the church: "We will be joyful in thy ſalvation, and in the name of our God we will ſet up our banners. Whenever we go to God in prayer, we are to preſent our perſons and petitions in the name of Chriſt: "Whatſoever ye aſk the Father in my name, he will do it." Oh Sirs, the name of Chriſt works wonders, when it is managed in a way of believing. When the diſciples or apoſtles went forth and preached the goſpel among the nations, they went forth in the name of JESUS; and when they wrought miracles, they did it in the name of JESUS CHRIST: Acts iii. "In the name of Jeſus Chriſt of Nazareth, riſe up and walk," ſaid Peter and John to the cripple man; and preſently he aroſe. God is ſo delighted with the name of Chriſt, that for the ſake of that name he will do any thing to us or for us. And therefore let us live by faith, and lean upon his name, as we come up out of the wilderneſs.

2. Faith lives upon the *fleſh* of Chriſt, that is, upon the human nature as it ſtands perſonally united unto the divine: "My fleſh is meat indeed." You know, Iſrael in their travels through the wilderneſs to Canaan, which was a ſhadow or type of our travels through this world unto glory, they lived upon the manna that was rained from heaven upon the camp. But, O Sirs, that was but a ſhadow of the true bread of life, an incarnate God, that we preſent to you in this goſpel, John vi. 32. "My Father giveth you the true bread which is from heaven." And again, ſays Chriſt, in that ſame chapter, "Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you." This ſeems to be a hard ſaying to a blind carnal world, and they are ready to think or ſay, with theſe Jews, John vi. 52. "How can Chriſt give us his fleſh to eat?" But whatever ye may think of it, the fleſh of Chriſt, or his human nature, as it ſtands united to the divine in the

perſon of the Son, when taken up by faith in the light of the word and Spirit, is the ſweeteſt meal and banquet to a believer in heaven or earth; no meat or drink like it to a poor periſhing ſoul: and a believer, in travelling through the wilderneſs, he is ay taking a look of an incarnate Deity; and thus he is enlightened, ſtrengthened, quickened, and comforted. O Sirs, what think you of this food? I am ſure if ever ye taſted of it, you will be ready to ſay, it is like "wines on the lees well refined, and fat things full of marrow."

3. Faith lives in the wilderneſs, not only on the fleſh of Chriſt, or the myſteries of his incarnation, but upon the *blood* of Chriſt; by which I underſtand his ſatisfaction, which is frequently in ſcripture expreſſed by his blood: "Behold the blood of the covenant;" that is, the ſatisfaction or death of Chriſt, that whereby the covenant is confirmed. This is *drink indeed* to the believer, in paſſing through the wilderneſs; let the believer get a draught of this red wine of the blood of the ſlain Lamb of God, he is able to go forth like a giant, or a ſtrong man, to encounter all the powers of hell. Rev. xii. 11. It is ſaid of the ſaints in their wars with the devil, that "they overcame him by the blood of the Lamb," that is by faith's improvement of the death and ſatisfaction of Chriſt. Let faith be but ſet a-work upon the death and blood of Chriſt, it can look God himſelf in the face with an undaunted boldneſs, without fear of danger, or without fear of being rejected: "Having, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, let us draw near," &c. Let faith act on the blood of Chriſt, it can go to God in prayer, and aſk any thing that lies within the compaſs of the whole teſtament of Chriſt; for whatever is in the teſtament, is the purchaſe of this blood. O, will faith ſay, give me peace, give me pardon, give me light, life, ſtrength, grace, or glory, give me the Spirit; for here is the blood of the Lamb that bought it. Let faith be acted on this blood, and the man dare, with courage, comfort, and joy, look death, eternity, and a tribunal, in the face: Why? Becauſe faith ſees the curſe of the law aboliſhed, death unſtinged, the grave vanquiſhed, and a tribunal ſprinkled by the blood of Jeſus. The gates of glory are opened to receive the ſoul that is ſprinkled by the hyſſop of faith dipt in the blood of the Lamb.

4. Faith lives in the wilderneſs upon the *life* of Chriſt: "Becauſe I live, ye ſhall live alſo. I live (ſays Paul); yet not I, but Chriſt liveth in me;" and then follows, "The life which I now live in the fleſh, I live by the faith of the Son of God." Faith's way is to follow Chriſt from his birth to his croſs, from his croſs to his grave, and from his grave to his

life again; and then it cries in a way of triumph, "He who was dead is now alive, and lives for evermore: I know that my Redeemer liveth;" and he lives as my head, my repreſentative, my huſband, my advocate, my king, my prieſt, my prophet, and my all and in all. O Sirs, the reſurrection of Chriſt unto life, never to die any more, is a ſweet and pleaſant banquet in the wilderneſs, by which we are begotten again unto a lively hope of the inheritance that is incorruptible and undefiled."

5. Faith lives upon the *advocacy* and *interceſſion* of Chriſt: "If any man ſin we have an Advocate with the Father, Jeſus Chriſt the righteous, who makes interceſſion for the tranſgreſſors." And O how ſweetly doth the ſoul feed here by faith: O will the ſoul ſay, I may be condemned by the world, or by the law, or by conſcience; yet I know that I ſhall carry the day in the court of heaven, becauſe my Advocate is the Lamb in the midſt of the throne: he never loſt a cauſe, he has the Father's ear; he has ſuch intereſt and moyen in heaven, that all power in heaven is his, and his will is a law in the higher court. "Father, I will that thoſe whom thou haſt given me, be with me where I am," &c

6. Faith lives upon the *word* of Chriſt as it comes up from the wilderneſs. Chriſt has paſſed his word in his teſtament, and he has it ſealed with his blood, and he lives as the executor of his teſtament: and I know, will faith be ready to ſay, that the Spirit of Chriſt will take all that is in his teſtament, and ſhew it unto me, and ſhew it ſo as to make all the teſtament and latter-will effectual: and therefore *in his word do I hope*; his promiſe is not *yea and nay*, but it is always *yea and amen in him*. Oh when faith gets the word of promiſe, the confirmed teſtament of Chriſt in its hand, how will it go to God, and crave the fulfilling of the latter-will of his own Son, ſaying with David, "Remember the word upon which thou haſt cauſed me to hope?"

7. Faith lives and leans on the *righteouſneſs* of Chriſt, particularly, in the matter of juſtification and acceptance; it caſts away all the works of the law like dung and loſs, ſaying, "Surely in the Lord have I righteouſneſs and ſtrength."

8. Faith leans on the *fulneſs* of Chriſt, and ſays, "Out of his fulneſs do all we receive, and grace for grace:" My wants are great, I am juſt made up of wants; but O what wants will not the all-fulneſs of the Godhead dwelling in Chriſt ſupply? for he *fills all in all*. What is my poor empty veſſel unto that ocean that is in him? I will go with confidence, for that fullneſs is in him for my uſe; for "he received gifts for men, even for the rebellious."

9. Faith

9. Faith lives on the *offices* of Chriſt, his general offices as Mediator and Redeemer, and his particular offices as Prophet, Prieſt, and King. Oh, will faith ſay, no man taketh an office upon him, but with a deſign to execute the duties of his office. Will any man pretend to be a magiſtrate, a miniſter, an advocate, or judge, and yet live in the neglect, or refuſe to diſcharge the duties of ſuch an office? the world would look on him as very unfaithful: and ſhall we imagine ſuch a thing of Chriſt, who is "faithful in all his houſe?" Oh, will faith ſay, he is a Mediator and Peace-maker; and therefore I truſt that he will make my peace with the offended Majeſty of heaven. He is a Saviour and Redeemer; and therefore I truſt he will deliver me from the hands of all mine enemies; he will ſave from ſin, becauſe it is his office to "finiſh tranſgreſſion and make an end of it." He is a Prophet; and therefore I will truſt that he will teach me the good and perfect will of God, open the ſecrets of his covenant, the myſteries of his kingdom, unto me. He is a Prieſt, and the great High-prieſt of our profeſſion now, under the New Teſtament; and therefore he will, by the great ſacrifice of atonement, purge away my ſins, and make my perſon and duties acceptable unto God. He is a King; and therefore he will ſubdue my corruptions, and ſanctify me throughout, in ſoul, body, and ſpirit. He is a Shepherd; and therefore I truſt he will feed me, and lead me in his paſtures, and I ſhall not want. He is a Phyſician, his name is JEHOVAH-ROPHI; and therefore I truſt he will heal all my diſeaſes, he will open my blind eyes, he will cure the obſtinacy of my will, the hardneſs of my heart, the carnality of my affections. He is the Captain of ſalvation, who "leads many ſons unto glory;" and therefore I truſt he will fight all my battles, and make me a conqueror, &c. Thus, I ſay, faith comes up from the wilderneſs, leaning on the offices of Chriſt, general and particular. I ſhall only add,

10. That faith comes up from the wilderneſs, leaning upon the *divine attributes*, as they are manifeſted and diſplayed in Chriſt. God, abſolutely conſidered, is the ſinner's terror; and every attribute of God taken up abſolutely, or in a law-view, breathes nothing but wrath and ruin to the whole tribe of Adam in their fallen eſtate: but God manifeſting himſelf in the fleſh, or in the nature of man, through his death and ſatisfaction every attribute of the divine nature preſents itſelf as with a pleaſant ſmile, inviting ſinners to come to him as an object of truſt; and accordingly faith leans upon theſe attributes of God, as the ſoul comes up from the wilderneſs. I ſhall only inſtance in theſe few.

1*ſt*, Art thou ſurrounded with troubles on every hand? art thou

thou called to engage with work thou art not able to manage? Well, here is the arm of Omnipotence ſtretched out, to "ſtrengthen, help, and uphold," Iſ. xli. 10. And accordingly faith leans on the power of God, according to that command, Iſ. xxvi. 4. "Truſt ye in the Lord for ever: for in the Lord JEHOVAH is everlaſting ſtrength." Paul leaned on the power of God, when he cried, "I can do all things through Chriſt ſtrengthening me." So did the three children: "Our God whom we truſt, is able to deliver us." So did Abraham; he was "perſuaded, that he who had promiſed, was able alſo to perform," &c.

2*dly*, Art thou at any time brought to thy wits end, that thou knoweſt not what to do? Well, in that caſe faith leans on the infinite wiſdom or omniſcience of a God in Chriſt: 2 Chron. xx. 12. "Neither know we what to do, but our eyes are upon thee. The Lord knows how to deliver the righteous." When the poor ſoul has been trying and ſearching itſelf, and, alas! is afraid it be deceived by a treacherous heart; in this caſe, faith will have recourſe unto the omniſcience of a God in Chriſt, and ſay, "Search me, O God, and try me, and ſee if there be any wicked way in me," &c. When the poor ſoul is afraid of the ſecret plots of Satan, or of his confederates; in this caſe faith leans upon an omniſcient God in Chriſt; who "diſcovers deep things out of darkneſs, and brings out to light the ſhadow of death."

3*dly*, Is the believer in the wilderneſs deſerted by friends, or ſeparated from them by baniſhment, impriſonment, or the like, ſaying with the church, Pſal. cii. 6. 7. "I am like a pelican of the wilderneſs: I am like an owl of the deſert: I watch, and am as a ſparrow alone upon the houſe-top?" In this caſe faith leans upon the immenſity of a God in Chriſt, and is ready to ſay, Though I be alone and forſaken by all creatures, yet I cannot be parted or ſeparated from my God; for a whole God, Father, Son, and Holy Ghoſt, is every where preſent: "Do not I the Lord fill heaven and earth?" and "my way is not hid from the Lord, and my judgement is not paſſed over from my God:" and my fellowſhip and converſe ſhall be with him, when I cannot have fellowſhip with my friends and familiars, who are removed far from me.

4*thly*, Oh but, may the believer ſay, I am a vile polluted creature, defiled in heart, lip, and life; and therefore the holineſs of God is a terror to me, that I dare not ſo much as look towards the place where his honour dwells: "He is of purer eyes than that he can behold iniquity." *Anſw.* The very holineſs of a God in Chriſt, which thou makeſt uſe of to diſcourage

diſcourage thy faith, is glorious matter of ſupport and encouragement; for faith's way of arguing from God's holineſs is this; God is infinitely pure and holy, and therefore he will ſanctify and purify me from iniquity; he hates ſin, and puniſhes it, therefore he will deſtroy my luſt; for it is not my perſon, but my ſins and luſts, that are the objects of his hatred. If the rod come, why not? for thereby he will make me a "partaker of his holineſs," and purge away my iniquity. It is mine *iniquity*, and not me, that he will "viſit with the rod, and my tranſgreſſion with ſtripes;" it is not me, but my ſins, that he deſigns to deſtroy. But,

5*thly*, Say you, Can faith lean upon the juſtice of God? *Anſw.* Yes, it can: for though this attribute be a rock of offence, to grind the wicked into powder; yet it is a rock of ſweet repoſe and reſt to the believer. Oh, will faith ſay, Lord I have indeed ſinned, and deſerved thy wrath; and if thou mark iniquity, I cannot ſtand: but here is my relief, my Surety has done and ſuffered all that the law required; "he was wounded for our tranſgreſſions, bruiſed for our iniquities," &c.; and it is inconſiſtent with juſtice to puniſh the ſame tranſgreſſion twice: hence faith concludes, with Paul, "There is therefore now no condemnation: Who can lay any thing to the charge of God's elect?" &c.

6*thly*, Faith ſweetly leans upon the goodneſs, mercy, and love of God in Chriſt. Oh, will faith ſay, has God been ſo good, and gracious, and merciful, as to ſend his only begotten Son, &c.; he has given him unto the death to be a curſe, and to be made ſin for me; and will he not do every other thing? "He that ſpared not his own Son, but gave him unto the death for us all, how will he not with him alſo freely give us all things? Oh how excellent is this his loving kindneſs! therefore the ſons of men ſhall put their truſt under the ſhadow of thy wings."

7*thly*, Faith leans on the truth and faithfulneſs of God in Chriſt. Oh ſays faith, "faithfulneſs is the girdle of his loins;" he is ſo true to his word, that "heaven and earth ſhall paſs away before one jot of his word fall to the ground;" and therefore I will lean and reſt myſelf here with aſſured confidence; and though he may defer the accompliſhment of his word, yet I will believe and wait, and will not make haſte; "The viſion is for an appointed time, but at the end it ſhall ſpeak, and not lie; though it tarry I will wait for it, becauſe it will ſurely come, it will not tarry." Thus, I ſay, faith goes up from the wilderneſs leaning on the divine attributes, as they are manifeſted in Chriſt. And thus I have minted to ſhe

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what is the object of the life of faith, or what it is in Chriſt that faith leans upon, as it comes up from the wilderneſs.

Queſt. 3. What is the difference between the life of faith, and the life of ſight or ſenſe? The words of the apoſtle, 2 Cor. v. give ground for this inquiry, when he informs us, that while in the body, "we walk by faith, and not by ſight;" and becauſe "the life he lived in the fleſh, was a life of faith upon the Son of God:" by which he plainly intimates, that a life of faith is calculate for an embodied ſtate, and that a life of ſight and ſenſe is not ſuited unto our preſent condition here in the wilderneſs. There are theſe few things I offer to clear the difference.

1. Senſe regards only what a man hath in hand, or preſently enjoys; but faith looks to what a man hath in Chriſt, and in the well-ordered covenant. Senſe is like a child that is better pleaſed with a penny, or any little trifle the parent gives it, than if he were giving it a charter to the whole eſtate; but faith, although it will not deſpiſe any thing that comes from the hand of the Father, yet it is particularly taken up with the charter of the promiſe or covenant, and the eſtate lying in the hand of the great covenant-head, Chriſt Jeſus; it views the promiſe as it is "yea and amen in Chriſt;" it views the covenant as confirmed by his death and blood, and ſays, with David, "This is all my ſalvation that he hath made with me," in my new covenant-head, "an everlaſting covenant, well-ordered in all things, and ſure."

2. Senſe is ready to judge of the love of God by the aſpect of providence, or his preſent carriage; and whenever he ſeems to frown or hide, it razes all to the foundation, crying, "The Lord hath forgotten to be gracious;" but faith reads the love of God in the face of Chriſt Jeſus, in the acceptance that the Surety has met with, and in the declarations, offers, promiſes, of the word: "In his word will I hope, (ſays faith); Remember the word upon which thou haſt cauſed thy ſervant to hope." Hence it follows,

3. Senſe and ſight is a variable and fluctuating thing; but faith is ſteady and fixed, like Abraham, "who againſt hope believed in hope, and ſtaggered not at the promiſe through unbelief." While the believer lives by ſenſe, and enjoys the Lord in a ſenſible manner, he is ready then to ſay, "My mountain ſtands firm, I ſhall never be removed;" but anon the Lord *hides his face*, and the man is *troubled*: but faith keeps up a perſuaſion of his love, even when he is withdrawn, ſaying, Though I "walk in darkneſs, *I will* truſt in the name of the Lord, and ſtay *myſelf* upon my God."

4. Sight and ſenſe look only to things preſent; but faith, like

like a prophet, looks at things to come, things that are at a diſtance. Abraham, the father of the faithful, ſaw the day of Chriſt afar off: "Faith is the evidence of things not ſeen, and the ſubſtance of things hoped for." When under darkneſs of affliction, deſertion, temptation, it will ſay, "Though I ſit in darkneſs, the Lord will be a light unto me: he will bring me forth to the light, and I ſhall behold his righteouſneſs."

5. Senſe and ſight are ſuperficial and overly in their views of things, and eaſily deceived with appearances: but faith is a poring and diving grace, it goes deep into things. Faith will perceive poiſon in a cup of gold, it will ſee lions dens and leopards in Lebanon, among trees and woods of aromatic ſcent; and therefore will turn away from them as dangerous, while ſenſe is eaſily encouraged thereby: and on the other hand it will ſee a paradiſe of communion with the Lord in a wilderneſs, where ſenſe can perceive nothing but prickling briers and thorns, 2 Cor. iv. 17. "Our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory."

6. They differ in their conſort and order. Faith is the leader, and ſenſe the follower; faith is the duty, and ſenſe the privilege connected with it: Eph. i. 12. 13. "After that ye believed, ye were ſealed with the holy Spirit of promiſe." John xi. 40. "Said I not unto thee, that if thou wouldſt believe thou ſhouldſt ſee the glory of God?" Faith is the work, and ſenſe is the encouragement. This is God's order, which the legal heart would ay invert: we would be at the encouragement of faith, before we ſet about the duty of believing; like Thomas, John xx. 25. "Except I thruſt my hand into his ſide, I will not believe." But let us remember what Chriſt ſays to him, "Bleſſed are they that have not ſeen, and yet have believed."

Senſe is haſty and precipitant in its judgement; but faith is patient, and waits till it ſee the end. Senſe draws raſh and haſty concluſions when difficulties caſt up: "I ſaid in my haſte, All men are liars: I ſaid, I am caſt out of thy ſight." But faith waits till the other ſide of the cloud caſt up: "The Lord is a God of judgement (ſays faith); and bleſſed are all they that wait for him. The viſion is for an appointed time, but at the end it ſhall ſpeak, and not lie: though it tarry, wait for it, becauſe it will ſurely come, it will not tarry;" hence, "He that believeth, ſhall not make haſte." The Old Teſtament ſaints waited about four thouſand years for the coming of the promiſed ſeed of the woman; and when they died, they died with the promiſe in their arms, waiting for the accompliſhment, believing that he would come, and would

not tarry beyond the fulneſs of time: Heb. xi. 13. "Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſuaded of them, and embraced them."

8. A life of ſenſe is dangerous, but a life of faith is ſure and ſafe. The danger of ſenſe appears from the advantage that Satan took to ruin Adam and all his poſterity. Had our firſt parents lived in the ſteady faith of God's promiſe and threatening in the covenant of works, they had never eaten of the forbidden tree; but they walked by ſight and ſenſe: the fruit was beautiful to the eye, and pleaſant to the taſte; this made them the more eaſily to liſten to the hiſſes of the old ſerpent, ſaying, If ye eat, "ye ſhall be as gods, knowing good and evil;" and thus he prevailed. We ſee, that when Paul was filled with ſenſible manifeſtations, being wrapt up to the third heaven, he was in danger of being lifted up with pride. But now, I ſay, the life of faith is ſafe and ſure; and the reaſon is, becauſe it will neither believe angels nor men, if their ſay does not agree with what God ſays in his word. It views things as they are laid in the revelation, and forms a judgement and eſtimate of things according to God's verdict of them: "To the law and to the teſtimony (ſays faith:) if they ſpeak not according to God's oracles, it is becauſe there is no truth in them." Hence faith has the moon under its feet: "This is the victory whereby we overcome the world, even our faith." Faith, by going this way to work, makes the ſoul like mount Zion, which cannot be removed for ever. "Believe in the Lord your God, ſo ſhall ye be eſtabliſhed," ſays the prophet unto trembling Iſrael.

9. Senſe has its only foundation and confidence within; it trades in the ſhallow waters of created grace, experimental attainments, marks of grace, and the like: but faith has its foundation without the man, in Chriſt, in God's covenant, in the great and precious promiſes. While the mariner ſtays in the ſhallow waters, he is in continual fear of rocks and ſand-banks; but when he has launched out into the deep waters, he is ſafe. Faith trades in the deep waters of the fulneſs of the Godhead that dwells bodily in Chriſt, "made of God unto us wiſdom, righteouſneſs, ſanctification, and redemption;" and ſo it gets above doubts and racking fears of ſhipwreck: but it is (I ſay) otherwiſe with ſenſe; it deals with created grace, manifeſtations, experiences, and attainments. And thus I have cleared in ſome meaſure the difference between faith and ſenſe.

I go now to,

II. The *ſecond* thing I propoſed upon this exhortation, which was to preſs a life of faith upon believers by ſome

motives or arguments; and I ſhall only inſiſt a little upon two.

1. then, Conſider that the life of faith is adapted and ſuited unto a wilderneſs-lot. And this will be evident, if we conſider,

1*ſt*, That the wilderneſs is a ſolitary place, where there is little communion or converſe about the things of God: it is too frequent with the believer, that he cannot get a friend to whom he can open his mind in the world. Well, faith is adapted for ſuch a caſe as this; for by faith believers ſee and converſe with an inviſible God, inſomuch they are able to ſay, "Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt." God has a way of ſpeaking with the believer, and the believer has a way of talking and converſing with God through Chriſt by faith, even in a wilderneſs, a ſolitary land: "My beloved ſpake, and ſaid unto me, Riſe up, my love, my fair one, and come away." And what is faith but juſt the echo of the ſoul, when it anſwers ſuch words of grace, ſaying, "Speak, Lord, for thy ſervant heareth: Behold I come unto thee, for thou art the Lord my God?"

2*dly*, The wilderneſs is a miſty and foggy land, where the traveller is in danger of loſing his way; he "walks in darkneſs, and can ſee no light." Clouds of deſertion, clouds of ſin, clouds of error caſt up; ſo that the poor believer, in his way to glory, knows not what courſe to take. Well, faith is adapted to ſuch a lot and condition as this; for it is the evidence of things not ſeen, and the ſubſtance of things hoped for: it can look through the miſts and clouds that caſt up in its way, and run its race, looking unto Jeſus as its leader and commander. And when ſome are ſaying, Lo, Chriſt is here; or, lo, he is there; faith can diſtinguiſh between the voice of the true Shepherd and the voice of a ſtranger, and the voice of a *ſtranger* it *will not follow*.

3*dly*, The wilderneſs is a place of want; it is a dry, barren and thirſty land, where there is nothing for the ſupport of the ſoul. Well, faith is adapted to ſuch a caſe as this alſo for, like the virtuous woman in the Proverbs, it fetches its food from the land of glory, Emmanuel's land. It has meat to eat that the world cannot afford, and which the world knows nothing of. Though Chriſt, as to his human nature, be in heaven, yet faith has a way of eating his fleſh, and drinking his blood, which is *meat indeed*, and *drink indeed*. Faith can bring manna out of the clouds, and water out of the flinty rock; the hand of faith will pluck the fruit of the tree of life which grows in the midſt of the paradiſe of God, and find its fruit ſweet unto the ſoul's taſte. Many a ſweet and

and heartſome banquet and enjoyment has faith, when the world are feeding on huſks. Oh, ſays Jeremiah, "Thy word was found by me, and I did eat it, and it was unto me the joy and rejoicing of mine heart."

4thly, The wilderneſs is a place of danger; thieves and robbers, lions and leopards, frequent the wilderneſs. Well, faith is of ſingular uſe in this condition alſo. When the enemy's fiery darts are caſt at the believer, faith is a ſhield wherewith he beats them back, and turns them off without any hurt: and when the poor ſoul is like to be overpowered by the might or multitude of its enemies, faith has a way of bringing in the aid of heaven for its help, as Jehoſhaphat did; "We know not what to do, but our eyes are upon thee." Faith has a way of wielding the arm of Omnipotence in a time of danger; and then it cries, "Through God we ſhall do valiantly: for he it is that ſhall tread down our enemies. We will be joyful in thy ſalvation, and in the name of our God we will ſet up our banners." And when it is proper to make a retreat, faith turns into its ſtrong-hold, which is *the name of the Lord*.

5thly, The wilderneſs is an unſettled place, where a perſon undergoes a variety of diſpenſations, turnings, and windings, in their lot. Well, faith is of particular uſe to the believer in this caſe, in regard that, like an anchor ſure and ſtedfaſt, it enters within the vail, and keeps the ſoul ſteady and firm under all viciſſitudes and temptations: hence Paul, "I have learned in whatſoever ſtate I am, therewith to be content. I know both how to be abaſed, and I know how to abound: every where, and in all things I am inſtructed, both to be full and to be hungry, both to abound and to ſuffer need." Faith keeps the ſoul "ſtedfaſt and unmoveable, always abounding in the work of the Lord, knowing that its labour ſhall not be in vain in the Lord."

6thly, A wilderneſs is a place of manifold thorns and trials: "In the world ye ſhall have tribulation." Now, faith is of ſingular uſe here alſo; for it ſees and conſiders, that this is the lot that God has ordered; that he will bring good out of all afflictions; that they are but *light*, and "for a moment, and not worthy to be compared with the glory that is to be revealed:" and with the views of this future glory it balances all the afflictions of a preſent life. Thus you ſee that a life of faith is adapted and ſuited unto a wilderneſs-lot; and therefore let us take the example of the ſpouſe here, *come up from the wilderneſs, leaning upon the beloved*, living by faith upon him.

Uſe. 2. To encourage and engage you to a leaning on Chriſt by

by faith as you come up from the wilderneſs, conſider, believer, that he is thy huſband and bridegroom; there is a marriage-relation between thee and him; and ſhould not this encourage you to live and lean upon him? It is under this conſideration that the ſpouſe here takes him up, ſhe *comes up from the wilderneſs, leaning upon her beloved.* And, to encourage faith in him under this relation, will you only conſider the particulars following.

1*ſt*, Conſider, that he took thee for his bride and ſpouſe when thou waſt in a wretched and miſerable plight, *blind*, *poor*, and *naked*, having the hue of hell upon thee: Ezek. xvi. "When I paſſed by thee, and ſaw thee in thy blood, I ſaid unto thee, Live; and thy time was a time of love," &c. When thou waſt *lying among the pots*, he loved thee; and he loved thee ſo dearly, as that he bought thee off from the hand of juſtice with the price of his precious blood: "He loved me, and he gave himſelf for me," ſays Paul. And ſhould not this encourage thee to live and lean on him in thy journey through the wilderneſs?

2*dly*, He gave thee thy marriage cloaths. When thou hadſt not a rag to cover thee, he "cloathed thee with white raiment, that the ſhame of thy nakedneſs might not appear;" hence is that ſong of the church, Iſ. lxi. 10. "I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God; for he hath cloathed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom deckeeth himſelf with ornaments, and as a bride adorneth herſelf with her jewels." And Ezek. xvi. 7. 10. 12. 13. Now, ſhould not the conſideration of this kindneſs encourage thee to lean on him as thy beloved?

3*dly*, Conſider, that in the marriage-contract of the new covenant he has made over himſelf, and all that he is, and all that he has, unto thee: "All things are yours; for ye are Chriſt's, and Chriſt is God's." There he ſays, "Thy Maker is thine Huſband; I will betrothe thee unto me for ever, in faithfulneſs," &c.

4*thly*, Conſider the cloſeneſs and intimacy of the union between him and thee, and let this encourage thee to lean and live on him by faith. It is far more intimate and dear than the union between huſband and wife among men; for though indeed are *one fleſh*, but he is *one body* and *one ſpirit* with his ſpouſe; he is *in them*, and they are *in him*. And by virtue of this intimate union, thou haſt a title to him and his whole purchaſe. As the wife, when married to a man of a liberal eſtate, may look to his lands and lodgings, and ſay, This houſe is mine, and this land is mine, and ſuch and ſuch things are mine,

mine, for they are my huſband's, and he is mine, and I am his: ſo may the believer, by virtue of his marriage-union with the Son of God, when he looks to heaven, he may ſay, That this is my habitation; when he looks to the earth, he may ſay, This is my inns; when he looks to the angels, he may ſay, Theſe are my guards; when he looks round about him, he may ſay, All things are mine, for they belong to my bleſſed Huſband, who is *heir of all things*, and I am *heir of God* through him; his righteouſneſs is mine to juſtify me, his grace is mine to ſanctify me, his Spirit is mine to comfort me, his covenant is mine, for it was made with him, and with me through him, &c.

5thly, Conſider that thy bleſſed Huſband, believer, he calls thee to lean upon him, he counſels and encourages thee to depend on him as thou comeſt out of the wilderneſs; he ſpeaks to his ſpouſe in a kindly way, ſaying, "Caſt thy burden upon the Lord, and he will ſuſtain thee: Caſt all your cares upon him, for he careth for you: Truſt in him at all times, ye people, pour out your hearts before him," &c.

6thly, To encourage thy dependence on him in the wilderneſs, conſider his tender ſympathy with thee under all thy ailments and infirmities. Thou art as dear to him as the very "apple of his eye," and he has "thee ſet as a ſeal on his heart and his arm," and he is "touched with the feeling of thy infirmities; he gathers the lambs with his arms, he carries them in his boſom, he gently leads thoſe that are with young; and he giveth power unto the faint, and increaſeth ſtrength to them that have no might."

Laſtly, If you do not lean on him, you will ſurely faint, and fag, and ſit up in thy journey through the wilderneſs; but if thou lean and reſt on him, "thou ſhalt renew thy ſtrength, and mount up with wings as eagles," thou ſhalt run and not be weary, and walk and not faint, till thou come to Zion, with ſongs. Now, let all theſe conſiderations encourage you to *come up from the wilderneſs, leaning on your beloved.*

III. To ſhut up this diſcourſe, it may be aſked, What advice do you give us, in order to our living a life of faith, or our leaning on the beloved, as we come up from the wilderneſs? I anſwer in general, that there is a threefold object that muſt be kept in view, in order to our living by faith; and every act of ſaving faith terminates upon all the three in their proper order. 1. There is the promiſe. 2. There is Chriſt in the promiſe. 3. Upon God in Chriſt. True faith can want none of them, and it is not a right faith that miſſes one of them. The promiſe is but a cypher, without Chriſt; and

Chriſt

Chriſt is no Chriſt, without we take God up in him. Faith cannot fix upon Chriſt without the promiſe, and it cannot fix upon God but as he is in Chriſt: take away the promiſe, and you take away Chriſt; and take away Chriſt, and you take away God; for God is no God to a ſinner, but as he is in Chriſt. So then, of neceſſity theſe three grand objects of faith muſt be taken in, and taken up, in order to a life of faith. And therefore I ſhall endeavour to ſhew how faith is to act upon every one of them, by anſwering a threefold queſtion. 1. How faith is to act upon the promiſe of the word, which is the next and immediate object of faith? 2. How it is to be acted upon Chriſt? 3. How it is to act upon a God in Chriſt?

Queſt. 1. What counſel or advice do you give us, in order to our living by faith upon the promiſe, which is the next or moſt immediate object of faith?

I anſwer, in order to your living by faith upon the promiſe, I give you theſe few advices following.

In your reading of the ſcriptures, collect the promiſes, and gather them, pick them up; for "by theſe do men live, and in all theſe is the life of your ſouls." By the "great and precious promiſes" we are made "partakers of the divine nature," &c.

Treaſure them up in your minds, for they are the fuel of faith; and faith can as little act without the promiſe as fire can burn without fuel. And therefore let your minds be, like the pot in the ark, always full of the manna of the word. A promiſe hid in the heart will do you ſervice when you have neither acceſs to read nor hear, &c.

Be frequently meditating on them, and rolling them like a ſweet morſel under your tongue. "While I was muſing, the fire burned," ſays David. Faith, which works by love, is ſet a-work by ſerious meditation. The promiſes are the ſweeteſt lines in Chriſt's love-letters to his ſpouſe: there is majeſty in the command, ſeverity in the threatening; but love and mercy predominates in the promiſe," &c.

Be frequently pleading the promiſe in prayer. The promiſe is God's bond, and God's bond is to be purſued in the court of grace, at the throne of grace: "For theſe things I will be inquired of," &c. This was David's way; "Remember the word upon which thou haſt cauſed me to hope," &c.

Study to know and be perſuaded, that the promiſe of God is a notable and excellent ſecurity. And this appears from this conſideration; it is the word of God "who cannot lie," &c.; it is his regiſtrate word, &c. it is his ſealed word, &c.; he has given

given caution that his word ſhall be good, &c.; he gives the earneſt of his word, the holy ſpirit of promiſe, &c.; he has added his oath to it, &c.; he has atteſted it by the three that bear record in heaven, &c.

I adviſe you to take up the promiſe as delivered and indorſed unto you: "To you is the word of this ſalvation ſent: The promiſe is unto you, and to your ſeed," &c. Heb. iv. 1. "Let us fear, leſt a promiſe being left us," &c.

Take up the promiſe as the genuine thought and picture of his heart, and that he really thinks as he ſpeaks; for unbelief is ready to ſuggeſt, that he ſays one thing, and thinks another. Be aware of this, it is an imputation upon man to do ſo, and the uſe of words is loſt if men do not think as they ſpeak: far leſs are we to imagine that there is any diſingenuity in a God of truth; no, no, his words correſpond to his mind, &c.

Be perſuaded that it is an eaſy thing for God to fulfil his promiſe. There is no ſuch diſtance between God's ſaying and working, as we are ready to imagine, Pſal. xxxiii. 9. "He ſpake, and it was done," &c. Unbelief repreſents the promiſe as a thing difficult or hard to be performed; but it is quite otherwiſe: ſaying and working is all one with God; he commands "things that are not, as if they were."

In pleading the promiſe, beware of limiting the holy One of Iſrael. To clear this, take theſe two cautions. 1. Beware of being peremptory in expecting what is not abſolutely promiſed, &c. 2. Do not always expect a preſent accompliſhment of the promiſe, but wait; for "the viſion is for an appointed time," &c. "He that believeth, does not make haſte," &c.

When faith cannot get fixt upon the conditional promiſe, then let it go to the abſolute, where the condition mentioned is ay to be found, &c.

Take care that, in acting faith upon the promiſe, you always remember the relation between Chriſt and the promiſe; for "all the promiſes are in him yea, and in him amen." Many break their necks upon the promiſe, by ſeparating between Chriſt and the promiſe; Chriſt is the Alpha and Omega of all the promiſes.

Queſt. What is the relation between Chriſt and the promiſe?

Anſw. 1. Chriſt is to be conſidered as the firſt heir of all the promiſes. Adam was the heir of the promiſe of life made in the firſt covenant, while he continued in his obedience; but he loſt his heirſhip to himſelf and his whole tribe by the fall: Chriſt, as the ſecond Adam, ſteps in, and fulfils the command

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of the firſt covenant, and undergoes its penalty in our room; and ſo he becomes a new heir to the promiſe of eternal life, and of every thing pertaining to it. Now, our title to the promiſe comes in through him, through his obedience, and death, his everlaſting righteouſneſs; ſo that in believing the promiſe, we muſt at the ſame time ſubmit to his righteouſneſs.

2. Chriſt is to be conſidered as the great bleſſing contained in all the promiſes; hence called in a way of eminency, "The mercy promiſed to the fathers." What was the firſt promiſe in paradiſe, but Chriſt the ſeed of the woman? What was the promiſe to Abraham, but Chriſt, "in whom all the nations of the earth were to be bleſſed?" And when he is promiſed, all is promiſed; for he is *all in all.* There is not a promiſe in the Bible, but has leſs or more of Chriſt in it. In a word, Chriſt himſelf, as contained in the word of faith, draws all the bleſſings of heaven and a long eternity after him.

Chriſt is to be conſidered as the glorious fountain and treaſury, in whom all the promiſed bleſſings are hid. He it is in whom all the treaſures of grace and glory are hid; and it is out of his fulneſs that we receive all promiſed grace, &c.

4. Chriſt is the foundation and ground upon which they all ſtand. The believer and the promiſe ſtand upon the ſame foundation; "Behold, I lay in Zion a foundation." And all the promiſes are founded upon him, upon his blood and ſatisfaction, without which never a promiſe had been given out by God to any of the children of men. And faith, in improving the promiſe, leans upon this foundation, ſtands upon this ground: juſt as a man leaning upon a ſtaff, he ſets the ſtaff upon the ground, and ſo leans upon the ſtaff: for except the ſtaff lean to the ground, it will not ſupport us; ſo unleſs the ſtaff of the promiſe be ſet upon Chriſt as its proper ground, it will do us no ſervice. And I fear a defect here is the ruin of many goſpel-hearers: they pretend to lean to God's promiſe, but in the mean time they do not ſet the ſtaff of the promiſe upon Chriſt, and his ſatisfaction and interceſſion; and ſo they and their faith fall into hell together in the end. Thus I have given you ſome advices, in order to your improvement of the promiſes in a way of believing.

Queſt. 2. How is faith to act upon Chriſt in the promiſe, or by virtue of the promiſe? for, as I told you, all the promiſes are in him, and he is in all the promiſes.

For anſwer to this, I would have you know, that in every promiſe of the word, Chriſt is repreſented as cloathed or veſted with one or other of his mediatory offices of prophet, prieſt, or king; *he is made of God unto us wiſdom* as a prophet, *righteouſneſs*

cauſneſs as a prieſt, and *ſanctification* as a king; and in one or other of theſe offices he gives out all the ſure mercies of David, all the bleſſings of a covenant of grace. And therefore, in order to your living by faith upon Chriſt in the promiſe, take the few following advices.

1. Study to be well acquainted with the perſon and offices of Chriſt. Study, I ſay, to be well acquainted with the dignity and excellency of his perſon as he is "Emmanuel, the Word made fleſh, God manifeſted in the fleſh;" for upon the excellency of his perſon depends the validity of the whole of his undertaking as our Redeemer. Without this be kept in the ſoul's view, it cannot but wander in the dark, without knowing where to fix; we will be fair to miſtake a ſhadow inſtead of a ſubſtance, without we have becoming views of the excellency of a Redeemer's perſon. But then, I ſay, we muſt ſtudy to know him, not only in his perſon, but in his offices wherewith he is veſted; for faith, or truſt, has a reſpect unto a perſon veſted with ſome office or other. As when you employ an advocate, you truſt the perſon as cloathed with that office; when you employ a phyſician, you truſt the perſon as cloathed with that office; and when you employ a miniſter, you truſt his perſon as cloathed with the miniſterial office; ſo here when we employ Chriſt, or lean upon him, we truſt him as cloathed with his prophetical, prieſtly, or kingly offices. And therefore, in order to the life of faith, ſtudy to be well acquainted with the perſon of Chriſt as veſted with theſe offices, and what it is that we are to expect from him as cloathed with theſe offices.

Queſt. What has faith to expect from Chriſt as a prophet?

Anſw. As a prophet he reveals his Father's will by his word externally, and by his Spirit internally; and therefore faith eyes him for inſtruction in the things of God, &c. As a prophet, "he received gifts for men, and gives apoſtles, prophets, paſtors, and teachers;" and therefore faith looks to him for "paſtors according to his heart," and for his bleſſing upon the word and ordinances diſpenſed by them, for the edification of his body, &c. As a prophet, he received the Spirit, and all his influences; and therefore faith looks to him in this office for the Spirit to "lead into all truth," to rend the vail, diſpel darkneſs, and to lead in the way we know not.

Queſt. What has faith to expect from Chriſt, as a prieſt?

Anſw. As a prieſt, he ſatisfies juſtice, redeems from the curſe of the law, from hell and wrath. As a prieſt, he "brings in everlaſting righteouſneſs, and makes interceſſion for

the tranſgreſſors, opens the way to the holieſt." And hence faith has ground to expect from him the benefits of his purchaſe, every mercy of the covenant, as the price of his blood, and the fruit of his interceſſion.

Queſt. What has faith to expect from Chriſt as a king?

Anſw. As a king, he gives forth his laws, and a heart to obey them; and therefore faith expects that he will mould heart and life in a conformity to his will, according to that promiſe, "I will write my laws in their hearts," &c. As a king, he ſubdues his and his people's enemies; and therefore faith looks to him for victory over ſin, Satan, and the world, &c. As a king, "the government is upon his ſhoulders," and he rules in the midſt of his enemies: and therefore faith expects that all ſhall be well, according to his promiſe, Rom. viii. 28. "All things ſhall work together for good, to them that love God," &c. As a king, he gives peace of conſcience, joy in the Holy Ghoſt, increaſe of grace, and perſeverance therein to the end; and therefore faith expects all theſe things from him, as veſted with a kingly office. Thus you ſee what excellent matter faith has to work upon, when it views the perſon of Chriſt, as cloathed with his prophetical, prieſtly, and kingly offices. Now, in order to your living by faith on him, ſtudy to have a clear uptaking of his perſon, God-man cloathed with theſe offices.

2. Another advice I give you, conſequential to the former, is this, Study to know and be perſuaded, that theſe offices of Chriſt are purely relative, that is, they are not for his own, but for our advantage; it was for us that he took theſe offices upon him, and it is for our benefit that he exerciſes them. Yea, in ſome reſpect, theſe offices depend on us as one relation depends upon another; for as there cannot be a father without a child, ſo Chriſt could not be a prophet without there were ignorant ſinners to inſtruct; he could not be a prieſt without there were guilty tranſgreſſors for whom he might ſatisfy and intercede; he could not be a king, without ſubjects to govern. So that theſe offices of Chriſt are purely relative; he is a prophet for us, a prieſt for us, and a king for us: hence 1 Cor. i. 30. he is made of God unto us (not to himſelf, but to us) wiſdom, righteouſneſs, ſanctification, and redemption. Oh what ſtrong ground has faith to lean upon, when the offices of Chriſt are taken up in this view and relation to us! Oh, will faith ſay, I will truſt him for illumination and inſtruction, becauſe he is a prophet for to inſtruct the ignorant. I will truſt him for pardon, peace, and reconciliation, becauſe he is a "prieſt ordained for men in things pertaining to God." I will truſt him for ſanctification, and victory over death, and

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ſin, and Satan, and the world, becauſe he is given for a commander and king to the people: he will inſtruct me, he will juſtify me, he will ſanctify, and ſubdue mine iniquities, becauſe he is my prophet, prieſt, and king.

3. Be perſuaded, that Chriſt executes all theſe offices as a duty or a truſt committed to him. When a man is cloathed with any office, he is obliged to diſcharge the duties of that office; and he is unfaithful to his truſt, if he do it not. His Father's commandment is upon him to this purpoſe, and therefore called his Father's "ſervant: This commandment (as a ſervant), he received from the Father." And not only his Father's command, but his own voluntary engagement, Pſal. xl. 6. "Mine ears haſt thou bored." Now, is it to be once thought or imagined, that Chriſt will fail in the duties of his offices, which the Father commanded him, and which he himſelf has voluntarily engaged with?

4. Let faith begin firſt to act upon the prieſtly office of Chriſt; for this is the baſis and foundation of the other two, Iſ. liii. at the cloſe, Phil. ii. 8—10. Pſal cx. laſt. The prieſt under the law, he had the Urim and Thummim in his breaſtplate, and a crown upon his head; to learn us, that the kingly and prophetical offices, of which theſe were the badges, were both founded on the ſacerdotal or prieſtly office. So then, ſtudy to improve Chriſt, as a prieſt and propitiation, ſet forth in the glorious goſpel, to be applied by faith; and then it will be eaſy to believe that he is thy prophet and king. If thou canſt believe that he ſuffered and ſatisfied for thy ſins, it will be eaſy for thee to believe, that as a prophet he will waſh thee, and as a king he will ſanctify, and ſubdue thine iniquities. Yea, know, Sirs, for your encouragement, that the very end why Chriſt purchaſed grace and glory by his blood was, that it might be offered unto all, and actually applied unto every ſoul that believes in him. So then, let faith ground firſt upon the prieſtly office of Chriſt, and upon that foundation claim the benefit of his other offices.

5. Remember how affectionately Chriſt executed theſe offices upon earth, and this will be a ſtrong ground to believe that he will not neglect them, now that he is aſcended into heaven. He had a great deſire to be ſacrificed, Luke xii. 50. "I have a baptiſm to be baptiſed with, and how am I ſtraitened till it be accompliſhed!" He *longed* to be dipt in the Red ſea of his Father's wrath. The word ſignifies that his ſoul was *big* or *ſwelled* within him with deſire. He had not only deſire, but delight in his mediatory work: "I delight to do thy will, O my God. Yea, he rejoiced in ſpirit when the time of his ſuffering drew near. Now, may faith argue,

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Did Chriſt execute his offices with ſuch deſire, delight, and joy, in a ſtate of humiliation; and will he not much more do it in a ſtate of exaltation? Yea, ſurely he will; for he is "Jeſus Chriſt, the ſame yeſterday, and to day, and for ever."

6. Conſider, that both the Father and the Holy Ghoſt are engaged for the execution of theſe offices of Chriſt. The Father is engaged, becauſe he ordained him to theſe offices, and ordained him with the ſolemnity of a decree, Pſal. ii. and with the ſolemnity of an oath, Pſal. cx. and with the ſolemnity of a proclamation from heaven, Matth. iii. at the cloſe, "This is my beloved Son, in whom I am well pleaſed; hear ye him." Now, may faith ſay, was Chriſt ordained with ſuch ſolemnity to his mediatory offices by his Father; and will not the Father ſee to the execution of them with reſpect to my ſoul, that puts its truſt in him? Again, as the Father, ſo the Holy Ghoſt is concerned in the execution of theſe offices. The Holy Ghoſt furniſhed him with gifts and graces for this very end: Iſ. lxi. 1. "The ſpirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings unto the meek, he hath ſent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound," &c. Now, will ever the Spirit of the Lord loſe his labour? No, no: God has "put his Spirit upon him, therefore he will bring forth judgement to the Gentiles, and the iſles ſhall wait for his law." Thus you ſee, that faith has all the ſecurity that Heaven can afford for the execution of his offices. Thus, then, *come up from the wilderneſs, leaning upon the beloved.*

Queſt. 3. How is faith to act upon a God in Chriſt, who is the ultimate object of faith?

Anſw. In theſe particulars. 1. Let faith view a God in Chriſt in a way of appropriation, as its own God. This we find has been the way of the ſaints in all ages and generations; it ſtill lays claim to God in Chriſt, with its appropriating *my*, &c. Pſal. xvi. 2. "O my ſoul, thou haſt ſaid unto the Lord, Thou art my Lord." And, ver. 5. "The Lord is the portion of mine inheritance, and of my cup," &c. And Pſal. lxxiii. 26. "My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever." And if you aſk, Upon what ground doth faith go, in laying claim to a God in Chriſt as its own God? I anſwer, It goes upon the ground of his aſſuming our nature in the perſon of his eternal Son, and the covenant-grant and promiſe through him; "I am the Lord thy God; I will be your God, and ye ſhall be my people." Faith ſets to its amen unto the grant, and ſays, "This God is my God for ever;"

ever;" and it ſhall be ſo, becauſe he has ſaid it; and, "Has he ſaid it, and will he not do it? hath he ſpoken it, and ſhall it not come to paſs?"

2. Having fixed thy claim unto a God in Chriſt as thy own God, then proceed to take a view of all his attributes and perfections; for every one of them (as I ſhewed before) is a pillar and ſtrong rock, on which thy faith may lean with the greateſt confidence and ſecurity, even "though the earth ſhould be removed, though the mountains ſhould be caſt into the midſt of the ſea." O, will faith ſay, my God is a God of infinite power, and "doth whatever pleaſeth him in the armies of heaven, and among the inhabitants of the earth;" and this power is through Chriſt engaged for my preſervation, "He will hide me as in a pavilion in the evil day." My God in Chriſt is a God of infinite wiſdom; and therefore he will *lead* me *in the way* I *know not*, and make me *wiſe to ſalvation*. He is a God of infinite juſtice; and therefore, having accepted a ſatisfaction for my ſins in the Surety, he is "faithful and juſt in forgiving;" he will "blot out mine iniquities as a cloud," &c. He is a God of unſpotted holineſs; and therefore he will ſanctify me according to his covenant; "I will ſprinkle them with clean water," &c. He is a God of infinite bowels and mercy; and therefore he will pity and pardon me, and "hear me when I cry," &c. He is a God of infinite faithfulneſs, this is the "girdle of his loins and reins;" and therefore he will not ſuffer his promiſe to fall, "his covenant he will not break," &c. Thus faith leans and reſts on the divine attributes as they are manifeſted in Chriſt.

3. Faith leans upon a God in Chriſt, as one that is infinitely bountiful and liberal; and argues as the apoſtle doth, Rom. viii. 32. "He that ſpared not his own Son, but delivered him up for us all, how will he not with him alſo freely give us all things?" Faith ſees that his treaſures can never be diminiſhed, far leſs can they be ſpent or exhauſted; and Oh how heartſomely doth faith lay claim to theſe treaſures, when it hears him ſaying, as James i. 5. "If any man lack wiſdom, let him aſk of God, that giveth to all men liberally, and upbraideth not: and it ſhall be given him."

4. Faith views the providence of a God in Chriſt as calculate and deſigned for the advancement of his own glory, and levelled at the good of them that love him; and this quiets the ſoul amidſt all the reelings and ſhakings of this lower world. "The Lord reigneth, let the earth rejoice: let the multitude of iſles be glad thereof."

5. *Laſtly*, Faith, acting upon a God in Chriſt, will ſee an eternity of happineſs beyond time, in the immediate fruition

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and enjoyment of him; hence is that of David, Pſal. lxxiii. 26. "My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever."

THE TRUE SUBSTANCE AND STRENGTH OF A CHURCH AND NATION.

TWO SERMONS,

PREACHED AT THE ADMINISTRATION OF THE SACRAMENT OF THE LORD'S SUPPER AT DUNFERMLINE, JUNE 10. AND 11. 1733.

ISA. vi. 13.—*So the holy ſeed ſhall be the ſubſtance thereof.*

IN this chapter we have, *firſt*, An awful viſion of God made unto the prophet Iſaiah. He got a view of the infinite JEHOVAH, in the perſon of his eternal Son; for ſo Chriſt himſelf explains it, John xii. 41. "Theſe things ſaid Eſaias, when he ſaw his glory." Chriſt had a glory with the Father before his incarnation, yea, before the world was; and Iſaiah got a view of this glory. *Queſt.* What did he ſee? *Anſw.* 1. He ſaw his throne, high and lifted up. 2. He ſaw his temple, his church on earth, filled with the train of his glorious excellencies. 3. He ſaw the bright attendants that ſurround his throne, Cherubims and Seraphims, covering their faces with their wings, becauſe of the dazzling floods of glory that brake out from his preſence. 4. He heard ſome of their anthems, or ſongs of praiſe, whereby they celebrate the glory of his unſpotted holineſs; and then fall a-wondering, that the brightneſs of that glory ſhould ever ſhine in this lower world: O, ſay they, "the whole earth is full of his glory," ver. 3. They are not ſurpriſed to ſee his glory ſhining in heaven, where ſin never entered: but to ſee the glory of God ſhining through a vail of fleſh,

fleſh, and diſplayed in this dunghill-world of ſin and miſery, is what fills them with eternal wonder.

Secondly, We have the effects of this viſion. 1. Upon the temple; where, it is like, Iſaiah got the manifeſtation, ver. 4. "The poſts of the door moved at the voice of him that cried, and the earth ſhook, and the houſe was filled with ſmoke." A cloud was caſt over the face of his throne, and the poſts and pillars of the temple fall a-trembling, as a ſignal of the deſtruction of the city and temple; firſt by the Babylonians, add afterwards by the Romans. 2. Upon this the prophet is ſtruck with conſternation at the ſight of the divine glory, ver. 5. "Wo is me, for I am undone, becauſe I am a man of unclean lips, and I dwell in the midſt of a people of unclean lips: for mine eyes have ſeen the King, the Lord of hoſts." 3. We have the ſilencing of the prophet's fears by the good and comfortable words which the angel ſpake unto him; and a ſign given him of the remiſſion of his ſin, as a preparation for his converſe with God, ver. 6. 7. "Then flew one of the Seraphims unto me, having a live-coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and ſaid, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy ſin purged." 4. We have an awful commiſſion given unto the prophet. An inquiry is made, by a Trinity, for a man that would bear the commiſſion; the prophet offers himſelf: ver. 8. "Whom ſhall I ſend, and who will go for us? Here am I, (ſays the prophet), ſend me." The prophet is a volunteer in his Maſter's ſervice, ready to encounter the greateſt difficulties in the work; he knew, that if he had God's commiſſion, he ſhould have his countenance and aſſiſtance; he ſends none a warfare upon their own charges. The Lord takes the prophet at his word, and gives him his commiſſion, ver. 9. to the cloſe. Where he gives him to underſtand three things. (1.) That the generality of the people to whom he was ſent, would turn a deaf ear to his meſſage, which would be followed with a judicial ſtroke of blindneſs, deadneſs, and ſtupidity, ver. 9. 10. (2.) That the conſequence of this would be their utter ruin, ver. 11. 12. (3.) That a remnant ſhould be ſpared as a monument of divine mercy, ver. 13. "But yet in it ſhall be a tenth, and it ſhall return, and ſhall be eaten; as a teil-tree, and as an oak whoſe ſubſtance is in them, when they caſt their leaves:" *ſo the holy ſeed ſhall be the ſubſtance thereof.*

Where, in general, you may ſee, that in the worſt of times, in the times of the greateſt defection and backſliding, God has a little remnant that keep their garments clean, and that in the midſt of the moſt ſweeping and deſolating calamities he will

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take ſpecial notice of for good. More particularly, we have four or five things aſſerted in this verſe, with reſpect to the Lord's remnant.

1. That the remnant will be but ſmall, "In it ſhall be a tenth;" a certain number put for an uncertain: a very ſmall number, in compariſon of the multitude that ſhall periſh in their unbelief, and be ſlain in the common calamity. The tenth or tithe was God's proportion under the law, conſecrated for his uſe.

Obſerve, That, among the multitude of mankind that fall to the devil's ſhare, God's remnant are but a ſmall number; his flock is but a little flock, like the gleanings after the vintage. But yet them he will not want, though he ſhould invade hell to recover them: Iſ. liii. 12. "I will divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong." And this portion, this remnant, ſhall be conſecrate to his ſervice and honour, as the tenth was under the law.

2. It is aſſerted of this remnant, that they *ſhall return*; that is, they ſhall return from their ſins and backſlidings, and the common defections and backſlidings of the church of Iſrael; and they excite one another, ſaying, "Come and let us return unto the Lord: for he hath broken, and he will bind us up," Hoſ. vi. 1. And they ſhall return alſo from their captivity in Babylon to their native land; and when God turns back their captivity, it will be refreſhing like ſouth-running ſtreams of water.

3. It is aſſerted of this remnant, that it *ſhall be eaten*; that is, (ſay ſome), this remnant, after they return, ſhall be eaten, conſumed, or devoured a ſecond time by the kings of Aſſyria.

Obſerve, That God's remnant when they are delivered out of one trouble, they muſt lay their account with another; when they have *run with the footmen*, they muſt *contend with horſes*.

Or, as ſome, particularly Henry on the place, underſtands it, *ſhall be eaten*, that is, ſhall be accepted of God as the tithe was, which was meat in God's houſe. The ſaving of this remnant ſhall be meat to the faith and hope of them that wiſh well to God's kingdom and intereſt.

4. It is ſaid of this remnant, that it ſhall be "as a teil, and as an oak whoſe ſubſtance is in them, even when they caſt their leaves." As if he had ſaid, Though they may be ſtripped of their outward proſperity, and ſhare of the common calamity; yet they ſhall recover like a tree in the ſpring, and ſprout and flouriſh again: although they fall, they ſhall not be utterly caſt

caſt down; for "there is hope of a tree, though it be cut down, that it will ſprout again," Job xiv. 7.

5. That this diſtinguiſhed remnant ſhall be the ſtay and ſupport of the public intereſt: *The holy ſeed ſhall be the ſubſtance thereof.* Where we may notice two things.

1ſt, A deſcription of God's little remnant; they are *the holy ſeed.*

2dly, The bulk they bear in the land, or in God's view, however little account may be made of them by the men of the world; though they be the droſs and off-ſcouring of the earth, in the view of men; yet, before the Lord, they are *the ſubſtance thereof.*

For the *firſt* of theſe, the deſignation given unto God's remnant, *the holy ſeed.* Some by *the holy ſeed* underſtand Chriſt; who is ſometimes called the ſeed of the woman, the ſeed of Abraham, ſometimes the ſeed of David according to the fleſh; and he, before his coming in the fleſh, was the ſubſtance or ſtrength of the Jewiſh nation; that nation was preſerved from utter ruin till the Meſſiah ſhould come of it; hence is that of the prophet, Iſ. lxv. 8. "Deſtroy it not, for a bleſſing is in it;" and when once that bleſſing was come, in whom men were to be bleſſed, the nation and church of the Jews was ſoon deſtroyed and cut off. Others, by *the holy ſeed*, underſtand the godly remnant that were among that people. Theſe are frequently in ſcripture ſpoken of under the notion of *ſeed*: Pſal. xxii. 30. "A ſeed ſhall ſerve him, it ſhall be accounted to the Lord for a generation." And Iſ. liii. 10. "He ſhall ſee his ſeed." And then they are called a *holy* ſeed; becauſe they are renewed after the image of God, in knowledge, righteouſneſs, and holineſs; ſeparate from the reſt of the profane world, who were carried down the ſtream both of perſonal and public provocation.

2dly, Notice the bulk and room this holy ſeed bears in God's view, however much they may be deſpiſed in the eyes of the world; they are *the ſubſtance thereof*, that is, of the church and nation. Some think, that in this laſt clauſe the former metaphor of a tree is ſtill continued. The body of the Jewiſh nation is compared to a tree, common profeſſors unto the leaves of a tree, which in the autumn and winter are blown away in a ſtorm, and driven hither and thither with the wind; but *the holy ſeed*, or God's remnant of believers, or ſanctified ſouls, are like the trunk or ſtem of the tree, which remains firm againſt the winter-wind of temptation, error, defection, or perſecution; and having the life and ſap of the reality of the grace of God in them, ſprouts and flouriſhes again in the ſpring, when the winter is over and paſt. Some read the words,

The holy ſeed ſhall be the ſtay, ſtrength, or ſupport thereof; being an alluſion, as they think, unto the elms and oaks which grew on either ſide of the cauſeway, or raiſed way, that led from the king's palace unto the temple, 1 Kings x. 5. which ſerved to ſupport the terrace, or raiſed way, that the earth might not crumble away from it: ſo the truly godly in the nation are the ſtay and ſupport of it; the pillars of the land, that keep things together, that the whole nation and church do not go to utter ruin.

OBSERVE, "That God's remnant, or his holy ſeed, in a church or nation, are juſt the ſtrength and ſubſtance thereof." *The holy ſeed ſhall be the ſubſtance thereof.*

The doctrine being the ſame with the words, I ſhall not ſtay upon the proof or confirmation thereof: ſcriptures to this purpoſe will occur in the proſecution, which I ſhall, through the Lord's aſſiſtance, attempt in the following order and method.

I. Give ſome account of God's remnant, as contradiſtinguiſhed from the reſt of the world.

II. Why called a *ſeed*.

III. Why called a *holy ſeed*.

IV. What may be imported in their being called the *ſubſtance* of a land or church.

V. In what reſpect they are ſo. And,

VI. Apply.

I. The *firſt* thing is, to *give ſome account of this remnant, who are here called a* holy ſeed, *in contradiſtinction from the reſt of mankind.*

1. then, They are a people of a diſtinct pedigree from the reſt of mankind. It is true, indeed, as to their natural birth, they are come of the ſame common ſtock of the firſt Adam, and therefore "children of wrath, even as others:" but as to their ſpiritual or ſupernatural birth, they are "born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God," John i. 13.; hence it is that they are ready to ſay unto God, Iſ. lxiii. 16. "Doubtleſs thou art our father, though Abraham be ignorant of us, and Iſrael acknowledge us not; thou, O Lord, art our father."

2. This remnant, this holy ſeed, they are a people under a diſtinct government from the reſt of mankind. All mankind by nature are under the government of the devil, the god of this world; and their luſts are the laws by which they walk,

Eph.

Eph. ii. 2. 3. But God's remnant, through the power of grace, have broken their covenant with hell, and agreement with death, and caſt themſelves under the government of a God in Chriſt, ſaying, "O Lord, other lords beſides thee have had dominion over us: but by thee only will we make mention of thy name. The Lord is our judge, the Lord is our lawgiver, the Lord is our king, and he will ſave us."

3. They are a people that ſtand upon a quite different foundation than the reſt of the world do. Others are building upon the ſand of general mercy, of an empty profeſſion, common providences, common graces, the works of the law, or ſome ſuch ſandy foundation; they are building their hope of acceptance and ſalvation there; but God's remnant have quit all theſe foundations of ſand, and taken their only ſtanding upon the clear and cleanly foundation that God hath laid in Zion, viz. an incarnate God, doing and dying, and interceding in the room of guilty ſinners: here, I ſay, they ſet down their ſtand for eternity, ſaying, "This is my reſt;" and indeed "another foundation can no man lay, than that is laid, which is Jeſus Chriſt."

4. They are a people of a different ſpirit from the reſt of mankind: 1 Cor. ii. 12. "We have received, not the ſpirit of the world, but the Spirit which is of God." It is ſaid of Caleb and Joſhua, that they were of another ſpirit than the reſt of the common Iſraelites. God's holy ſeed have received the Spirit of their everlaſting Father, according to his promiſe, "I will put my Spirit within them, and cauſe them to walk in my ſtatutes."

5. They travel a different road from the reſt of the world. The men of the world travel in the broad way that leadeth to deſtruction, the road of open profanity, the road of mere morality, or the road of legality at beſt, which all lead down to the chambers of death; but God's remnant walk in the ſtrait and narrow way that leadeth unto life, the cleanly way of obedience, of faith: Iſ. xxxv. 8. "An highway ſhall be there, and a way, and it ſhall be called the way of holineſs; the unclean ſhall not paſs over it, but it ſhall be for thoſe: the wayfaring men, though fools, ſhall not err therein." And hence it comes,

6. *Laſtly*, That they make a quite different end, and have a different landing at death from the reſt of mankind: Pſal. xxxvii. 37. 38. "mark the perfect man, and behold the upright: for the end of that man is peace. But the tranſgreſſors ſhall be deſtroyed together, the end of the wicked ſhall be cut off."

II. The

II. The *ſecond* thing propoſed was, to *inquire why this remnant is here called the* ſeed: *The holy ſeed ſhall be the ſubſtance thereof.* Now, for clearing this, you would conſider, that all mankind are divided into the ſeed of the woman, and the ſeed of the ſerpent; the ſeed of Chriſt, and the ſeed of the devil. Chriſt himſelf is the ſeed of the woman, and the ſeed of Abraham, in a way of eminence and excellency; but out of this one ſeed has ſprung a numerous iſſue and offſpring promiſed to him of his Father, Iſ. liii. 10. "He ſhall ſee his ſeed, he ſhall prolong his days;" and this is the ſeed that is here ſpoken of. And they are called a *ſeed*, or *his ſeed*, for theſe reaſons.

1. Becauſe they owe their very being to him, not ſimply as a God Creator, but as a God Redeemer. You know children derive their natural being from their parents, they are juſt pieces of themſelves; ſo believers owe their ſpiritual being to a God in Chriſt, they are partakers of the divine nature, and the ſeed of God abideth in them; and in this reſpect they "are his workmanſhip, created in Chriſt Jeſus."

2. Becauſe of the likeneſs that they bear unto him. As a man's ſeed and offſpring bears a reſemblance unto him; ſo here, as we are the ſeed of the firſt Adam, and creatures in this world, we bear a ſimilitude unto him; but as we are the ſeed of the ſecond Adam, we will bear a reſemblance unto him; "We beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, as by the Spirit of the Lord."

3. They are his ſeed in reſpect of their dependence on him. A man's children, or offſpring, depend on him for food, clothing, counſel, and every thing: ſo believers depend upon a God in Chriſt for their all, they truſt in him, and call upon him for their daily bread, for ſupplies of grace, light, and life; and accordingly "out of his fulneſs they receive grace for grace."

4. Their being his ſeed implies, that they are his family and houſehold in this lower world; hence, ſays the apoſtle, "We are no more aliens and foreigners, but fellow-citizens with the ſaints, and of the houſehold of God." They have got a name and a place, in his houſe and within his walls, even an everlaſting name, that ſhall never be cut off.

5. It implies that they are the heirs of his eſtate. A man's ſeed they heir his inheritance; ſo believers, being the ſeed of Chriſt, they are "heirs of God and joint-heirs with Chriſt Jeſus," heirs of a large fortune indeed, even "an inheritance that is incorruptible, undefiled, and that fadeth not away:" he ſettles all by the covenant on them.

Before

Before I ſhut up this head, I will give you a few remarks concerning this ſeed of Chriſt.

1. then, This ſeed is but a remnant of mankind, as you ſee in the text, *In it ſhall be a tenth;* but like the tithe, or tenth part, which is but little in reſpect of the reſt of the field; hence called "a little flock; a few names in Sardis, which have not defiled their garments." But yet,

2. For all that, it is a numerous ſeed, abſolutely conſidered in themſelves: Rev. vii. 9. they are called "an innumerable company, which no man could number." As the natural ſeed of Abraham are ſaid to be like the ſand of the ſea for multitude; ſo the ſpiritual ſeed of Abraham, who are the ſeed of Chriſt alſo, they will be an innumerable company, when they are all gathered together unto Chriſt; therefore compared unto the drops of the dew.

3. They are an honourable ſeed; and no wonder, for they are the ſeed of the "King of kings, and Lord of lords, and each one of them reſembles the child of a king;" yea they are "made kings and prieſts unto God." "Ever ſince thou waſt precious in my ſight, thou haſt been honourable."

4. They are a coſtly ſeed unto our glorious Redeemer; for they are the purchaſe of his blood, "redeemed not with corruptible things, as ſilver and gold, but with the precious blood of Chriſt."

5. They are a flouriſhing and fruitful ſeed; they ſhall be called the "trees of righteouſneſs, the planting of the Lord, in whom he will be glorified." They abide in Chriſt, and Chriſt abides in them; and they who are thus "planted in the houſe of the Lord, they flouriſh in the courts of our God," Pſal. xcij.

6. They are a troubled and perſecuted ſeed in this world. You know the huſbandman's ſeed-corn it muſt be threſhed; the cart-wheel is made to paſs over it; the ox and the aſs were made to tread upon it; hence that command, "Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn." So the ſeed of Chriſt, they are frequently threſhed with the flail of affliction: "Through many tribulations we muſt enter into the kingdom of heaven." God ſets the oxen, the aſſes, the brute beaſts, the men of this world, *who*, like beaſts, "have their portion in this life, to trample upon his ſeed, that they may be prepared and fitted for the Maſter's uſe; for by theſe afflictions he "makes us meet to be partakers of the inheritance of the ſaints in light."

7. Though they be a troubled and perſecuted ſeed, yet they are a very durable ſeed, "His ſeed ſhall endure for ever," Pſal. lxxxix. 28. 29. Chriſt's ſeed, and his throne, they

run

run parallel in their duration and continuance: "His ſeed ſhall endure for ever, and his throne as the days of heaven." The perpetuity of his kingdom ſecures the duration of his ſeed, ſo that the world may as well imagine to overturn his throne, as to raze his ſeed in the world; while he is a King, he will have ſubjects; and bleſſed be his name, "His kingdom is an everlaſting kingdom, and of his dominion there is no end."

8. They are in this world a ſcattered ſeed; when the angels are ſent to gather them together at the laſt day, they will be ſent unto the four winds, or airths, of the world. They are ſcattered in reſpect of place or ſituation; Iſ. xxiv. 16. "From the uttermoſt wings of the earth have we heard ſongs, even glory to the righteous." They are many times ſcattered by perſecution; when a cluſter of them gets together, commonly the ſtorms of perſecution, ariſing from the malice of hell, ſcatter them abroad, as we read in the Acts, chap. viii.

9. They are a holy ſeed. But this leads me to,

III. The *third* thing propoſed, which was, to *inquire why God's remnant are not only called a* ſeed," *but an* holy ſeed? I anſwer in theſe three. 1. They are called a *holy ſeed*, in reſpect of ſeparation. 2. In reſpect of purification. 3. In reſpect of participation of divine holineſs.

Firſt, I ſay, the church of believers are called an *holy ſeed*, in reſpect of ſeparation from the reſt of the profane world. Any thing that is ſequeſtrate from a common uſe, and dedicate to the ſervice of God, is called *holy*. Thus the temple, the tabernacle, and the utenſils of both, they are called *holy*, becauſe dedicate unto God, to his ſervice. So the whole body of the children of Iſrael, they are called *an holy nation*; becauſe they were ſeparate from the reſt of the world, as the peculiar people of God. In this reſpect the ſeed of Chriſt are an *holy ſeed*; becauſe God has ſet them apart for himſelf, and they have ſet themſelves apart for him. He has ſeparate them from the reſt of the world, the common maſs of mankind, by an eternal decree of election, by a donation or grant that he made of them unto Chriſt: "Thine they were, and thou gaveſt them me," John xvii. 6. By a peculiar purchaſe, having "redeemed them from their vain converſation, not with ſilver and gold, but with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot." By an effectual calling of them by the power of his grace, whereby they are "delivered from the power of darkneſs, and tranſlated into the kingdom of his dear Son." By a voluntary ſurrender

of

of themſelves unto the Lord, under the influence of his own grace, they have preſented themſelves "a holy, living, and acceptable ſacrifice unto him, which is their reaſonable ſervice." Thus they are holy in reſpect of ſeparation.

Secondly, They are a *holy ſeed*, in reſpect of their purification from filth and pollution. At the ſame moment that the guilt of ſin is pardoned in juſtification, at the ſame moment the purifying work of the Spirit is begun; and that which takes away the guilt of ſin in juſtification, doth alſo purify the ſoul from the filth of ſin, whereby its Ethiopian hue is changed. Now, this cleaſing and purifying work of the Spirit may be viewed, either in its beginning, progreſs, or conſummation.

1. Inchoate or begun in regeneration. Hence the apoſtle, Tit. iii. 5. ſays, "We are ſaved by the waſhing of regeneration, and the renewing of the Holy Ghoſt." The holy Spirit of God takes the ſoul, defiled by lying among the pots of ſin, and bathes it in the "fountain opened to the houſe of David, and inhabitants of Jeruſalem," whereby its ſin and uncleanneſs is purged away.

2. It is to be viewed in its progreſs, as it is carried on by the renewed actings of faith, which more and more "purifies the heart," Acts xv. 9. Every new act of faith, on the blood and righteouſneſs of Jeſus Chriſt, carries on the work of ſanctification in the ſoul a degree higher. As Naaman, by the prophet's direction, went down ſeven times into the waters of Jordan, till he was wholly purified from his bodily leproſy; ſo the ſoul finding, while in this world, ſomething of the filth of ſin cleaving to it, it is ay, by faith, dipping itſelf in the Jordan of a Redeemer's blood, till at death, it come forth, "without ſpot or wrinkle, or any ſuch thing." Hence, 2 Cor. vii. 1. believers are ſaid to "cleanſe themſelves from all filthineſs of the fleſh and ſpirit, and to perfect holineſs in the fear of the Lord."

3. This purifying work may be viewed in its conſummation at death, when every ſpot or wrinkle of ſin is wholly removed. Believers in this life, they are but fair like the moon, which has black ſpots in her; but then they are clear like the ſun, "They ſhall ſhine forth like the ſun, in the kingdom of their Father." As the ſoul, in the moment of its union with the body, becomes ſinful; ſo in the moment of its diſunion, it becomes perfectly holy, and free of all the ſpots of ſin: ſin brought death into the world, and God, in a way of holy reſentment, makes uſe of death to put an end to the very being of ſin in his ſaints. Thus you ſee, that they are holy in reſpect of purification.

Thirdly, They are called a holy ſeed, in reſpect of a poſitive communication

communication of divine holineſs; for we are ſaid to be renewed after the image of God, which was loſt by the fall of the firſt Adam. The prieſts under the law, when to miniſter in the holy place, were not only to purify and waſh themſelves, but to put on their prieſtly attire and ornaments, which were exceeding beautiful: ſo believers are *a royal prieſthood*; they muſt not only be waſhed from the filth of ſin, but like the King's daughter, they muſt be made all glorious within; they muſt not only have the robe of imputed righteouſneſs put upon them, but the beautifying grace of the holy Spirit implanted in them; which is ſometimes called a partaking of the divine nature; ſometimes, the beauty of the Lord, "Let the beauty of the Lord our God be upon us;" ſometimes called, the new heart, the new ſpirit, the image of God, the life of God in the ſoul. And this poſitive work of ſanctification, it gets various names and deſignations, juſt according to the different actings of the principle of ſpiritual life. As it takes in the revelation of the mind of God in the word read or preached, it is called *knowledge*; as it depends on the Lord Chriſt, by virtue of the new covenant and promiſe, it is called *faith*; as it delights itſelf in the Lord, it is called *love*; as it mourns or grieves for ſin, whereby it has offended the Lord, it is called *repentance*; as it ſtands in awe of God, as a Father, it is called *fear*; as it ſweetens the mind, and compoſes it, it is called *meekneſs*; as it falls in with the perceptive or commanding will of God in heart and life, it is called *obedience*; as it renounces the law, and all confidence in the fleſh, it is called *ſelf-denial*; as it bears afflictions, it is called *patience*. All theſe, I ſay, are nothing elſe but the different actings of that principle of holineſs implanted in the heart by the Spirit of the Lord. Thus you ſee why they are called a *holy ſeed*.

IV. The *fourth* thing in the method was, to inquire what may be imported in their being called, *the ſubſtance thereof*: *The holy ſeed ſhall be the ſubſtance thereof*. I anſwer it takes in the following particulars.

1. That the wicked of a land are but a heap of lumber in God's reckoning, whatever be their ſtation, quality, or eſtate: though they have the gold-ring and the gay clothing, and may caſt a great daſh in the eyes of men; yet, I ſay, before God, and before them that have the Spirit, and ſpiritual diſcerning of things and perſons, they are but ſo much lumber and traſh. Hence is that of David, Pſal. cxix. 119. "Thou putteſt away all the wicked of the earth like droſs." Hence alſo, they are likened

likened unto chaff and tares, briers and thorns, that are "nigh unto a curſe, whoſe end is to be burned."

2. It imports, that the ſaints, the truly godly in a land, are excellent and valuable perſons; for the ſubſtance of a land lies in the things that are moſt valuable and excellent in it. This was David's verdict and character of the ſaints, Pſal. xvi. 3. "My delight is with the ſaints, the excellent ones of the earth." And his ſon Solomon was of the ſame judgement, Prov. xii. 26. "The righteous is more excellent than his neighbour." Yea, we have the teſtimony of one wiſer than Solomon, even Chriſt, the eſſential Wiſdom of the Father, Rev. iii. 4. "Thou haſt a few names, even in Sardis, which have not defiled their garments; and they ſhall walk with me in white: for they are worthy." Yea, ſo worthy and excellent, that it is declared, Heb. xi. 38. that "the world was not worthy of them."

3. *The holy ſeed ſhall be the ſubſtance thereof*, it implies, that the ſaints of God they are his inheritance and portion in a land: "The Lord's portion is his people: Jacob is the lot of his inheritance." He has a peculiar right and property in them beyond the reſt of mankind: they are ſo much his, that they are not their own; and therefore have not power to diſpoſe of themſelves, but for his glory: "Ye are not your own, ye are bought with a price: therefore glorify God in your body, and in your ſpirit, which are God's."

4. It implies, that as they are his portion and property; ſo he has a great deal of pleaſure in them, even as a man takes a delight and pleaſure in that which is his ſubſtance. Such pleaſure he has in them, that he dwells and walks in them; they are his pleaſant garden, his *crown*, his *diadem*, his *bride*, his *love*, his *dove*, his *undefiled*, his *Hephzibah*, and *Beulah*: and as ſuch, he has a great deal of care about them; for "his eyes run to and fro through the earth, to ſhew himſelf ſtrong in their behalf." As a man's eye and heart is upon his ſubſtance; ſo the Lord's heart and eye is upon his people, his holy ſeed; ſuch a high value and eſteem hath he for them.

5. It implies, that there is ſomething in and about the godly that is not to be found among other men. The wicked, when laid in God's balance, like Belſhazzar, they are *found wanting* ſolidity; hence God's verdict of them is, "Mean men are vanity, and great men are a lie; when laid in the balance, they are altogether lighter than vanity;" but the holy ſeed are the *ſubſtance*, they bear weight; and no wonder, for they are the living, while others are "dead in treſpaſſes and ſins;" they are the only ſeeing perſons, while others are blind: "The god of this world hath blinded the minds of

them which believe not." They are wiſe, but the reſt of the world are fools; they have oil in their veſſels, but others are empty.

6. It implies, that the remnant of truly godly in a land are the riches thereof; for a man's riches is his ſubſtance. "The precious ſons of Zion" are compared unto *fine gold:* and though the world do not ſee it, yet their "clothing is of wrought gold; and the grace of God in them, and about them, is "gold tried in the fire;" gold, better than the gold of Ophir. On the ſame account they are called *jewels:* Mal. iii. 17. "They ſhall be mine, ſaith the Lord of hoſts, in that day when I make up my jewels." Whatever be the outward poverty of a houſe, a church, or land; yet it is really rich, if there be any of God's jewels there. Alas! they are but thin ſown in our day; though, bleſſed be God, there is a remnant.

7. It implies, that the truly godly are the ſtay and ſupport of the land where they live. But this leads me to,

V. The *fifth* thing in the method, in what reſpect are the truly godly the *ſtay, ſtrength, and ſupport of a land or church?* for ſo ſome read the words; being, as I ſaid, an alluſion unto the trees that grew on either ſide of the way to the temple, whereby the earth of the caſt-up-way was ſupported from mouldering away; and with alluſion to this, it is ſaid, *the holy ſeed ſhall be the ſupport or ſtrength thereof.* Now, in anſwer to this, how the godly are the ſupport of a land, or church? I anſwer in the few particulars following.

It is for the ſake of the holy ſeed, the godly remnant in a land, that ruining judgements are deferred or removed: Iſ. i. 9. "Except the Lord of hoſts had left unto us a very ſmall remnant, we ſhould have been as Sodom, and we ſhould have been like unto Gomorrah." Had there been but ten righteous perſons in Sodom, it had been ſpared; and when God has a mind to let looſe his hand againſt a ſinful people, he firſt pulls down theſe pillars, removes them out of the way, and then goes on to judgement; for he can do nothing till they be out of the way, Gen. xix. 22. Iſ. lvii. 1. "The righteous are taken away from the evil to come."

2. It is for the ſake of the holy ſeed, that both temporal and ſpiritual mercies are conferred upon a ſinful people. For Jacob's ſake Laban's flock increaſes, and for Joſeph's ſake, a bleſſing falls upon Potiphar's houſe and ſubſtance. And for the ſake of the holy ſeed that are to be raiſed in a place, the goſpel is ſent to, or continued among, a people; it is upon their account that the Lord keeps his vineyard, and waters it every moment. And when once the holy ſeed is gather-

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ed in, and brought home to glory, then the Lord pulls down the hedges, and lays his vineyard of a viſible church waſte and deſolate, and forbids the clouds to rain any more upon it. And doth not this ſay, that they are the ſtrength or ſtay of a church or land?

3. The holy ſeed is the ſtrength of a land, or its ſupport, as they employ their moyen at a throne of grace on behalf of a people among whom they dwell, that God may not deſtroy them. Thus Moſes interpoſed with God for Iſrael, Pſal. cvi. 23. Abraham interpoſes for Abimelech and his houſe, Gen. xx. 17.; and Samuel for the children of Iſrael, 1 Sam. xii. 23. "God forbid that I ſhould ſin againſt the Lord, in ceaſing to pray for you." James tells us, that "the effectual fervent prayer of the righteous availeth much." Sirs, if there were not a remnant of wreſtlers in our Iſrael, the flood-gates of fiery wrath would very ſoon be opened againſt the generation.

4. They are the ſtrength of a land, in as much as they are inſtruments to check the progreſs of ſin and defection among a people, by teſtifying againſt it. When a flood of ſin and backſliding is running down, God's remnant, his holy ſeed, riſe up and bear witneſs for the Lord by their walk, by their teſtimony, or ſufferings; and this way ſtop the progreſs of ſin, which would pull down divine judgements upon a land. Indeed the wicked inhabitants of a land do not ſee this, they do not conſider it, and therefore they do their utmoſt to rid themſelves of thoſe that diſturb their ſinful quiet; but whether they think of it or not, yet it is a certain truth, that God's remnant, by checking the progreſs of ſin, they prevent theſe judgements which would certainly break out to the ruin of a ſinful people. And thus they are the ſtrength and ſupport of a land.

5. The holy ſeed are the ſtrength and ſupport of a land in this reſpect, that, through their zeal for God and his cauſe, God's anger is ſometimes diverted from a wrath-deſerving people. Thus we are told, that "Phinehas ſtood up, and executed judgement; and ſo the plague of God was ſtayed," Pſal. cvi. 30. And, Numb. xxv. 11. ſays the Lord there, "Phinehas hath turned my wrath away from the children of Iſrael (while he was zealous for my ſake among them), that I conſumed them not." And, ver. 13. he is ſaid by his zeal to make atonement for them by that act. Not that any thing done by a ſinful man could really expiate the guilt of ſin; but his killing of Zimri and Cozbi was a fulfilling of the law, that required ſuch criminals to be put to death; and a public vindication of the holineſs and equity of God, whereby public wrath was diverted.

verted. Joſiah's zeal, in reforming and deſtroying idolatry, whereby the land was ſo univerſally defiled, had great influence in keeping off the judgements of God from the land while he lived. So by Joſhua's zeal in the affair of Achan, the anger of the Lord was turned away from the camp of Iſrael. Thus you ſee, that God's holy ſeed are the ſtrength and ſupport of a land.

VI. The *laſt* thing in the method was the *Application*. And the *firſt* uſe ſhall be of *Information*.

1. From this doctrine we may eaſily gueſs when this world is to come to an end; or when a land or nation is near unto deſtruction. Why, when the holy ſeed of the Mediator Chriſt are gathered out of the world, then the end is come, the ſubſtance of the world is gone out of it, and therefore it muſt be committed to the flames. Or, when God's remnant are worn out of a land, and there remains nothing but briers and thorns, it is nigh unto a curſe, and its end is to be burned.

2. See hence, that the world are much miſtaken about the truly godly, and quite out of their meaſures when they deſpiſe or perſecute them. Why, they are the ſubſtance of the land, and who but fools will endeavour to throw away and deſtroy their ſtrength and ſubſtance? when they do ſo, they are juſt like a company of madmen pulling down the pillars of a houſe, and bringing it down about their ears. And upon this very account the Lord ſays, Hoſ. ix. 7. "The prophets are fools, and the ſpiritual men are mad." Why, what was their madneſs and folly? They perſecuted, oppoſed, and enſnared the holy ſeed that was among them; and therefore it is added, ver. 8. "The prophet is the ſnare of a fowler in all his ways." They that deſpiſe, ſlight, or oppreſs God's people in a land, however contemptible as to outward circumſtances, they ſlight their own mercy.

3. See hence, that the truly godly are no enemies either to church or ſtate, though frequently they be thus branded. Ahab tells the prophet that he troubled Iſrael. The Jews ſaid of the apoſtles, they turned the world upſide down, and they were counted the off-ſcourings of all things, and the filth of the earth. It is true indeed, the holy ſeed of Chriſt, whatever they are, they are the innocent occaſions of diviſions and diſtractions; and ſo was Chriſt himſelf, Matth. x. 34. 35. "Think not that I am come to ſend peace on earth; I came not to ſend peace, but a ſword. For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter-in-law againſt the mother-in-law."

And

And yet, for all that, neither Chriſt or his ſeed, though they be the innocent occaſions, yet they are not at all the cauſe of theſe broils, diviſions, and confuſions, which fall out in the world, and in the viſible church; no, not at all; the proper cauſes of theſe evils are the luſts and corruptions of men, which riſe and ſwell againſt the truth of Chriſt, and the holineſs of his members. Chriſt and his holy ſeed, are no more to be blamed for diviſions, and confuſions, and perſecutions, that ariſe, than the poor ſheep are to be blamed for increaſing the wolves, or the dove for provoking the hawk to purſue it. The quarrels of the ungodly corrupt world with the holy ſeed of Chriſt, are but like that of Cain with Abel, "he ſlew his brother, becauſe his own works were evil, and his brother's righteous," 1 John iii. 12.

4. If the holy ſeed be the ſtrength and ſtay of a nation; then hence I infer, that the ungodly crew, the ſeed of the old ſerpent, are the weakneſs of a nation, and the real cauſe of its ruin; it is they that pull down the vengeance of God upon a land. It is true indeed, the provocations of ſons and daughters go near his heart; "You only have I known of all the families of the earth; therefore I will puniſh you for all your iniquities." But God will ſoon agree again with his own children, after he has chaſtiſed them, he will take them in his arms, and ſay, as he did to Ephraim, "He is my dear ſon, he is a pleaſant child: for ſince I ſpake againſt him, I do earneſtly remember him ſtill: therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the Lord." But, Sirs, "God is angry with the wicked every day: There is no peace, ſaith my God, to the wicked. The wrath of God abides upon them;" and therefore they muſt be the weakneſs of a land or church, becauſe they are continually pulling down the wrath of God upon it; being "curſed in their baſket and ſtore, in the city and field."

5. If the truly godly be the ſubſtance of a land; hence I infer the excellency of Chriſt, who is the ſubſtance of that ſubſtance. All the excellency that is in the ſaints is derived from him; he is their *light*, their *life*, their *ſtrength*, their *wiſdom*, *righteouſneſs*, *ſanctification*, and *redemption*; and, in one word, he is *all in all* unto them; and therefore he himſelf muſt be exceeding precious, above all thought, expreſſion, and imagination. O let all our adoration and admiration terminate upon him, ſaying with thoſe, Rev. v. 12. "Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing."

6. Are the holy ſeed the ſubſtance of the land? ſee hence, what vaſt odds there is between God's judgement, and the judgement

judgement of our aſſembly now-a-days. Why, by our way of acting now in judicatories, the ſubſtance of the land is caſt out, and the very ſcum and traſh taken into its room. Lords and lairds are now, by church-authority, made the ſubſtance, and almoſt the ſole power of electing the miniſters of the goſpel lodged in them; while the poor godly man, though "rich in faith, and an heir of the kingdom," is laid aſide. According to the rules of electing miniſters now-a-days, Chriſt, in his ſtate of humiliation, could have had no intereſt in electing or appointing officers in his own houſe, becauſe he had no worldly heritage; as he himſelf declares, "The foxes have holes, and the birds of the air have neſts, but the Son of man hath not where to lay his head," Luke ix. 58.

The *ſecond* uſe of this doctrine may be of *Trial.* O Sirs! are you among the holy ſeed, which are the ſubſtance of our land? Our Jacob is very low at this day; we are like a tree or oak, whoſe leaves are caſt, that appear to have but little life; but bleſſed be God, I hope the ſubſtance is in it. There is here and there a branch, a ſprouting twig or branch, which ſays there is ſome life in the root, or ſtem; although, alas! there are many withered branches that will be lopt off with the ax and pruning knife that is in the Lord's hand; yet I ſay, there is a *holy ſeed* that *ſhall be the ſubſtance thereof.* And I will give you a few marks whereby you may try whether you be among the number, yea or not.

1. then, The holy ſeed, which are the ſubſtance of the land, they have the ſeed of God abiding in them, that is ay making war with ſin: 1 John iii. 9. "Whoſoever is born of God, doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God." By the ſeed of God we are to underſtand the grace of God, or the new nature, a principle of ſpiritual life, by reaſon of which he cannot ſin, as others do; he doth not go down the tide of corruption, either within him or without, as others do; no, but he ſtands againſt the ſtream, he is ay making war with ſin, whether it be within him or without him: "The fleſh luſteth againſt the Spirit, and the Sprit againſt the fleſh." Wherever the grace of God meets with ſin, it enters the liſts with it. Try by this whether you be the holy ſeed that are the ſubſtance of it. "What wilt thou ſee in the Shulamite? as it were the company of two armies."

2. The holy ſeed they are a people that glory in Chriſt, and in him alone: Iſ. xlv. 25. "In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory." He is "the glory of his people Iſrael;" they look on Chriſt as the crown and ornament of the human nature, by whom it is raiſed unto a high-

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er dignity than ever it was at its firſt creation, when adorned with all the glories of innocency. Oh! will the believer ſay, though I have nothing elſe to glory and boaſt of, yet "my ſoul ſhall make her boaſt in the Lord: Who is God, ſave the Lord? and who is a rock, ſave our God? Their rock is not as our Rock, even our enemies themſelves being judges." You will glory in his wiſdom, under a ſenſe of your own folly; glory in his ſtrength, under a ſenſe of your own weakneſs; glory in his righteouſneſs, under a ſenſe of your own guilt; glory in his life, under a ſenſe of your own deadneſs; yea, the very death and croſs of Chriſt will be your ornament: "God forbid (ſays Paul), that I ſhould glory" in any thing, "ſave in the croſs of our Lord Jeſus Chriſt."

3. The holy ſeed, which are the ſubſtance and ſtay of a land, are a mourning ſeed; they "ſow in tears; and the remnant of Jacob ſhall be as the doves in the valley, every one mourning for his own iniquity." Hence called, "the mourners in Zion, that ſigh and cry, for all the abominations done in the midſt thereof." Sirs, iniquity is come to a great height; all ranks have corrupted, and are corrupting their ways more and more; a flood of defection is running; men are ſetting up their authority againſt the authority of God in his word. Now, can you ſay with David, "I beheld tranſgreſſors, and was grieved: Rivers of waters run down mine eyes; becauſe they keep not thy law?"

4. The holy ſeed are a praying and wreſtling remnant: Pſal. xxiv. 6. "This is the generation of them that ſeek him, that ſeek thy face, O Jacob. Selah." God is their Father, and the Spirit of adoption within them is ay ſending them many an errand to a throne of grace, "crying, Abba, Father," hear and help; and in every thing they ſtudy by prayer and ſupplication to make their requeſts known unto him. Oh, Sirs, there are but few wreſtling Jacobs in our day!

5. The holy ſeed are a people that have the cauſe of Chriſt much at heart; and their hearts are up and down as the cauſe of Chriſt is ſtated. They prefer Jeruſalem unto their chief joy; and therefore, when it goes ill with the intereſt of Chriſt, they "hang their harps upon the willows, and weep when they remember Zion:" and if the cauſe of Chriſt be maintained or flouriſh, their hearts do rejoice, and they "ſing in the heights of Zion;" and they are ay ready to lend a lift to Chriſt's intereſt.

Uſe *third*, of *Conſolation* and *Encouragement* unto the Lord's remnant in this evil day. This is the day of Jacob's trouble in the land, "a day of treading down, and of perplexity by the

the Lord God of hoſts in the valley of viſion." Men, even our ſpiritual men, at this day are ſtricken with ſuch a fit of madneſs, that they are caſting out the very ſubſtance of the land, and treading God's jewels under their feet, and giving them to be trodden upon, in matters that pertain to their eternal ſalvation, by malignant lords and lairds, up and down the land; while the holy ſeed, the *ſacra plebs*, as they were called in the primitive times, are caſt out as the droſs and off-ſcourings of all things. But here is matter of comfort; however you may be deſpiſed by men that ſhould take a care of you; yet here, I ſay, you have God's verdict, the holy ſeed, in his reckoning, is the very ſubſtance of the land. There are theſe few words of comfort I offer unto you.

1. The holy ſeed ſhall be preſerved in a winnowing day. The winds of errour, profanity, tyranny, perſecution, are beginning to blow, and, it is like, they may blow harder yet before all be done; the Lord ſeems to be coming with his fan in his hand to purge his floor, and to diſtinguiſh between the chaff and the wheat. Now, here is comfort; the holy ſeed, which is the ſubſtance, ſhall not be blown away with theſe winds: the wiſe huſbandman will let no more wind enter his barn-door, than ſerves for cleanſing his ſeed from the chaff, or the light corn; ſo here, Iſ. xxvii. 8. "In meaſure when it ſhooteth forth, he will debate with it; he ſtayeth his rough wind in the day of the eaſt-wind."

2. The holy ſeed ſhall not ay be trodden upon. Indeed he may yoke the threſhers to threſh his holy ſeed; and he may make the wheel of the cart to paſs over it; but he will not ay be bruiſing it: Iſ. xxviii. 28. 29. "He will not ever be threſhing it, nor break it with the wheel of his cart, nor bruiſe it with his horſemen. This cometh forth from the Lord of hoſts, who is wonderful in counſel, and excellent in working." Up the heart, for "the Lord will not contend for ever, neither will he be always wroth: for the ſpirit ſhould fail before him, and the ſouls which he hath made."

3. The holy ſeed will ſow the land; for it is "the ſubſtance thereof, and a bleſſing is in it." I will give you a ſcripture to feed your faith and meditation upon, as to this matter, Pſal. xxii. 30. 31. "A ſeed ſhall ſerve him, it ſhall be accounted to the Lord for a generation. They ſhall come, and ſhall declare his righteouſneſs unto a people that ſhall be born, that he hath done this." God, like a wiſe huſbandman, is keeping a ſeed of honeſt miniſters and Chriſtians in this time of common defection; and I would fain hope, that it is not for nought, but that he may ſow his field again.

4. The holy ſeed ſhall be watered, and flouriſh, and ſprout forth

forth like a tree that has loſt its leaves in a winter ſtorm, it reverts in the ſpring: "I will be as the dew unto Iſrael; and he ſhall grow as the lily, and caſt forth his roots as Lebanon. His branches ſhall ſpread, and his beauty ſhall be as the olive-tree, and his ſmell as Lebanon." The vineyard of red wine is watered every moment, when others are dry and withered like the mountains of Gilboa: Pſal. lxxii. 16. "There ſhall be an handful of corn in the earth upon the top of the mountains; the fruit thereof ſhall ſhake like Lebanon, and they of the city ſhall flouriſh like graſs of the earth." God's work will get up again, in ſpite of all the ſpeat of malignancy that is running againſt it at this day.

5. The holy ſeed ſhall rejoice. When the Lord turns back their captivity, it will be like ſtreams from the ſouth: "Weeping endures for a night, but joy cometh in the morning." And they that laugh at your calamity will hang their heads, Iſ. lxv. 13. 14. "Behold, my ſervants ſhall eat, but ye ſhall be hungry; behold, my ſervants ſhall drink, but ye ſhall be thirſty: behold, my ſervants ſhall rejoice, but ye ſhall be aſhamed: behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of ſpirit."

6. Another word of encouragement I give you under your hard treatment at this day, is, that you meet with no worſe meaſures than Chriſt, and the cloud of witneſſes, met with before you. Are you deſpiſed and rejected of men? ſo was he, Iſ. liii. 3. The ſtone was rejected by the builders; and ſo his followers, Heb. xi. 35. 36.

The *laſt* uſe ſhall be of *Exhortation*. Is it ſo, that the holy ſeed of believers are the ſubſtance and ſtrength of a land? then,

1. Let this ſerve to commend holineſs unto all hearing me; eſpecially to you who have been at a communion-table, making an open profeſſion of being the holy ſeed, before God, angels, and men. Sirs, if you have any kindneſs for the land you live in, as you would avert impending judgements, or recover us from that current of defection we are running into, ſtudy to be holy yourſelves, "in all manner of converſation," and to promote and advance holineſs among others; for it is the *holy ſeed*, that is the *ſubſtance*.

2. Another word of exhortation I offer to you, is, to truſt, and hope, and wait upon the Lord, in this dark and cloudy day: "What time I am afraid, I will truſt in thee. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God." Sirs,

there is no ſtanding in this ſhaking and trying day, but by faith: "We walk by faith, and not by ſight." And to encourage your truſt,

1*ſt*, Conſider his near relation to you as your Goel, your kinſman. Who will not truſt ſuch a near friend? &c.

2*dly*, Conſider how he has avenged your quarrel upon the old ſerpent, &c.

3*dly*, You are commanded to truſt in him at all times, &c.

4*thly*, It is pleaſing to the Lord to be truſted; it is the work of God; it is like the ſucking a mother's breaſt by the infant, when gorged with milk, &c.

5*thly*, Conſider the advantages of truſting him in an evil day. (1.) Perfect peace: Iſ. xxvi. 3. "Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee: becauſe he truſteth in thee." (2.) Joy, filled with joy in believing. See Hab. iii. 16—18. (3.) Proviſion in famine: Pſal. xxxvii. 3. "Truſt in the Lord, and do good, ſo ſhalt thou dwell in the land, and verily thou ſhalt be fed." (4.) Protection in time of danger, Pſal. xci. 2.—4. &c. (5.) Stability like mount Zion: Pſal. cxxv. 1. "They that truſt in the Lord ſhall be as mount Zion, which cannot be removed, but abideth for ever." (6.) Increaſe of grace and the waterings of the Spirit: Jer. xvii. 7. 8. "Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is. For he ſhall be as a tree planted by the waters, and that ſpreadeth out her roots by the river," &c.

3. Another exhortation to God's holy ſeed, is, to be much in wreſtling at a throne of grace, and in improving your intereſt for the land and church wherein we live, that deſerved ſtrokes may be averted. Tokens of God's anger are to be found; his anger hath divided us; his anger has made him to withdraw his Spirit from ordinances and judicatories; the clouds are bound up, the fruits of the earth withered, and famine at the door; Oh wreſtle and pray for floods and water to the dry ground.

Motive (1.) You do not know how far you may prevail with a prayer-hearing God. Moſes's prayers prevailed to deliver Iſrael; Aſa prays againſt the Ethiopian army; Jehoſhaphat prays againſt the Ammonites; and he is the ſame prayer-hearing God this day as ever.

(2.) Although you ſhould not prevail to avert wrath; yet your prayers will not be loſt, they ſhall return into your own boſom; you ſhall either deliver your own ſouls, or God will hide you from the common calamity.

(3.) Conſider how active ſinners are to pull down wrath, and

and bring ruin upon the land. Men are active this day, as if they were weary of their mercy; wearied of Chriſt, of the goſpel, and of the privileges thereof; weary of his ſaints. Men ſeem to be upon a plot to ruin a covenanted work of reformation. Now, when others are active this way, ſhould not we be active?

4. Another exhortation. If it be ſo that the holy ſeed is the ſubſtance and ſtrength of a land; then beware of touching them to do them hurt; do not malign, traduce, oppoſe, or oppreſs them; and beware of joining in a confederacy with thoſe who are caſting out theſe who are rich in faith, for theſe who are rich in this world, though they be ſtrangers to the power of God and godlineſs. Value and prize them as the ſtock and ſubſtance of the land.

Motive (1.) Conſider that Chriſt hath given a ſtrict charge unto all anent them, not to do them injury; they that touch them, touch the apple of his eye; Matth. xviii. 10. "Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

(2.) Conſider whoſe they are; they are the children of a King, and therefore it is leſe-majeſty to hurt them.

Object. They are but factious and turbulent perſons. *Anſw.* Take care that you do not wound a real ſaint, under the notion of a hypocrite; and take care that you do not reckon all hypocrites, who do not run in the ſame way with yourſelves.

(3.) You will pay for it, for the injuries you do them: "Their Redeemer is ſtrong, the Lord of hoſts is his name." It is dangerous meddling with them that have great friends and allies: ſo here, God is their Father, angels their miniſtering ſpirits, heaven their inheritance; and therefore beware of hurting them.

I conclude with a few advices to ſaints, the ſubſtance of the land.

1. Bleſs God that made a difference between you and others. By nature you are children of wrath, as well as others, &c.

2. Beware of deſpiſing others, yet in a natural ſtate: "Remember the rock whence you were hewn, and the hole of the pit whence you were digged." Study to be of Agur's temper, Prov. xxx. 2. 3. "Surely I am more brutiſh than any man, and have not the underſtanding of a man. I neither learned wiſdom, nor have the knowledge of the holy."

3. *Laſtly*, Let God's holy ſeed keep at the greateſt diſtance from ſin. "Be blameleſs and harmleſs, the ſons of God without rebuke, in the mids of a crooked and perverſe generation,

tion, among whom ye shine as lights in the world." The least flaw in your conversation will soon be ripped up, and made to ring through the world.

THE FIRST PROMISE ACCOMPLISHED;

OR,

THE HEAD OF THE SERPENT BRUISED BY THE SEED OF THE WOMAN.

A SERMON,

PREACHED ON OCCASION OF THE CELEBRATION OF THE SACRAMENT OF THE LORD'S SUPPER AT SOUTH QUEENSFERRY, SABBATH, AUGUST 12. 1733.

1 JOHN iii. 8—*For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

TO gain time, I shall entirely abstract at present from the connection of these words with what went before, or what follows, and consider them just as they lie before us, in regard they make one complete and entire sentence as they stand. And they are the same in substance with the first gospel that ever was preached in the world, Gen. iii. 15. "The seed of the woman shall bruise the head of the serpent:" only, with this difference, that what was delivered to our first parents, in a way of promise and prophecy, is here delivered to us in a way of history, as a thing now done and accomplished. And, in this respect, there is more said in these few words, than all the prophets under the Old Testament could say. They could only tell the world, that Christ was to be manifested in the fulness of time; but now, says our apostle John here, this is not a thing to be done; no, but it is done, it is a thing accomplished, it is now over and past; the Messiah is come, and

and has bruised the head of the serpent: *For this purpose was the Son of God manifested, that he might destroy the works of the devil.* O! should not such glad tidings of great joy make every one of us who hear it join issue with the angels at his birth, and cry, "Glory to God in the highest, and on earth, peace, good-will towards men?" or, with the church, Psal. cxviii. "Hosanna to the Son of David: blessed is he that cometh in the name of the Lord to save us?"

The words in the general are a declaration of the great designs of the appearance of the Son of God in this lower world in the nature of man, namely, to be avenged on the grand enemy of mankind, and to overturn his usurped empire as the god of this world: "For this purpose was the Son of God manifested," &c. Where we may notice these two or three things.

1. The great champion who takes the field, and appears in the quarrel of fallen man; and he is no less a personage than *the Son of God.* I remember the church, Is. lxiii. 1. when she hears tell of a Saviour coming to rescue a lost world of mankind-sinners, she cries, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" Here you have a pointed and positive answer to this inquiry; it is none other than the *Son of God.* But O! "who shall declare his generation?" or who can frame to pronounce his great and glorious name; for it is a "name above every name," a name "at which every knee must bow, and every tongue confess that he is the Lord," *the Son of God.* This is he who, under the Old Testament, was known sometimes by the name of the "seed of the woman, the seed of Abraham, the Shiloh, the man of God's right hand, Immanuel, the branch of righteousness, the plant of renown, the messenger of the covenant, the sun of righteousness, the ruler of Israel, whose goings forth are of old, from everlasting; and who, in the New Testament, is called the "Lord Jesus Christ, the Son of man, the sent of God, the Mediator, the Redeemer" of lost sinners. O Sirs, let "his name be as ointment poured forth" unto you; for "the virgins love him."

2. We have the grand enemy this renowned champion had in his eye, and that is the *devil*, the *old serpent*, the head of the apostate angels; he and his confederated spirits, who had commenced a rebellion against God, their great Lord and Creator, for which they were tumbled out of the glories of heaven, into the depths of hell, and laid under chains of darkness, in which they were reserved unto the judgement of the great day. Sirs, here is matter of surprise and wonder. Our guil-

ty

ty conſciences would have been ready to tell us, upon hearing of the coming of the Son of God unto this lower world, that his errand would have been to be avenged upon rebel man, who had renounced his allegiance unto God, and joined againſt him in a covenant with hell, and in an agreement with death: we might have expected to have heard him ſaying, "Ah, I will eaſe me of theſe mine adverſaries, and be avenged on mine enemies" of Adam's family. But O, to the eternal ſurpriſe of heaven and earth, he takes the field, not againſt fallen man, but againſt fallen angels, who had ruined man, by drawing him into the ſame condemnation with themſelves.

3. We may notice the way and manner how the Son of God takes the field againſt theſe enemies. He does not make his attacks upon him in a ſecret and clandeſtine manner, he does not lay a ſecret ambuſh, or ſteal a dint of the enemy unawares; no, but he acts in an open and fair way, he is *manifeſted*. He proclaimed war againſt him in paradiſe, and gives the enemy four thouſand years to prepare himſelf for battle, before he actually takes the field againſt him in perſon; ſo that the enemy cannot ſay he wanted warning, or was taken in a ſurpriſe. Every prophet raiſed up under the Old Teſtament was a herald ſent before the renowned Captain of ſalvation, to give devils and men warning of his approach; they "proclaimed the acceptable year of the Lord" to loſt man, but "the day of vengeance" upon fallen angels, and all the wicked world, who keep by them.

4. We have the ſtated ground and deſign of the war commenced againſt this enemy; it was to *deſtroy his works: For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.* The grand plot of hell was to ruin the works of God, to diſturb the creation, to deface the image of God, and to ſet up his empire in theſe lower regions: being caſt out of heaven, he would ſet up his throne upon earth, and reign without controul as the god of this world But now, the purpoſe of the Son of God was to counteract the enemy, to ſap and overturn the foundation of his uſurped kingdom, and to ſet up and eſtabliſh his own and his Father's authority among the ſons of men: *For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.*

The text itſelf is a diſtinct doctrine, *viz. That the Son of God was manifeſted for this purpoſe, to deſtroy the works of the devil.*

The method I deſign, through divine aſſiſtance, is,

I. To offer ſome things with relation to this renowned champion.

champion, the Son of God, who espouses the quarrel of fallen man.

II. Of the grand enemy, the devil, against whom the combat and war is carried on.

III. Of the manifestation of the Son of God.

IV. Of the works of the devil, and how they are destroyed by the Son of God.

V. Apply.

I. The *first* thing is, to *speak a little of our renowned champion, the Son of God.* Sirs, our great work, who are ministers of the gospel, is to raise his glory, and to bear his name among the Gentiles, that sinners through the knowledge of him may be brought to break their covenant with hell, and put their trust under the shadow of his wings. Only, before I proceed, I would advertise you, Sirs, that, by the fall of Adam, the whole tribe of mankind are become the captives and prisoners of this mighty enemy, the devil, here mentioned in the text. Immediately upon the breach of the first covenant, which denounced death against the soul that sinned, a handwriting was given out by divine justice, whereby we were delivered over unto the power of the devil, as God's great jailor and executioner; and accordingly, the devil, having a legal right and power, he carries away all mankind as his slaves and captives, tying us fast to his service with the chains of our own lusts. Hence is that description of sinners in their natural state, Eph. ii. 2. 3. where we are told, that they "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." Now, Sirs, there is your condition and mine, while in a natural state. Every man by nature is the devil's lawful captive; he comes into the world wearing the devil's livery of original sin, and he is led about in the devil's service in the chains of his own lusts and depraved nature. I remember there is a strange and surprising question put, Is. xlix. 24. "Shall the prey be taken from the mighty, or the lawful captive delivered?" Angels and men could not answer this question, till the renowned champion in the text, the Son of God, appears and resolves it: and you see what was his answer to that stunning and confounding question, ver. 25. "Thus saith the Lord JEHOVAH," in the person of his eternal Son, "Even the captives of the mighty

mighty ſhall be taken away, and the prey of the terrible ſhall be delivered: for I will contend with him that contendeth with thee, and I will ſave thy children." And my text is juſt a further opening of what is there ſaid; *For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.*

Now, this premiſed, I come to offer you a few thoughts anent the Son of God, our glorious deliverer.

1. then, He is a perſon of a noble extract and pedigree, as you ſee in the text; he is the *Son of God* by eternal generation, his Father's *firſt-born*, and therefore higher than the kings of the earth." It adds much to the character of a general, when it can be ſaid of him, that he is a ſon, or a cadet, or the repreſentative of ſuch a noble or royal family; and ſhould it not contribute to commend the Captain of our ſalvation, that he is the *Son of God*, the brighteſt ornament of the family of heaven, yea, the very "brightneſs of the Father's glory," and that he and the Father are one God?

2. This renowned perſon, the Son of God, he had an ancient kindneſs for our family and tribe; for he from eternity "rejoiced in the habitable parts of the earth, and his delights were with the ſons of men." And his kindneſs to our family made him, in the council of peace, when he ſaw us in diſtreſs, offer his ſervice to his eternal Father, on our behalf, ſaying, "Lo, I come: I delight to do thy will, O my God."

3. That he might be in a capacity to help and relieve us from the hand of the enemy, he matches with our family, he marries our nature into a perſonal union with himſelf. Law and juſtice required that the ſame nature that ſinned ſhould ſuffer; and that he who ſhould be our Redeemer, and the avenger of our blood upon Satan, ſhould be our neareſt of kin: "He was made a little lower than the angels," that he might "ſtill the enemy and the avenger." So that our Goel, our kinſman, is the avenger of our blood; according to that of the apoſtle, Heb. ii. 14. "He took part of the children's fleſh, that through death he might deſtroy him that had the power of death, that is, the devil."

4. This renowned champion, the Son of God, who takes the field alone in our quarrel againſt Satan, he is one of a very martial and heroic ſpirit; he fears no enemy that ſtands in his way. Iſ. lix. 16—18. ſee there with what a heroic ſpirit he takes the field, though none of Adam's family, or yet of the family of angels, could join him in the enterpriſe: "And he ſaw that there was no man, and wondered that there was no interceſſor; therefore his own arm brought ſalvation," &c.

5. He

5. He is one that is ſucceſsful in all his enterpriſes: he never loſt a battle, victory follows him in his train and retinue. Where-ever he goes, he ſtains his raiment with the blood of his enemies, like one that treadeth in the wine-fat; for he "treads them in his anger, and tramples them in his fury." When death the king of terrors encounters him, he cries, "O death, I will be thy plagues; O grave I will be thy deſtruction." When the armies of hell encounter him, he ſpoils them, and leads them about in triumph, and makes his ignominious croſs a triumphant chariot, to which he ties them as ſo many trophies of his victory; he "caſts death and hell into the lake of fire and brimſtone." And hence it comes, that his very name is the terror of hell; for "things in heaven, and things in earth, and things under the earth, do bow at the name of Jeſus."

6. He is incomparable for power and wiſdom; hence his name is "Chriſt the power of God, and Chriſt the wiſdom of God." For power, he has all power in heaven and earth," and therefore none is able to withſtand him. Who has an arm like him? "His hand is full of power, and his right hand is great in might." And for wiſdom, "all the treaſures of wiſdom and knowledge are hid in him." The cunning of the old ſerpent is but folly to him: "He taketh the wiſe in their own craftineſs, and turns the counſel of the froward headlong." So much for the *firſt* thing, ſome thoughts concerning our renowned champion, the glorious Son of God, who appears in the quarrel of loſt ſinners of Adam's family.

II. The *ſecond* thing was, to *offer a few thoughts concerning the grand enemy of mankind, that the Son of God had in his eye when he appeared upon the ſtage, and that is the devil.* Concerning this enemy, I ſhall only tell you,

1. That he was once an angel of light, and had his habitation at firſt in glory. The apoſtle Jude inſinuates this, when he tells us, that they "left their firſt habitation." He was one of the brighteſt ſtars in the higher orbs of heaven, Iſ. xiv. 12. called "Lucifer, the ſon of the morning."

2. Pride and ambition was the ſin of the devil. So much is hinted to us by the apoſtle; "being lifted up with pride, he fell into condemnation." He valued himſelf upon his own created excellencies, and would needs vie it with God: he ſaid in his heart, "I will exalt my throne above the ſtars of God: I will aſcend above the heights of the clouds, I will be like the Moſt High," Iſ. xiv. 13. 14. Some think, that the thing that gave occaſion unto his pride to vent itſelf, was the intimation of God's deſign of taking upon him a nature inferior to that of the angels, in the perſon of his eternal Son, and the or-

der given that, "all the angels of God ſhould worſhip him," even in that nature, when he ſhould bring his firſt-begotten into the world. He diſdained to worſhip God in a nature inferior to his own, for which he was tumbled from heaven to hell, with all the angels that joined him in his apoſtacy.

3. Being caſt out of heaven, he was filled with the madneſs of revenge and enmity againſt God; and finding our firſt parents in paradiſe, crowned with the glory and dignity of the divine image, he, through his flattering hiſſes, draws them into a confederacy with himſelf againſt God, by tempting them to eat of the forbidden fruit, whereby they and their whole poſterity had periſhed for ever with the devils, under the weight of the wrath and curſe of God, unleſs the Son of God had interpoſed to deſtroy the works of the devil, and to ſet the captives of the mighty at liberty.

4. By virtue of the curſe of the broken law, the devil comes to have a legal title to, and dominion over, every ſon of Adam by nature. The hand-writing, which was iſſued out againſt us, upon the violation of the holy law, gave the devil a power from God, in a way of righteous judgement, to rule in and over every man and woman ſpringing of the firſt Adam; hence called *the god of this world.* So that, Sirs, till you join yourſelves to the Son of God by faith in him, you are juſt the devil's lackeys to ſerve him according to his beck and inclination; you do his works, as was hinted before.

5. The enemy, into whoſe hands we are fallen, is of all others the moſt dangerous and terrible. And that you may know your danger while under his power, and the obligations we are under to the Son of God who came to deſtroy him, I will tell you in two or three words what ſort of an enemy he is.

1*ſt*, He is a very powerful enemy: for though he has loſt his original integrity, yet he has loſt nothing of his natural ſtrength; if he were not under the check of the power of God, he could in a very little time devour all mankind, and hurry them wholly to hell.

2*dly*, He is a ſubtle and cunning enemy; therefore called a *ſerpent*, which is the moſt ſubtle and cunning of all the beaſts of the field. He ſuits his temptations unto every man's temper; he knows well what bait is moſt ready to catch the unwary ſinner.

3*dly*, He is an experienced enemy. He has long dealt in his ſoul-ruining and murdering trade; he has now had about ſix thouſand years experience in this buſineſs.

4*thly*, A moſt vigilant enemy. He leaves no ſtone unturned, he loſes no opportunity to carry on his helliſh deſigns againſt the glory of God, and the ſalvation of ſouls.

5*thly*, He is a moſt fierce and raging enemy; hence we are told, that he is *a roaring lion.* 6*thly*, He

6*thly*, He is a numerous enemy. It is true, he is here ſpoken of in the ſingular number; but his name is *Legion*. Although there be but one Beelzebub, the prince of devils, yet he has a numerous train under him, continually carrying on the plots of his kingdom of darkneſs. And, Sirs, I make no doubt, if our eyes were opened, we would ſee ſwarms of evil ſpirits in this company, and in this very place, all at work to divert the minds of men from giving entertainment to the goſpel-revelation. Thus I have given you ſome account of the enemy the Son of God had in his view when he appeared on the ſtage.

Now, you may be ready to aſk, What are the works of the devil which the Son of God came to deſtroy? *Anſw.* The grand and fundamental work of the devil is ſin. This is, as it were, his firſt-born, and the beginning of his ſtrength, as you ſee from the former clauſe of the verſe; "He that committeth ſin, is of the devil; for the devil ſinneth from the beginning." And then it follows, *For this purpoſe the Son of God was manifeſted*, &c. So that the main work of the devil is ſin: this is juſt the poiſon and venom of the old ſerpent. The flood that he caſts out of his mouth, in order to deſtroy the church, repreſented under the notion of a *woman*, Rev. xii. 15. what elſe is it but a flood of ſin? This is the main engine whereby the devil carries on all his other helliſh works and ſtratagems either againſt God or man. If it had not been for ſin, the devil had never got any power over men in the world; ſo that ſin is the very ſeat and ſtrength of his kingdom in the world. I remember it is ſaid, that "juſtice and judgement are the habitation of God's throne;" and I may add, that iniquity and ſin is the habitation of the devil's throne and empire. And here I might tell you of a multitude of ſins, which are evidently the works of the devil, if I were not afraid of entering upon a field large and wide like the heavens. Atheiſm is the work of the devil; he ſtudies to perſuade men that there is no God to call them to an account, no judgement to come, no no hell or heaven. Ignorance is a great work of the devil; he "blinds the minds of them that believe not, leſt the light of the glorious goſpel of Chriſt ſhould ſhine into their hearts." Hence his kingdom is called a kingdom of *darkneſs*. Unbelief is the work of the devil, which is nothing elſe but a "making God a liar," a diſcrediting of a God of truth, ſpeaking either in a way of promiſe, precept, or threatening, in his word. It was by unbelief that he ruined our firſt parents, he brought them to doubt if God had ſaid ſo and ſo. And when once a man begins to waver and queſtion whether this or that be a point of the truth of God, he is gone, the enemy has him fair before

before the wind. Enmity is another work of the devil: "The carnal mind is enmity againſt God." This is juſt the poiſon of the old ſerpent, that has run through all the powers of the ſoul. Pride is a work of the devil, yea, it is the very picture of the devil. Pride was his firſt ſin; and by telling them that they ſhould be *as gods*, by eating the forbidden tree, "knowing good and evil," he ruined them and their poſterity. This ſin of pride has ſo much of the devil in it, that God cannot look near a proud man; he "beholds the proud afar off." Hypocriſy and diſſimulation either with God or man, that is another work of the devil. He himſelf diſſembled the matter with our firſt parents, he transformed himſelf into an angel of light: and ſo doth every hypocrite, he appears to be what he really is not. Idolatry, ſuperſtition, charms, witchcraft, error, ſwearing, lying, Sabbath-breaking, murder, adultery, theft, covetouſneſs, perjury, and all ſin that I can poſſibly name, they are all the works of the devil, and they that commit them are of the devil.

But now, to illuſtrate this head yet a little further, I will tell you of ſome works of the devil brought about by ſin, which are juſt the devil's ſport and recreation. 1. The diſhonour of God. 2. The diſturbing of the creation. 3. The ruin of man. 4. The erection of his own kingdom of ſin and darkneſs.

1. I ſay, the devil by ſin deſigns the diſhonour of God, every ſin being a violation of his law, a contempt of his authority, a denial of his ſovereignty, an affront to his juſtice and holineſs, and a caſting dirt upon all his perfections. Now, what a ſport and pleaſure is it unto that proud and rebellious ſpirit, when he can get men and women to join him after this manner in affronting God, and trampling upon his laws? hence ſinners are ſaid to be in a *covenant* or confederacy *with hell*, to diſhonour God.

2. By ſin he diſturbs the creation, and diſorders all the works of God in this lower world. You know, Gen. i. when God had made the heavens and the earth, and all the reſt of the creatures, he pronounced them all good; every thing was in its proper joint and lith, ſubſervient unto the great ends of their creation; not a jar or groan to be heard among all the creatures of God. But now, Satan, by ſin, diſturbs and diſorders the creation of God. Having tempted man to break his allegiance to God, he brings the curſe of God upon the very ground, and all the inferior creatures that ſtood in a ſubordination to man. Hence follows war between man and the inferior creatures; and the creatures that are ſubject to man, it is unwillingly that they ſerve him; they groan under

it as a ſervitude, that they ſhould be any way uſeful unto man, a rebel againſt their great Lord and Creator; hence is that of the apoſtle, Rom. viii. 20—22. It is juſt the pleaſure and diverſion of the devil, to ſee that order, and beauty and harmony, that God placed in the creation at firſt, diſturbed.

3. By ſin he brings about the ruin of poor ſouls, which is as great a pleaſure and diverſion to the wicked ſpirit, as it is for a lion to tear and devour his prey when he is hungry. To illuſtrate this to you, I will tell you of ſome things the devil does to you when he gets you to ſin, which are juſt the work and ſport of the devil.

1*ſt*, He takes away our ſight. The god of this world blinds all his votaries by ſin; ſo that, though the man is as it were juſt upon the mouth of hell, yet does not know it. Like the Philiſtines, he puts out our eyes, and then makes a ſport of us.

2*dly*, By ſin he takes away our beauty. Man, before ſin entered, ſhined with the beauties of holineſs; but now by ſin we are become hell-hued, black like the Ethiopian, by lying among the devil's pots; and this is the work and ſport of hell.

3*dly*, He takes away our clothing, he leaves us ſtark naked. Man, before ſin entered, was clothed with a robe of perfect law-righteouſneſs; but when through ſin we fell into the hand of the devil, he ſtript us of that ornament; hence Laodicea is ſaid to be "wretched, miſerable, blind, poor, and naked," without a rag to cover her.

4*thly*, He takes away our ſtrength and ability for any good work; ſo that we are not ſufficient to conceive a good thought, though it could purchaſe heaven. "When we were without ſtrength, in due time Chriſt died for the ungodly."

5*thly*, He takes away our peace with God, and confidence towards him; as you ſee in our firſt parents immediately after the fall, they fled from the preſence of God as an enemy; the Almighty became a terror to them, that they durſt not look him in the face.

6*thly*, He takes away peace with conſcience, God's deputy in the boſom. The devil has a continual hell in his breaſt, through his guilty conſcience; only it is ſome pleaſure and eaſe to him, to ſee men and women through ſin feeling his own ſmart, and crying with Cain, "My ſin is greater than can be forgiven."

7*thly*, He takes away our life; for every ſin is a thruſt given to the life of the ſoul. And the devil, who murdered himſelf, and who is a murderer from the beginning, he juſt takes pleaſure to ſet men and women a-work to murder both ſoul and body

body at once, every ſin being a draught of the poiſon of the old ſerpent put in the man's hand.

8*thly*, He takes away our title to God and glory, and makes us children of wrath, and heirs of hell and the curſe with himſelf. Theſe are ſome things that the devil works by ſin, which are juſt his paſtime and recreation. To all which I add,

4. In the *fourth* place, that another work of the devil by ſin is, to eſtabliſh his own kingdom and empire, in oppoſition unto God's government. And indeed, by the firſt ſin, he drew all mankind under his dominion. He takes God's viceroy in this lower world (man, I mean), whom God had "made a little lower than the angels, and crowned with glory and dignity;" he not only makes him his drudge and vaſſal, but he arms him againſt God his righteous Lord, and makes him "ſay to the Almighty, Depart from us, for we deſire not the knowledge of thy ways." And thus you ſee what are the works of the devil. All theſe works Chriſt came to deſtroy. But now I go on to,

III. The *third* thing, which was *the manifeſtation of the Son of God, in order to his deſtroying theſe works of the devil.* There is ſomething in this phraſeology of the text that is exceeding ſignificant and emphatic; he was *manifeſted to deſtroy the works of the devil;* importing, that the devil and his works do as it were diſappear at the very ſight or appearance of the Son of God, as darkneſs diſappears and evaniſhes at the manifeſtation of the light of the ſun. The devil and his works can no more ſtand at the approach of Chriſt, than darkneſs can ſtand before the ſun when ſhining in the heavens in his ſtrength. Now, to clear this, I will tell you of ſeveral gradual manifeſtations of the Son of God, every one of which is a ſtroke given unto the devil and his works.

1. He was manifeſted initially in the firſt promiſe, Gen. iii. 15. "The ſeed of the woman ſhall bruiſe the head of the ſerpent;" which, as I ſaid before, is the very ſame in ſubſtance with this of his being manifeſted to deſtroy the works of the devil. This firſt promiſe contained a manifeſtation of Chriſt; and therein were three things manifeſted concerning the Son of God. As, (1.) That he ſhould be clothed with man's nature, and be born of a woman. (2.) That he ſhould have his human nature bruiſed by the ſerpent and his ſeed: "Thou ſhalt bruiſe his heel." (3.) That the head of the ſerpent, or the power of Satan and his uſurped kingdom, ſhould get a mortal wound by the ſufferings of the human nature of Chriſt. Here was the firſt manifeſtation of the Son of God.

To

To the ſame purpoſe was that manifeſtation of him made to Abraham, "In thy ſeed ſhall all the nations of the earth be bleſſed:" and upon this manifeſtation did the patriarchs feed for the ſpace of about two thouſand years; and all the following manifeſtations of Chriſt, they were but further and gradual openings of the myſteries of the grace and love of God contained in theſe two promiſes.

2. He was manifeſted typically to the children of Iſrael in the Moſaic œconomy. The tabernacle, the temple, the paſſover, the manna, the rock that followed them, the ſacrifices and ceremonies of that diſpenſation, what elſe were they but the "ſhadows of good things to come?" The apoſtle calls them the "rudiments of the world," whereby they were let in to the knowledge of Chriſt, in his perſon, natures, and offices. And,

3. To this there was added a prophetical manifeſtation of the Son of God. The prophets, what were they but ſo many heralds or harbingers ſent before this great King to tell that he was a-coming? Jacob on his death-bed propheſied of him under the name of *Shiloh*, to whom the gathering of the people ſhould be: Moſes propheſied of him as the great *prophet* that God ſhould raiſe up like to himſelf, &c.: David propheſied of him under the name of the *Son of man*, whom God would make ſtrong for himſelf, and the *King* whom he would ſet on his holy hill of Zion; Iſaiah ſpeaks of him as the *branch* that ſhould ſpring out of the root of Jeſſe, that ſhould ſtand for an enſign to the Gentiles, and a root ſpringing out of a dry ground: Jeremiah, as the *Lord our righteouſneſs*: Ezekiel, as the *plant of renown*: Daniel calls him the *Meſſiah*: Malachi as the *meſſenger of the covenant*, that ſhould come unto his temple. Thus, I ſay, all the prophets propheſied of him: "To him bore all the prophets witneſs."

4. He was manifeſted perſonally in the fulneſs of time, by the aſſumption of the nature of man: Gal. iv. 4. "In the fulneſs of time God ſent forth his Son made of a woman, made under the law." All the former manifeſtations of Chriſt were but like the gradual peepings of the light of the day; but now the *Sun of righteouſneſs* actually *ariſes* on the world, *with healing under his wings*. By his doctrine, his miracles, his obedience to the law, and death on the croſs, and his reſurrection and aſcenſion again into heaven, he lays the foundation of a new goſpel-church within the territories of the god of this world. Of this more afterwards. But by this manifeſtation of the Son of God, a dead ſtroke was given unto the kingdom of darkneſs, and the foundation of a happy eternity laid, by "finiſhing tranſgreſſion, making an end of ſin,

ſin, making reconciliation for iniquity, and bringing in an everlaſting righteouſneſs" for the juſtification of ſinners before God, and giving them a new title to eternal life, forfeited in the firſt Adam.

5. There is a declarative manifeſtation of the Son of God in the diſpenſation of the goſpel. The apoſtles, and other miniſters of Chriſt, they are ſent out as ſo many heralds to proclaim and intimate to a loſt world, that the great Redeemer and Saviour is actually come; and that, having done his work, "whoever believes in him ſhall not periſh, but have everlaſting life." We preach Chriſt crucified, and tell you, that "he that believes in him ſhall be ſaved: and he that believeth not ſhall be condemned."

6. He is manifeſted ſacramentally. He not only preſents himſelf to our underſtandings by the ear in the diſpenſation of the word, but alſo to our eyes in the ſealing ordinances of baptiſm and the Lord's ſupper; and more eſpecially in the laſt, where, by the elements of bread and wine, his body and blood are ſet before us, that we may diſcern him, and feed upon him as an incarnate God, dying, or pouring out his ſoul unto the death for our redemption.

7. Chriſt is manifeſted in a ſpiritual and efficacious way and manner in the day of converſion. "God who commanded the light to ſhine out of darkneſs, ſhines into the heart, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt." "It pleaſed God (ſays Paul) to reveal (or to manifeſt) his Son in me." This is called by the prophet, Iſ. xxv. 7. a "renting of the vail, and a deſtroying of the face of the covering;" becauſe, in the converſion of a ſinner, the firſt ſaving work of the Spirit is to deſtroy ignorance and unbelief, and to teſtify of the glory, fulneſs, ſuitableneſs, and excellency of the Lord Jeſus to the ſoul, whereby it is determined to caſt off the devil's livery, and to put on Chriſt for righteouſneſs, and to ſay to him as a king, "O Lord, other Lords beſides thee have had dominion over me, but by thee only will I make mention of thy name." I might tell you alſo of the renewed manifeſtations of Chriſt to the ſoul, poſterior unto theſe at firſt converſion: for Chriſt having begun to give the light of the knowledge of his glory unto the ſoul, "his goings forth are prepared as the morning;" he is ay refreſhing the ſoul with the other blink of his reconciled countenance, whereby he weakens the intereſt of Satan in the ſoul, and *changes* it gradually "into the ſame image, from glory to glory, as by the Spirit of the Lord."

8. There is the public and ſolemn manifeſtation of the Son of God at the laſt day, ſpoken of, Rev. i. 7. "Behold he cometh

meth with clouds, and every eye ſhall ſee him, and they alſo which pierced him: and all kindreds of the earth ſhall wail becauſe of him."

Thus you ſee how it is that the Son of God is manifeſted; and in every one of theſe manifeſtations (or if there be any other that I have not named) he had in view the deſtruction of Satan and his works. By his manifeſtation in the firſt promiſe, we have reaſon to think that both Adam and Eve, but eſpecially the laſt, were converted; and ſo the foundation of the patriarchal church laid in the midſt of Satan's kingdom. By his manifeſtation to Abraham, under the name of the promiſed ſeed, through whom he engaged to be a God to him, and to his ſeed, the foundation of the Jewiſh church was laid; and upon the foundation of this promiſe the Moſaic economy was founded, and all the prophecies of the prophets, whereby the church was continued till the days of Chriſt. By the actual manifeſtation of the Son of God in the nature of man, and his obedience, death, and reſurrection, the foundation of the New Teſtament church was laid; and ſuch a ſtroke given by his after manifeſtation in preaching of the goſpel, accompanied with the power of the Spirit, that the works of the devil fell down apace through the world, the Heathen oracles ſilenced, the idolatrous and groſs abominations which Satan had erected in the world overthrown, and multitudes every where converted unto the faith of Chriſt, ſubmitting as volunteers unto his ſceptre of righteouſneſs, like drops of dew from the womb of the morning. But now I proceed to,

IV. The *fourth* thing propoſed in the method, which was, to *ſpeak of the Son of God his deſtroying the works of the devil.* And here I would, 1. Prove that it is the great buſineſs of the Son of God to deſtroy the works of the devil. 2. Shew how it is that he deſtroys them. 3. When is it eſpecially that he deſtroys them. 4. Why.

The *firſt* thing is, to prove that it was the great buſineſs of the Son of God to deſtroy the works of the devil. This is evident from the whole current and tenor of the ſcriptures from the beginning to the end of them, Gen. iii 15. he was to *bruiſe the ſerpent's head.* No ſooner did he enter upon his mediatory work, Matth. iv. but he enters the liſts with this enemy, and foils him with the ſword of the Spirit. By his death he is ſaid to have *ſpoiled principalities and powers.* He threw him out of the ſouls and bodies of men when upon earth; and, by the preaching of the everlaſting goſpel, his kingdom falls like the lightning from heaven. And, Rev. xii. we read of a war between Michael and his angels, and the devil and

his angels. But now this will be further cleared by the induction of a few particulars.

1. Was it the plot of hell, to have God dishonoured and affronted in all his attributes and perfections by the sin of man? Well, Christ counteracts the devil in this; for he brings a greater revenue of glory to the crown of heaven by the work of redemption, than could ever have accrued to it by all the service that men or angels could have done to God through all eternity; hence it was that the angels, immediately upon Christ's appearing in the world, cry, "Glory to God in the highest." O the bright displays of the divine attributes in him, who is "the brightness of the Father's glory!"

2. It was the work of the devil, to disgrace the holy law of God, by breaking it himself, and teaching man to break in upon it: but the work of Christ is, to "magnify the law, and to make it honourable." "Think not (says Christ) that I am come to destroy the law: I am not come to destroy, but to fulfil it." He himself fulfilled it as a covenant, and establishes it as a rule to all his followers, and puts his Spirit within them, causing them to walk in his statutes, and to do them.

3. Was it the work of the devil to disturb God's government in the world, and to cast all into disorder and confusion? Well, God the Father lays the government upon Christ's shoulders, he puts the reins of administration in his hands, on purpose that he may restore every thing into the order wherein he had set them at first: and at the end of the day, when he has done his work, it will be a "time of restitution of all things;" and the very creatures long for that happy day Rom. viii. 19. &c.

4. Was it the devil's work, to establish his own kingdom of darkness in this lower world, by establishing error, ignorance unbelief, Atheism, pride, carnality, profanity, and all manner of sin and wickedness? Well, it is the work of Christ to pull down these pillars and strong holds of Satan's kingdom: Dan. ix. he shall "finish transgression, and make an end of sin." And in the 5th verse of this chapter, where my text lies, "And ye know that he was manifested to take away our sins; and in him is no sin. His name is Jesus, because he saves his people from their sins."

5. Was it the devil's work, to break all fellowship and friendship betwixt God and man? Well, it is the work of Christ, to bring them into fellowship and friendship one with another; therefore he is called a Mediator, or a Peacemaker. His work is "to make reconciliation for iniquity." When we were enemies, we were reconciled to God by his death

death: God was in Chriſt reconciling the world unto himſelf" Yea, Chriſt himſelf becomes "a new and living way," by which God comes down unto us, and we come up unto God, and have "our fellowſhip with the Father, and with his Son Jeſus Chriſt."

6. Was it the work of the devil, to bring man under the curſe and condemnation of the law, that ſo he might be in the ſame condition with himſelf? Well, it is the work of Chriſt, to "redeem us from the curſe of the law, being made a curſe for us." And they who believe in Chriſt, being wrapt up in his righteouſneſs, there is no condemnation to them, nothing can be laid to their charge.

7. Was it the work of the devil, to deface the image of God which he ſtamped upon man? It is the work of Chriſt, to reſtore it; and for this end he manifeſts himſelf in the glaſs of the goſpel, that we, by *beholding* of *his glory*, my be "changed into the ſame image, from glory to glory."

But, not to inſiſt upon particulars, Chriſt juſt "reſtored what he took not away," but what the devil and ſin took away. Satan ſpoils us of our light and ſight; Chriſt comes to "open the blind eyes, to give light to them that ſit in darkneſs, and in the region of the ſhadow of death." Satan ſpoils us of our beauty, and rubbed the hue of hell upon us; Chriſt takes them that have "lain among the devil's pots," and makes them "like the wings of a dove covered with ſilver, and her feathers with yellow gold." Satan ſtrips us naked; Chriſt clothes the poor ſinner with "white raiment," with the "garment of ſalvation," and the "robe of righteouſneſs." Satan ſpoils us of our ſtrength; but Chriſt makes his ſtrength ſufficient for our weakneſs, makes the feeble as David, ſo as to reſiſt the devil himſelf, and to put him to flight. Satan ſpoils us of our peace with God, and peace with conſcience; But Chriſt reſtores both: "Being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you: and a peace that paſſeth all underſtanding." Satan takes away, through ſin, our title to God and glory; but Chriſt reſtores this again with advantage, and ſettles our claim to God as our God, and to the inheritance of glory, upon a better foundation than the claim that the firſt Adam ſtood upon. In a word, the devil, and his firſt-born (ſin), took away our ſpiritual life, and leaves us "dead in treſpaſſes and ſins;" but Chriſt reſtores life to the dead: "I am the reſurrection and the life; and, He that believeth in me, out of his belly ſhall flow rivers of living waters." And then he himſelf becomes the continual fountain of their life, and their

"life

" life is hid with Chriſt in God." Thus then you ſee, that it is a clear truth, that Chriſt the Son of God deſtroys the works of the devil.

The *ſecond* thing here is, to inquire, how is it that Chriſt deſtroys the works of the devil? I anſwer, Chriſt deſtroys the works of the devil four ways. 1. By the virtue of his blood. 2. By the light of his word. 3. By the power and efficacy of his Spirit. 4. By the prudence of his government and adminiſtration.

1. I ſay, Chriſt deſtroys the works of the devil by the virtue of his blood. Now, when I ſpeak of the blood or death of Chriſt, I underſtand the whole of his ſatisfaction, including his perfect active obedience unto the mandatory part of the law, as well as his ſuffering the minatory part of it in his death. Now, I ſay, by the death of Chriſt, in this extenſive view, Satan and his works are deſtroyed. This, of all others, unto our ſenſe and reaſon would appear to be the moſt improbable; and yet it was the beſt, and the only way how it could be accompliſhed. The power of Satan, and his whole deſtroying works, are founded in ſin; the obligation of the ſinner unto death, by virtue of the curſe of the law, was that which gave him all his power to deſtroy and ruin loſt ſinners; and therefore, if that obligation be deſtroyed, Satan's power and all his works of darkneſs muſt of courſe diſſolve; the foundation being deſtroyed, all that is lying upon it muſt fall to the ground. Now, this was done in the death of Chriſt; juſtice was ſatisfied, reconciliation made for iniquity, the ſinner redeemed from the curſe, he being made a curſe for us; and whenever the ſinner by faith cloſes with Chriſt as crucified, or comes to the blood of ſprinkling, the ſentence paſſes, Rom. viii. 1. "There is therefore now no condemnation to them which are in Chriſt Jeſus."

2. Chriſt deſtroys the works of the devil by the light of his word. This is that weapon which is "not carnal, but mighty through God to the pulling down of ſtrong-holds, to the caſting down of imaginations, and every high thing that exalteth itſelf againſt the knowledge of Chriſt." When Chriſt ſent out his diſciples to preach the goſpel through the cities of Iſrael, Satan's kingdom fell down before it like lightning; and when Chriſt ſent out his apoſtles through the world, in order to overturn the kingdom of Satan, the weapon he put in their hand was juſt the word of the goſpel; "Go teach all nations; Go preach the goſpel unto every creature;" go manifeſt the Son of God, and what he has done and ſuffered for the redemption of ſinners. And accordingly they went and preached the goſpel of the kingdom; and ſuch was the power that

that accompanied it, that the idolatries of the nations fell down apace before it. It is very obſervable, that, upon the very external manifeſtation of the goſpel, the groſs works of the devil fell down. In the time of Paganiſm and Popery, the devil uſed to appear and converſe with men and women in a familiar way, and they worſhipped and ſerved him as though he had been a god; but, upon the entry of the goſpel, he quitted that groſs way of doing, and betook himſelf to a more ſecret and ſubtle way of ruining ſouls, by foſtering them in ſecurity, pride, enmity, unbelief, and ſuch ſpiritual wickedneſſes. And wherever the goſpel comes with power, he is driven out of theſe high places alſo.

3. Chriſt deſtroys the works of the devil by the efficacy of his Spirit, whereby the virtue of his blood, and evidence of the word, is carried in upon the ſoul; for it is the Spirit that applies to us the redemption purchaſed by the blood of Chriſt, and manifeſted and exhibited in his word. There could be no efficacy in the word, in itſelf conſidered, for deſtroying the works of the devil, without the concurring power of the Holy Ghoſt, who, upon this very account, is called a "Spirit of power: Not by might, nor by power of man, but by my Spirit, ſaith the Lord of hoſts." And O, when the Spirit of the Lord comes along with the revelation and diſpenſation of the word, then the devil's priſoners are looſed, the captives of the mighty are delivered, and the ſoul that was bound for many years with the devil's chains is raiſed up, and made "partaker of the glorious liberty of the ſons of God."

4. Chriſt deſtroys the works of the devil by the prudence and wiſdom of his government and adminiſtration, of which you have an account, Iſ. xi. 2—4. &c. Chriſt is given as a head of government unto his church, and the ſceptre of power is put in his hand, a rod of ſtrength, and a rod of iron, whereby he daſhes his moſt powerful enemies in pieces as a potter's veſſel: he is "made head over all things unto the church, which is his body." And that he may be in a better capacity to manage the reins of government for the benefit of his myſtical body, and the great ends of their ſalvation, "all the treaſures of wiſdom and knowledge are hid in him; ſo that his adminiſtration is unerring and infallible. Satan the old ſerpent, and his agents, they are continually plotting the ruin and overthrow of the intereſt of Chriſt in the world; ſometimes by fraud, and ſometimes by force and violence, they endeavour to make the work to ceaſe, and never more than at the preſent time; but Chriſt, by the prudence, wiſdom, and energy of his government, he counteracts all the deep-laid plots of the gates of hell, ſo as they never have, nor ever ſhall be able to prevail

prevail to the overthrow of his work and intreſt; "He takes the wiſe in their own craftineſs, and turns the counſel of the froward headlong." Thus you ſee how it is that Chriſt deſtroys the works of the devil.

The *third* thing was, to condeſcend upon ſome particular times and ſeaſons wherein Chriſt deſtroys the works of the devil.

1. The day of Chriſt's death gave a notable blow, as I told you juſt now, unto the devil's kingdom; for then he "ſpoiled principalities and powers, and made an open ſhew of them" before God and the holy angels. Men and devils, to the world's view, were triumphing over Chriſt; but Chriſt at the ſame time was triumphing over them before the inviſible world of ſpirits. The "hand-writing that was againſt us," and from which the devil derived all his authority and power in this world, was torn and cancelled.

2. The day of Chriſt's reſurrection gave a ſignal blow to the works of the devil; for he "roſe for our juſtification." The devil, the Jews and Romans, they thought they had obtained the victory over Chriſt, when they got him in the grave, and his ſtone ſealed: but "he was taken from priſon and from judgement;" by an order from Heaven, the ſtone was rolled away from the door of the ſepulchre, and he comes forth carrying the ſpoils of death and hell in his hand, and carrying alſo the diſcharge of the debt of a whole elect world in his hand, &c.

3. The day of Chriſt's aſcenſion into heaven was a notable deſtruction unto Satan and his works; for "when he aſcended up on high, he led captivity captive;" he opened a paſſage between this world and heaven, through the territories of the prince of the power of the air, by which all his friends might follow him to glory. And O how did it torment the devil, when Chriſt went through the air in triumph with his "twenty thouſand chariots of angels," every one crying, "God is gone up with a ſhout, the Lord with the ſound of a trumpet: ſing praiſes to God, ſing praiſes; ſing praiſes unto our King, ſing praiſes!"

4. In the day of Pentecoſt Chriſt gave another ſtroke to the devil and his works. When Chriſt newly ſat down on his throne of glory, poured out his Spirit upon his apoſtles in an extraordinary manner, enabling them to work miracles, and to preach the goſpel in all languages, that it might ſpread through all the known world; how did Satan's kingdom begin to fall, when at one ſermon three thouſand ſouls were plucked out of his kingdom, and added to the church of Chriſt! And, from that time forward, how did the light of the goſpel fly like lightning

lightning from one end of the world (as it were) to the other, inſomuch, as the apoſtle obſerves, Rom. x. 18. "their ſound (in a little time) went unto the ends of the earth?" And to this I may add, that when at any time the renowned Captain of ſalvation "girds his ſword upon his thigh, and rides proſperouſly" in his chariot of truth, "making the people to fall under him," convincing and converting ſinners unto his knowledge and obedience, that is a time when Chriſt deſtroys the works of the devil, and pulls down his ſtrong-holds.

5. The day of a ſinner's believing in Chriſt is a time when Satan's works are deſtroyed. It is the great deſign of hell, to ſlander God and his word among the children of men, as though he were not worthy of credit: thus he ſlandered him to our firſt parents; *Hath God ſaid ſo* and ſo? Now, when a ſinner is brought to "ſet to his ſeal that God is true," and is made to give ſuch credit unto the record of God that he ventures his eternal ſalvation upon the veracity of a God of truth; this, I ſay, is juſt a ſtab (as it were) given the devil's heart, who "abode not in the truth" of God himſelf, and cannot endure to ſee any poor ſinners abiding in it. The ſame I may ſay with reſpect unto every renewed act of faith on Chriſt, upon the footing of the promiſe of a God of truth; hence we are told, that it is by *faith* as a *ſhield* that we "quench the fiery darts of Satan."

6. Times of eſpouſals, nearneſs betwixt God and a ſoul, are times of deſtroying the works of the devil. It was the great plot of hell, as you heard, to ſeparate between God and man; and how doth it gall that enemy to the heart, when he ſees himſelf defeated, and the poor ſoul, that was through his means put *far off* from God, *brought* ſo *nigh* unto him, that he is juſt taken up, and taken in to the "chariot of the wood of Lebanon," and made to "ſit down under his ſhadow with great delight," having the *banner of love* diſplayed over it? Sirs, every new manifeſtation of the Son of God unto the ſoul gives a wound unto Satan's intereſt in the ſoul; it weakens unbelief, pride, carnality, hypocriſy, enmity, and the other branches of the body of ſin and death.

7. When at any time an honourable teſtimony is given to the Lord, to the doctrine, diſcipline, worſhip, and government of his church, in a day of uncommon defection and backſliding. It is the great work of the devil to ſow the tares of error, and corruption, and tyranny, and diſcord, and diviſion, in a church; and when theſe evils are "coming in like a flood," the Lord ſpirits any of his ſaints or ſervants to lift up the banner, and to teſtify againſt theſe works of the devil, and to diſmantle them of their fair colours under which they are carried

carried on; this, I ſay, torments the devil, and thoſe that live under his government, as you read, Rev. xi. And Chriſt's kingdom and intereſt in all ages of the world, particularly in this church, has been maintained by a faithful witneſſing for the Lord and his way, in oppoſition to errors and corruptions, &c.

8. When a believer dies, and goes away to glory, under a guard of angels, along that lan- or road that Chriſt opened when he aſcended, to take poſſeſſion of theſe vacant thrones that the devil deſerted, when he "left his firſt habitation;" what a vexation is it unto that proud ſpirit, to ſee the poor believer, whom he toſſed and tempted many a day in this lower world, going up in a triumphant manner to ſit down on the throne he himſelf once ſat upon? &c.

The *fourth* thing here was, to give the reaſons why Chriſt the Son of God is manifeſted to deſtroy the works of the devil. Unto this I anſwer in theſe particulars.

1. Chriſt encounters this enemy, and deſtroys his works, becauſe it was his Father's will and pleaſure; and he did always theſe things that pleaſed his Father, rejoicing always before him. "I delight to do thy will, O my God; yea, thy law is within my heart. I lay down my life of myſelf; this commandment have I received of my Father." The devil by his works had affronted and diſhonoured the God and Father of our Lord Jeſus Chriſt, and Chriſt rejoiced to reſent his Father's quarrel upon this enemy.

2. Chriſt deſtroys the works of the devil, becauſe it was for his own honour to engage in this expedition. There is a new revenue of glory accrues to the crown of Chriſt, as Mediator, by this undertaking. All the ranſomed in glory, through eternity, will be celebrating the glory of his atchievements, whereby "through death he deſtroyed him that had the power of death, that is, the devil." Hence the ranſomed, Rev. v. 9. cry, "Worthy art thou to take the book, and to looſe the ſeven ſeals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy blood."

3. Chriſt deſtroys the works of the devil, out of the ancient and wonderful love that he did bear to man upon earth, particularly to that remnant of Adam's family which were given him by the Father from all eternity. It was the love of the Father that ſent him, and it was the love of the Son that made him come to deliver us out of the paw of the roaring lion, when we were ready to be devoured of him. "He loved me (ſays Paul), and gave himſelf for me." And O the love of Chriſt in this matter, it paſſes all underſtanding.

4. Out of regard to his own law, which the devil by his works

works had diſhonoured. The devil made it his buſineſs to abrogate and aboliſh the law of God from among the children of men, that it might not be the rule of their actions; and ſuch is the devil's ſpite and malice againſt Heaven, that, if it were poſſible, he would not leave the leaſt print of it in the world: but now, Chriſt had ſuch a regard for the honour of the law, that he would magnify it, and make it honourable," both as a covenant and as a rule; "I came not to deſtroy the law, but to fulfil it."

5. Chriſt deſtroys the works of the devil, that he may "ſtill this enemy and avenger." When the devil had ſo far prevailed, as to deface the image of God upon man, to bring him under the curſe, and to draw him into a confederacy againſt God with himſelf, he thought that he had carried the day, and that now man, and all this lower world, was his own; and he was no doubt ſaying, like proud Pharaoh, "Now will I divide the ſpoil;" I will tear, and devour, and rage as I have a mind. But how is this enemy ſtilled, ſilenced, and confounded, when he ſees all his game ſpoiled, and his kingdom ruined, his head bruiſed, by the *child born*, and the *ſon given to us*, whoſe name is "Wonderful, Counſellor, The mighty God, The everlaſting Father, The Prince of peace?

6. He deſtroys the works of the devil, for the illuſtration and manifeſtation of all the divine perfections. The wiſdom of God is manifeſted in outwitting all the policy of hell, and "taking the wiſe in their own craftineſs, and turning his counſel headlong:" the power of God, in "ſpoiling principalities and powers," and in bringing life out of death, and light out of darkneſs, ſalvation out of miſery, and "glory to God in the higheſt" out of that which had the greateſt tendency to diſhonour him: the holineſs of God, in expreſſing the greateſt hatred and indignation againſt ſin, as the abominable thing which his ſoul hates: his juſtice, in the execution of the penalty of the law upon the Surety, and juſtifying the ungodly upon the footing of a better righteouſneſs than ever Adam had before he fell: the goodneſs, love, and mercy of God, in *finding a ranſom*, that we might *not go down to the pit*: his truth and faithfulneſs, in taking care that the threatening of the law ſhould be fulfilled in the ſufferings of Chriſt, and in fulfilling that ancient promiſe of the ſeed of the woman his bruiſing the ſerpent's head, after the delay of four thouſand years; the accompliſhment of which is a glorious ſecurity for his accompliſhing every other promiſe of the word. Thus you ſee why the Son of God deſtroys the works of the devil.

V. The *laſt* thing in the method was the uſe of the doctrine, which I ſhall diſpatch in the following inferences.

1. See hence a glorious ray of the Godhead or ſupreme independent Deity of the glorious Redeemer. Why, he is here expreſsly called the *Son of God*, the ſecond perſon of the glorious Trinity, one God with the Father: and the work here aſcribed to him declares him to be none other than the *mighty*, yea, the *almighty God*; for who elſe could deſtroy the works of the devil? He is "God manifeſted in the fleſh, the great God, God bleſſed for ever, and God over all:" his name is JEHOVAH, "moſt high over all the earth."

2. See hence how the kindneſs and love of God hath appeared toward man upon earth. Why, here is the greateſt evidence of it that was poſſible for God to give; he ſends his own Son upon an expedition into this lower world, arms him with his power and authority, as the Captain of ſalvation and Redeemer, to avenge his own and our quarrel (which, in his infinite wiſdom, he knits together) upon that Abaddon and Apollyon the devil, the deceiver and deſtroyer of mankind: when he gave him his commiſſion, he promiſed to ſupport him, that his arm ſhould be with him, &c. in order to bruiſe the head of that enmy, &c.

3. See hence the evil of ſin, and the folly of thoſe that are in love with it, and give themſelves up to its power and ſervice. Why, it is juſt the work of the devil, his main work, and the ſtrength of his kingdom. What a pitiful thing is it to be the devil's drudge, to do the devil's work, to lick up his vomit, and the poiſon of the old ſerpent? &c.

4. See hence a good reaſon why the believer is at war with ſin in himſelf, and where-ever he finds it. Why, he takes it up as the *work of the devil* that Chriſt came to *deſtroy*; and therefore he denounces war againſt it, where-ever he finds it. He has liſted himſelf a volunteer under Chriſt in a day of power, to help down with the works of the devil all that he can; and therefore he reſiſts the devil and his temptations unto ſin, and "reſiſts even unto blood, ſtriving againſt ſin."

5. See hence what is the ground of that ſtrong oppoſition that is made at this day againſt the ſettlement of honeſt miniſters through Scotland. Why, the devil, and thoſe that take part with him, are afraid that, if a faithful miniſtry were ſettled in congregations, Chriſt the Son of God would be manifeſted in the diſpenſation of the goſpel, and his works in the hearts of ſinners would be deſtroyed. What a melancholy thing is it to ſee the intereſt and influence that the devil has at this day, even in the judicatories of the church, to employ that power, which they have derived from Chriſt, againſt his,

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and for the devil's intereſt! The devil knows well enough, that that man that is thruſt in upon a people without and againſt their will, is never like to do his kingdom harm; and therefore he puſhes on men under his influence, to carry on the ſettlements of congregations with a high hand, with lax, little-worth young men, that have little or no knowledge of the devices of the devil, or of the work of grace upon their ſouls. If the devil ſee a man whom God has qualified with gifts and grace for preaching the goſpel, for edifying ſouls, or pulling down the devil's kingdom, he will ſet all his forces againſt that man, and reproach him as a turbulent dangerous man, that would turn the world upſide-down.

6. See hence whence it is that the teſtimony of the witneſſes, Rev. xi. is ſaid to "torment them that dwell upon the earth." By "men that dwell upon the earth," is juſt meant men of earthly ſenſual ſpirits, the "men of the world, whoſe portion is in this life;" they are ſunk in this earth, and have no juſt notion of the things of heaven, or the things of the kingdom of Chriſt; men under the power of the god of this world. Why, a teſtimony for Chriſt, and his injured cauſe, cannot miſs to torment them, becauſe it diſturbs the ſtrong man in the peaceable poſſeſſion of the houſe, it diſcovers the ways and works of the devil that men are promoting; and this cannot miſs to gall, and vex, and torment them: and therefore all care muſt be taken by thoſe who are on the devil's ſide, to bury the witneſſes and their teſtimony alſo.

7. See hence why hell and earth took the alarm when Chriſt appeared in the world; or we may ſee an anſwer to that queſtion, Pſal. ii. *Why do the heathen rage?* &c. Why, it is againſt the Lord's Meſſiah, who came to *deſtroy the works of the devil.* You know, if a foreign enemy enter a kingdom, the king and all his ſubjects will take arms to oppoſe him: Chriſt was a foreigner, he came to invade the devil's kingdom, and ſet up his own.

8. See hence why the devils cried out when Chriſt was upon earth, "Art thou come to torment us before our time?" and why the devils *believe and tremble.* Why, they know that Chriſt is to deſtroy all their works, and this torments them. The name of the Son of God is the terror of hell, becauſe he "finiſhes tranſgreſſion, and makes an end of ſin," whereby his kingdom falls in the world.

9. See the myſtery of the converſion of the thief upon the croſs. Why, Chriſt would ſhow his power and ability to deſtroy the works of the devil in a poor ſoul, and to pull a captive out of his hand, even when he ſeemed to be at the loweſt, or when he was really in the loweſt ſtep of his humiliation.

10. See

10. See hence, that we in this land and generation, cannot miſs a ſharp ſtroke from the Lord. Why, the works of the devil are prevailing in our day; error, ignorance, unbelief, pride, fulneſs of bread, idleneſs, Atheiſm, ſecurity, curſing, ſwearing, Sabbath-breaking, contempt of the goſpel, barrenneſs under the means of grace; yea, we are come that length, that even in the eſtabliſhed church, and in the courts of Chriſt that are conſtitute in his name, *iniquity* is *eſtabliſhed by a law*, whereby the avowed enemies of the intereſt of Chriſt have their hand and power ſet up, and the poor members of Chriſt oppreſſed and caſt out, as though they were the droſs and off-ſcourings of the earth. Sirs, there ſeems to be a formed deſign and conſpiracy among the prophets in our day, to cruſh and ſuppreſs all that have the leaſt ſhew of ſerious religion and godlineſs. Now, I ſay, when the works of the devil ſo much prevail, and men are (as it were) avowing the devil's works, and defending them, have we not reaſon to think that the Lord will *viſit for theſe things*, and that he will ſome way or other be "avenged on ſuch a nation as this?" When ſinners will maintain and ſupport the works of the devil among them, in oppoſition to the manifeſtation of the Son of God in the goſpel; when they turn a *deaf* ear, and *pull away the ſhoulder*, and refuſe obedience unto his laws; then commonly he manifeſteth himſelf in a way of ſome awful providence, he puts on his terrible majeſty, and clothes himſelf with vengeance, to deſtroy theſe rebels, Matth. xxii. Matth. xxiii. at the cloſe, their *houſe was left unto* them *deſolate*, and they and their temple, city, and nation, utterly deſtroyed, becauſe they would not receive the Son of God, manifeſted firſt in the fleſh, and then in the miniſtry of his apoſtles.

11. See one great reaſon why believers breathe ſo much after manifeſtations of the Lord: "O that I knew where I might find him! O to ſee thy power and glory, as I have ſeen thee in the ſanctuary! O when wilt thou come unto me?" Why, here is one great reaſon for it, becauſe by the manifeſtation of Chriſt, the works of the devil in their ſouls are deſtroyed. Sin, ignorance, unbelief, pride, enmity, and the other parts of a body of ſin, they get a wound by Chriſt's appearing and manifeſting himſelf: all theſe locuſts of hell are either killed, or obliged, like wild beaſts, to creep into their holes, and diſappear, when the Sun of righteouſneſs begins to ſhine. And to this I may join another inference, namely, It lets us ſee why believers do weary ſo much in the Lord's abſence, and cry for his preſence. Why, while he is abſent, the "enemy comes in like a flood," the works of

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the devil get up their head, and this is the burden of the poor ſoul.

12. From this doctrine we may ſee how much it is our common to keep up the memorials of a Redeemer's death, and why the truly godly love to flock to a ſacrament. Why, by the death of Chriſt eſpecially, a dead ſtroke was given unto the kingdom of Satan and his works, and therefore they love to ſhew forth his death till he come again; and becauſe in this ordinance the Lord frequently manifeſts himſelf unto the ſouls of his people, ſo as he doth not manifeſt himſelf unto the world. By viewing him, and his death and blood in that ordinance, they get freſh courage to fight their way through the wilderneſs, knowing that "through death Chriſt has deſtroyed him that had the power of death."

Uſe *ſecond* may be of *Trial*, whether the Son of God was ever ſavingly manifeſted to thy ſoul. Sirs, here is a touch-ſtone to try your manifeſtations, whether they be genuine: why, whenever Chriſt is manifeſted in a ſaving way, the tendency of it is to deſtroy the devil's works; for, *for this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.* Hence is that inteſtine war that the believer finds in his breaſt after he comes once to know the Lord. "What wilt thou ſee in the Shulamite? as it were the company of two armies. The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh." O many a heavy groan goes up to heaven from the heart of the believer, when he finds the works of the devil prevailing in his ſoul? "O wretched man that I am, who will deliver me from the body of ſin and death!"

1. If ever the *Son of God* was *manifeſted* in thy ſoul, if ever the "light of the knowledge of the glory of God, in the face of Jeſus Chriſt, ſhined into thy heart," thou wilt be ay clear for pulling down the works of the devil, and for building up the works of the Son of God. Here I might tell you of ſeveral works of the devil that you will ſtudy to pull down, and ſome works of Chriſt that ye will ſtudy to build up.

1ſt, You will pull down ſelf-righteouſneſs, and put on the righteouſneſs of Chriſt. Self-righteouſneſs is one of the main works of the devil. Indeed it is hard to convince a man that is obeying the law as well as he can for his life and acceptance before God, that he is working the devil's work: no, you will ſooner faſten a conviction upon publicans and harlots than upon him, becauſe he thinks he has the law of God on his ſide; and then, when he is obeying the law, he thinks he is doing God a ſervice, and working the works of God. But, Sirs,

Sirs, allow me to tell you, that, if you be obeying the law for life, righteousness, justification, or acceptance before God, you are working the devil's work; for you are making a Christ of your obedience, ye are justling Christ out of his room, who was "made sin for us, that we might be made the righteousness of God in him." And as long as a man is doing so, he is affronting the Son of God in his priestly office, rejecting the righteousness and satisfaction of Christ, and putting his own filthy rags in the room thereof, as the Jews did, Rom. x. 3. "They went about to establish their own righteousness, and would not submit unto the righteousness of Christ." That man or woman, in whom Christ has been savingly manifested, casts away his or her own righteousness as *filthy rags*, and cries, "Surely in the Lord have I righteousness; in him will I be justified, and in him alone will I glory:" or with Paul, Phil. iii. 8. 9. "Yea, doubtless, I count all things but loss and dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

2*dly*, You will be much employed in pulling down the image of the first Adam, and in setting up the image of the second Adam in your souls. By nature we bear the image of the first Adam, which lies in the darkness of the mind, rebellion of the will, and carnality of the affections. Now, if ever the Son of God was savingly manifested in thy soul, it will be thy great care and exercise to have this destroyed. And, indeed, here is the main exercise of the Christian: he groans under remaining darkness of mind, and is ay striving to have more of the knowledge of God, and of his mind and will; he breathes after the "excellency of the knowledge of Christ," and is ay "following on to know the Lord," &c. he groans under the rebellion that is in his will, and remaining enmity, and strives to have his will in every thing brought up to the will of God, both of precept, providence, and grace: he groans under the carnality of his affections, and is ay striving to have them brought off from the vanities of this world, and "set upon things above, where Christ is at the right hand of God." Thus the man is never at rest while he finds any thing of the hue of hell about him; his constant care and concern is, to be "changed from glory to glory."

3*dly*, You will be clear for pulling down the wisdom of the flesh, and for setting up the wisdom of God above it. I remember, Gal. i. 16. the apostle Paul tells us, that "so soon as it pleased God to reveal his Son in him, he consulted not with flesh and blood;" *i. e.* he would no more make carnal wisdom

wiſdom and policy the rule and meaſure of his actions, but he ſtudied "in ſimplicity and godly ſincerity, and not in fleſhly wiſdom, to have his converſation in the world." Sirs, carnal wiſdom and policy is the very thing that is ruining the church of Scotland at this day. What but carnal wiſdom and policy has brought us to make acts and laws in the church of Chriſt that are quite ruining and deſtructive of the true church of Chriſt, and which have no manner of foundation in the word of God? I mean particularly the late act of aſſembly, whereby the "precious ſons of Zion, comparable unto fine gold," are caſt out from the privilege of electing miniſters; and the "men of this world, whoſe portion is in this life, and have their belly filled with the hid treaſures" thereof, are moſtly taken into their room. The precious pearls of Chriſtian privileges are by acts of aſſembly caſt before the ſwine of this world, who will turn about, and perſecute and rent the church whenever an opportunity is put into their hand in providence. This, I am very ſure, is one of the devil's works eſtabliſhed in the church of Scotland; and, if ever the Son of God was ſavingly manifeſted in thy ſoul, it will be a grief of heart to you to hear it told in Gath and Aſhkelon, and that the *daughters of the uncircumciſed* are *triumphing* to hear tell of it; I ſay, it will be matter of ſorrow and mourning to you.

2. If ever the Son of God was manifeſted ſavingly unto thy ſoul, the union of the two natures in the perſon of Chriſt will be the wonder of thy ſoul. Hence Paul, "Without controverſy, great is the myſtery of godlineſs, God manifeſted in the fleſh." And it will be matter of praiſe when you think, that God, in the perſon of the Son, is wearing the nature of man, and that in thy nature he has done every thing neceſſary for our redemption.

3. It will be your great deſign, in attending ordinances, to have new manifeſtations of his glory, as David, Pſal. xxvii. 4. Pſal. lxxxiv. Pſal. lxiii. &c.

4. You will be concerned to manifeſt his glory to others, according to your ſphere and ſtation; as the ſpouſe to the daughters of Jeruſalem; and as Paul, his great intention was, to "make known the ſavour of his name in the world," &c.

The *laſt* inference is this, Is it ſo, that the Son of God was manifeſted? See hence noble encouragement to all honeſt miniſters and Chriſtians to make a ſtand againſt the defections of the day we live in; particularly againſt theſe violent ways that are taken to ſettle Chriſtian congregations with a ſet of lax, little-worth miniſters; and that act of aſſembly, whereby the rights of the Lord's people are violently wreſted from them,

them, and given into the hands of men diſaffected to the government both of church and ſtate. Why, this method is a plain work of the devil, to defeat the great deſigns of the goſpel; and therefore we may run all hazards in oppoſing them. Though men may diſcountenance and caſt us out, yet the Son of God will own us in oppoſition to them; for, *for this purpoſe was the Son of God manifeſted, that he might deſtroy the works of the devil.*

COURAGEOUS FAITH.

A SERMON,

PREACHED AFTER THE CELEBRATION OF THE SACRAMENT OF THE LORD'S SUPPER AT SOUTH QUEENSFERRY, ON MONDAY, AUGUST 13. 1733.

PSAL. xxiii 4.—*Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff they comfort me.*

THE words which I have read are large and copious; and therefore to gain time, I ſhall entirely wave any preamble, drawn either from the connection, or from the penman, occaſion, or principal parts of the pſalm, and come cloſe to the words themſelves.

In general, we may take them up as the language of a victorious and triumphant faith, viewing the countenance of a reconciled God in Chriſt, trampling upon all the imaginary evils of a preſent world, yea, death itſelf, as things "not worthy to be compared with the glory to be revealed." *Yea, though I walk through the valley of the ſhadow of death, I will fear*

fear no evil, &c. Where we may notice the particulars following.

1. The preſent condition of the believer while in this world; he is conſidered under the notion of a traveller, for he is *walking* toward his journey's end. 2. We have the ſuppoſed danger that may caſt up in his way or walk; he may come to the *valley of the ſhadow of death*; that is, he may meet with troubles in his way, that carry the ſhew or appearance of the greateſt dangers, yea, even of death in them. 3. We have the courage wherewith faith inſpires the believer, upon this ſuppoſed event of being obliged to walk through the valley of the ſhadow of death; *I will fear no evil*, ſays faith. 4. We have the ground of this courage and confidence, which is expreſſed two ways. (1.) More generally, *Thou art with me.* (2.) More particularly, *Thy rod and thy ſtaff they comfort me.* And thus we have the words reſolved into their ſeveral parts. I ſhall not ſtay at preſent upon any critical explication; what is needful will occur.

From them I notice the following doctrines.

Observe, 1. "That believers are not reſidenters in this world, but travelling through it to their own home." Hence David here ſpeaks of his preſent condition under the notion of a traveller walking through a valley.

Obs. 2. "That believers in their journey muſt lay their account with melancholy, yea, death-like diſpenſations, trials that portend death and ruin." Hence David ſuppoſes that he may walk through the valley of the ſhadow of death.

Obs. 3. "That true faith inſpires the ſoul with an undaunted courage to encounter all imaginable dangers in the way." See with what a heroic ſpirit David here expreſſes himſelf, under the influence of the Spirit of faith, *I will fear no evil.*

Obs. 4. "That which gives ſo much courage to the believer is, that by faith he takes up a reconciled God as preſent with him in the midſt of his greateſt troubles." *I will fear no evil, for thou art with me.*

Obs. 5. "The conſideration of God's paſtoral care and providence toward his people is very comfortable in the midſt of trouble." For in this ſenſe ſome underſtand the words, being, they think, an alluſion unto a ſhepherd, who with his rod and ſtaff protects and defends his flock againſt wolves and ſuch ravenous beaſts.

Obs. 6. "The faithfulneſs of a promiſing God is a comfortable rod or ſtaff in the hand of faith, to bear up the believer in his travels through the wilderneſs." In this ſenſe others

take the words; for by the *rod* and *ſtaff* they underſtand the divine promiſe, and the faithfulneſs of the Promiſer, to which faith leans with confidence, in oppoſition to all ſtaggerings through unbelief. Thus, you ſee, the words caſt up a large field of matter, which it is not poſſible for me to overtake at preſent.

The doctrine I inſiſt upon at preſent is the third in order, viz.

DOCT. "That true faith is a courageous grace; it inſpires the ſoul with a holy and undaunted boldneſs amidſt the greateſt of dangers." Or, you may take it thus: "That true faith is a noble antidote againſt intimidating fears in a time of trouble." This you ſee plain in the words. David here, being under the influence of the ſpirit of faith, cries out with a holy fortitude of ſpirit, *Yea though I walk through the valley of the ſhadow of death, I will fear no evil*, &c.

The method I propoſe is,

I. To notice ſome of theſe evils that are ready to intimidate the ſpirits of the Lord's people, when they look on them with the eye of ſenſe and reaſon.

II. Give ſome account of faith, and prove that it inſpires the ſoul with courage and boldneſs amidſt all theſe evils.

III. Give ſome account of that Chriſtian fortitude and boldneſs that is the fruit of faith.

IV. Inquire into the influence of faith upon this boldneſs and fortitude of ſpirit, and how it prevents intimidating fears amidſt theſe evils.

V. Make ſome improvement of the whole by way of application.

I. The *firſt* thing in the method is, to *notice ſome of theſe evils that are ready to intimidate and diſcourage the hearts of the Lord's people in a time of danger.*

1. then, Sometimes their ſpirits are ready to be ſtricken with fear of their own weakneſs and inſufficiency for the work that the Lord is calling them to engage with, whether it be ſalvation, or ſtation and generation work. Jer. i. there the Lord tells the prophet, ver. 5. "Before I formed thee in the belly, I knew thee; and before thou cameſt forth out of the womb, I ſanctified thee, and I ordained thee a prophet unto the nations." By this hint, Jeremiah is made to underſtand that the Lord was about to ſend him a very dangerous errand. Well, the prophet, through a ſenſe of his inability in himſelf to manage ſuch a hard work, cries out, ver. 6. "Ah, Lord God, behold

behold, I cannot ſpeak, for I am a child." His heart fails him in ſuch an undertaking, and he is afraid to meddle with it. The ſame we ſee in Moſes, when the Lord called him to go unto Pharaoh king of Egypt, and require him to let the children of Iſrael go out of his dominion: Exod. iv. 10. what an impertinent apology makes he for himſelf, through the prevalency of unbelief? "O my Lord, I am not eloquent, neither heretofore, nor ſince thou haſt ſpoken unto thy ſervant; but I am ſlow of ſpeech, and of a ſlow tongue." Yea, after the Lord had chaſtiſed him for his unbelief, and given him a ſpecial promiſe of aſſiſtance, yet he adds, ver. 13. "O my Lord, ſend, I pray thee, by the hand of him whom thou wilt ſend." From all which it is plain, that ſenſe and reaſon foſter unbelieving diſcouragements in the work of the Lord; and no wonder, for they look only to the fund of created grace within, but not to the ſtrength and grace that is in Jeſus Chriſt, ſecured by a well-ordered covenant.

2. The ſpirits of the Lord's people are ready to be frightened with the might and multitude of their enemies they have to grapple with in their way through the wilderneſs. This world is a *den of lions*, and *mountains of leopards*, where the believer muſt engage with *principalities* and *powers*, &c. He is many times like a beſieged city, ſurrounded with dangers from all airths; and in this caſe he is ready to cry with Jeñoſhaphat, 2 Chron. xx. 12. "We have no might againſt this great company that cometh up againſt us:" or, like the houſe of David, moved like "the trees of the wood," becauſe of great and dangerous enemies that purſued them. Senſe and reaſon looks only to the power of the enemy, but overlooks the power of God; and therefore cries, One day or other I ſhall fall by the hand of my enemies.

3. The ſpirits of believers are ſometimes intimidated with a ſenſe of guilt, and the awful terrors of vindictive anger and wrath purſuing them on the account of ſin. Hence David cries out, Pſal. xl. 12. "Innumerable evils compaſs me about," &c. So, Pſal. xxxviii. 5. Job vi. 4. "The arrows of the Almighty are within me," &c. Heman, Pſal. lxxxviii. 15. "While I ſuffer thy terrors, I am diſtracted." When ſin preſents itſelf to the ſoul's view, and the Saviour is out of ſight, it "remembers God, and is troubled;" and no wonder though in that caſe he cry out, "If thou, Lord, mark iniquity: O Lord, who ſhall ſtand."

4. Sometimes they are ſtruck with fear through the prevalency of indwelling ſin, enmity, unbelief, ignorance, carnality, and the like; ſwarms of heart-luſts, like an impetuous torrent, break in upon them; in which caſe they fear leſt they be carried

ried away to the diſhonour of God, the ruin of the ſoul, and the wounding of religion. This made David to cry, Pſal. xix. 12. "Who can underſtand his errors?" Pſal. lxv. 3. "Iniquities prevail againſt me," &c. Paul, Rom. vii. "I am led captive unto the law of ſin. Wretched man that I am, who ſhall deliver me from this body of ſin and death?"

5. Sometimes their hearts are intimidate with the black clouds of deſertion, that overcaſt their ſky, and interrupt the ſweet manifeſtations of the love of God. In that caſe, they are like the diſciples on mount Tabor; when, after a ſight of the glory of Chriſt, the cloud overſhadowed them, then they were afraid: or like David, Pſal. xxx. 7. "Thou didſt hide thy face, and I was troubled;" immediately after he had been ſaying, "Lord, by thy favour my mountain ſtands ſtrong, I ſhall never be moved."

6. Sometimes their hearts are intimidate with the noiſe of *great waters*, I mean, the ſhakings and reelings of this lower world. Sometimes providence hath ſuch an awful aſpect as if it were going about to ſhake heaven and earth; the "mountains are removed, and caſt into the midſt of the ſea, and the "waters thereof roar" and ſwell; the "mountains melt," and the "perpetual hills bow" at the preſence of the Lord, when he appears in his terrible majeſty. In ſuch a caſe as this, the prophet Habakkuk, chap. iii. 16. cries out, "When I heard, my belly trembled: my lips quivered at the voice: rottenneſs entered into my bones." And David, Pſal. cxix. 120. ſays, "My fleſh trembleth for fear of thee, and I am afraid of thy judgements."

7. Sometimes they are afraid at the wrath of man, and the fury of the perſecutor. Sometimes the Lord, for holy and wiſe ends, lets looſe the ſeed of the ſerpent, the rage and fury of man, under the influence of natural enmity; and, in this caſe, they are ready to be ſtricken with a ſinful and ſlaviſh fear, Iſ. li. 13. "Thou haſt feared every day, becauſe of the fury of the oppreſſor, as if he were ready to deſtroy."

8. The dangerous ſituation of the church and cauſe of Chriſt is ſometimes matter of fear unto the ſaints of God. When the ark of God was in the open field, Eli's heart fell a trembling. When men are allowed to *lift up* their *axes* upon the *carved work* of the temple, when the "boar out of the wood," and the "wild beaſt of the foreſt is devouring" the Lord's vineyard, and the "foxes ſpoiling the tender vines;" then, and in that caſe, the true children of Zion are ready to ſay with the church, Lam. i. 10. "The adverſary hath ſpread out his hand upon all her pleaſant things; for the Heathen hath entered

entered into her ſanctuary, and her ſtones are poured out in the top of every ſtreet."

9. Sometimes we find them ſtricken with fear at the thoughts of the awful approach of death the king of terrors; as we ſee in the caſe of Hezekiah, when the ſentence of death was paſſed upon him, Iſ. xxxviii. 10. &c. "I ſaid in the cutting off of my days, I ſhall go to the gates of the grave: I am deprived of the reſidue of my years. I ſaid, I ſhall not ſee the Lord, even the Lord in the land of the living: I ſhall behold man no more with the inhabitants of the world. Like a crane or ſwallow, ſo did I chatter: I did mourn as a dove; mine eyes fail with looking upward: O Lord, I am oppreſſed, undertake for me." Some are ſaid to be held in *bondage* all their days *through fear of death.* Thus I have told you of ſome of theſe evils that are ready to intimidate the hearts of the Lord's people.

II. The *ſecond* thing is, to *give ſome account of that faith which fortifies the ſoul againſt the fear of theſe evils.* I do not deſign at preſent to inſiſt upon the nature of faith, having not long ago inſiſted on this ſubject: only I offer you, 1. Some of its names. 2. Its ingredients. 3. Some of its concomitants.

Firſt, I offer a view of it in its ſcriptural names. Sometimes it is called a *truſting* in the Lord: "What time I am afraid, I will truſt in thee: Though he ſhould kill me, yet will I truſt in him." Sometimes it is called a *looking* to the Lord, "They looked unto him, and were lightened. Look unto me, and be ye ſaved, all ye ends of the earth. Let us run our race, looking unto Jeſus." Sometimes a *ſtaying* ourſelves on the Lord: Iſ. xxvi. 3. "Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee," &c. Sometimes a *caſting* of our burden on him: Pſal. lv. 22. "Caſt thy burden upon the Lord, and he will ſuſtain thee," &c. Sometimes it is called a *fleeing* to him as a refuge, as the manſlayer fled to the city of refuge when purſued for his life: Pſal. cxliii. 9. "Deliver me, O Lord, from mine enemies: I flee unto thee for help." Faith is a fleeing in under the wings of Chriſt's mediation and interceſſion, as the birds under the wings of the dam.

Secondly, I would give you ſome of the ingredients of that faith which fortifies the ſoul againſt the fear of evil.

1. then, It has in it a knowledge and uptaking of a God in Chriſt, revealing himſelf as reconciled, and making over himſelf to us in a well ordered covenant: for it is only a God in Chriſt that can be the object of our faith and love; and

and "they that thus know his name, will put their truſt in him."

2. It has in it a firm and fixed perſuaſion of the truth and certainty of the whole revelation of his mind and will in the word, and particularly of his promiſes as yea and amen in Chriſt. Hence Abraham's faith (Rom. iv.) is deſcribed by a perſuaſion; he was "fully perſuaded, that what he had promiſed, he was able alſo to perform." And it is ſaid (Heb. xi. 13.) of the Old Teſtament worthies, who died in faith, "They ſaw the promiſes afar off, and were perſuaded of them."

3. It has in it an application of the promiſes to the ſoul itſelf in particular; ſo that it not only looks on it as true in general, but true to me. The man finds the promiſe indefinitely indorſed to every man to whom it is intimate, Acts ii. 39. "The promiſe is unto you, and to your ſeed, and to all that are afar off," &c. attended with this declaration and promiſe, that "whoever believes ſets to the ſeal that God is true;" and that "whoſoever believeth, ſhall not periſh:" therefore the man takes it home to himſelf in particular, as a ſecurity for all the grace that is contained in it, ſaying, "I believe that through the grace of the Lord Jeſus Chriſt I ſhall be ſaved: God hath ſpoken in his holineſs, I will rejoice;" and "In this will I be confident."

4. It has in it a perſuaſion of the power, love, and faithfulneſs of the Promiſer. A perſuaſion of his power to do as he has ſaid; as Abraham, Rom. iv. he was "perſuaded that what he had promiſed, he was able alſo to perform." A perſuaſion of his love; "How excellent is thy loving-kindneſs, O God!" &c. A perſuaſion of his veracity and faithfulneſs, that "he is not a man, that he ſhould lie, neither the ſon of man, that he ſhould repent."

5. It has in it a renouncing of all other refuges, as entirely inſufficient to ſhelter the ſoul againſt theſe evils wherewith it is ſurrounded: Hoſ. xiv. 3. "Aſſur ſhall not ſave us," &c. Jer. iii. 23. "In vain is ſalvation hoped for from the hills, or multitude of mountains."

6. An expectation of help and ſafety from a God in Chriſt, againſt all theſe evils that the man is purſued with: Pſal. lxii. 5. 6. "My ſoul, wait thou only upon God; for my expectation is from him. He only is my rock and my ſalvation; he is my defence; I ſhall not be moved." Pſal. cxlii. 4. 5. "I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my ſoul. I cried unto thee, O Lord, I ſaid, Thou art my refuge, and my portion in the land of the living."

7. This

7. This faith has a leaving of ourſelves and all our cares and concerns upon him, to be diſpoſed of according to his will and pleaſure. The man is content to take what lot God in his providence ſhall ſee fit to carve out for him: 2 Sam xv. 25. 26. "The king ſaid unto Zadok, Carry back the ark of God into the city: if I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me both it, and his habitation. But if he thus ſay, I have no delight in thee: behold, here am I, let him do to me as ſeemeth good unto him."

Thirdly, I will give you a few of the concomitants of this faith which guards the ſoul againſt intimidating fears in a time of danger.

1. then, It is accompanied with a bleſſed quietneſs and tranquillity of ſoul, amidſt all the dangers of a preſent life. Hence ſays the Lord to his people, Iſ. xxx. 15. "In quietneſs and in confidence ſhall be your ſtrength." The man having ran in under the wings of Shiloh, the perfections of a God in Chriſt, he cries with David, "I will both lay me down in peace, and ſleep: for thou, Lord, makeſt me to dwell in ſafety," Pſal. iv. laſt.

2. It is accompanied with a waiting upon the Lord, in a way of duty, for his gracious preſence either in grace or providence: "He that believeth, does not make haſte. The viſion is for an appointed time; though it tarry, wait for it," &c. Mic. vii. 7. "I will look unto the Lord: I will wait for the God of my ſalvation," &c. Pſal. cxxx. "My ſoul waiteth for the Lord, like them that wait for the morning," &c.

3. It is ay accompanied with prayer, earneſt prayer, at a throne of grace. Faith having got the promiſe in its arms, it runs ſtraight to a throne of grace with it, to ſue for the promiſed bleſſing, Pſal. lxii. 8. "Truſt in him at all times; ye people pour out your heart before him." Prayer is juſt the breath of faith; and to pray, and not to believe, is to beat the air; and to believe, and not to pray, is nothing but a preſumptuous confidence, that will never bear a man through in the evil day.

4. It is accompanied with a holy obedience or regard unto all God's commandments: Pſal. cxix. 166. "I have hoped for thy ſalvation, and done thy commandments. Shew me thy faith by thy works," Jam. ii. 18. Let us never pretend to believe the promiſe, if we do not keep his commandments: Pſal. l. 16. 17. "Unto the wicked, God ſaith, What haſt thou to do to take my covenant in thy mouth? ſeeing thou hateſt inſtruction," &c.

5. It is frequently accompanied with a ſoul-raviſhing joy in the Lord: Iſ. xii. 2. "Behold, God is my ſalvation: I will truſt

truſt and not be afraid:" and then it follows, "With joy ſhall ye draw water out of the wells of ſalvation!" Pſal. lxiv. 10. "The righteous ſhall be glad in the Lord, and ſhall truſt in him; and all the upright in heart ſhall glory." 1 Pet. i. 8. "Whom having not ſeen, we love; in whom though now we ſee him not, yet believing, we rejoice with joy unſpeakable, and full of glory." Hab. iii. 17. 18. 19. &c. Thus I have given you ſome account of that faith that fortifies the heart againſt the fear of evil.

I ſhall now endeavour to prove, and make it evident, that faith doth indeed inſpire the ſoul with a holy boldneſs and courage, or that it is a noble antidote againſt theſe intimidating evils that threaten danger. And this will appear from the following particulars. The courage of faith appears,

1. From that ſerenity wherewith it poſſeſſes the ſoul amidſt theſe evils and dangers that threaten it with utter ruin: Pſal. xxxii. 6. 7. "Surely in the floods of great waters, they ſhall not come nigh unto him. Thou art my hiding-place, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance." Pſal. xxvii. 3. 5. "Though an hoſt ſhould encamp againſt me, my heart ſhall not fear: though war ſhould riſe againſt me, in this will I be confident. For in the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhall he hide me, he ſhall ſet me up upon a rock." The man through faith, like Noah, ſings in the very midſt of the waves, without fear of being ſwallowed up.

2. The courage of faith appears in the hard work and ſervice that it will adventure on when the Lord calls. O, ſays faith, when it hears God ſaying, "Whom ſhall I ſend, and who will go for us? Here am I, ſend me: I can do all things through Chriſt ſtrengthening me:" he has promiſed to bear my charges, and therefore "I will go in his ſtrength," &c.

3. From the enemies and dangers that it will look in the face without being daunted. The three children, when the wrath of the king was like the roaring of a lion againſt them, threatening them with a burning fiery furnace ſeven times heated, their faith enabled them to a holy and indifferent boldneſs: "We are not careful to anſwer thee, O king, in this matter: the God whom we ſerve will deliver us."

4. The courage of faith appears in the bold and daring challenges that it can give to all enemies and accuſers. O ſays Paul, Rom. viii. 32. 33. "Who can lay any thing to the charge of God's elect?" The challenge is univerſal in reſpect of all accuſers, in reſpect of all accuſations, and in reſpect of all the accuſed; "Who can lay any thing," &c? And then you

have

have another challenge of faith in the close of that chapter, "Who shall separate us from the love of God? shall tribulation, or distress, or famine, or nakedness, or peril?" &c.

5. From the weapons which it wields, which no other hand but the hand of faith can manage. The "sword of the Spirit, which is the word of God," that is the weapon which faith deals with. With this weapon, Christ the Captain of salvation teaches us to fight by his own example, Matth. iv. "Thus and thus it is written." And it is the truth and faithfulness of God in his word, that is the shield and buckler whereby faith encounters its enemies.

6. From the battles it has fought, and the victories it has gained over the stoutest and strongest enemies. "This is the victory whereby we overcome the world, even our faith." It resists the devil, and makes him to flee like a coward; it presents the blood of the Lamb, and bears witness to the truth of the word, and so it defeats the old serpent, Rev. xii. 11. "They overcame him by the blood of the Lamb, and by the word of their testimony." It treads upon death as a vanquished enemy, "O death, where is thy sting? O grave, where is thy victory?" Thus faith puts to flight the armies of the aliens.

7. From the heavy burdens it will venture to bear upon its back, without fear of sinking under the load. The cross of Christ is a burden that frightens the world to look to him, or own him; but faith takes it up, and takes it on, and cries, O the world is mistaken; for "his yoke is easy, and his burden is light;" and "his commandments are not grievous. Our light afflictions, which are but for a moment, they work for us a far more exceeding and eternal weight of glory."

8. From the hard and difficult passes that faith will open. When the way seems impassable, it sees the breaker going up before it: and therefore, though heaven, earth, and hell, stood in the way, it will clear the road of all difficulties. Pihahiroth and Baalzephon, impassable mountains on every hand, the Red sea before, and an enraged powerful enemy behind; can there be any door of help? Yes, says faith, only "stand still and see the salvation of God;" and thereupon the waters divide, and a lane is made through the depths of the sea for Israel. If we have faith as a grain of mustard-seed, we may say to this, and that, and the other mountain, *Be thou removed*, and it shall be done.

9. The courage of faith appears from the great exploits that it hath performed; for which I refer you to Heb. xi. *per totum*, particularly ver. 33.—35. And does not this say, that it is a bold and courageous grace?

10. From the trophies of victory and triumph that it wears. It takes up the trophies of Chriſt's victory over ſin, Satan, hell, and death; and cries, "I will be joyful in thy ſalvation, and in the name of our God we will ſet up our banner." O, will faith ſay, there lies the head of the old ſerpent bruiſed by the ſeed of the woman: there lies the curſe of the law, that "hand-writing that was againſt us," torn by the nails of his croſs; "He hath redeemed us from the curſe of the law, being made a curſe for us:" there ſtands the world, and its good and bad things, as a maſs of mere vanity, overcome by Chriſt; and therefore I will tread upon them as "dung and loſs, that I may win Chriſt," who is *all in all*: there lies death and the grave, ſlain by the death of Jeſus; and therefore I will play on the den of this lion and cockatrice, for it cannot hurt me. Thus it appears that faith is a courageous grace, which *fears no evil.*

III. The *third* thing in the general method was, to *ſpeak a little of that Chriſtian fortitude and boldneſs which makes a believer to fear no evil.* All that I ſhall ſay upon this ſubject ſhall be, to offer the few following views for clearing it.

1. The ſeat and ſubject of this Chriſtian fortitude is the heart of a believer, renewed by ſovereign grace; and therefore it can never be found in the heart of a natural man. Indeed we find ſomething that goes under that name, but is falſely ſo called, amongſt natural men; a natural boldneſs and hardineſs of ſpirit to encounter dangers, yea, even death itſelf, in the purſuance of their deſigns. The ſoldier, at the command of his general, will go forward in battle, though he ſhould die upon the ſpot: the mariner and merchant will riſk his life through ſtorms and waves, without any great concern. But, alas! while a man is deſtitute of the grace of God, all theſe flow only from pride, covetouſneſs, revenge, or ſome ſuch reigning luſt that muſt be maintained and ſupported, or at beſt from the natural temper of the mind, or ſome carnal ends and motives. "That which is born of the fleſh, is ſtill fleſh." The fortitude or boldneſs that I now ſpeak of, is only to be found in a heart or ſoul changed and renewed by the power of divine grace, the faith of God's operation (as I ſaid) being the very ſpring and root of it. And hence it is, that we ſhall find this true Chriſtian fortitude ſometimes manifeſting itſelf in thoſe who, as to their natural temper, are the moſt timorous and faint-hearted; for it makes "the feeble as David, and as the angel of God before him." God "ſays to them that are of a fearful ſpirit, Be ſtrong, fear not;" and then the man that quaked at the ſhaking of a leaf, becomes bold as a lion.

2. Let us view the object of this Chriſtian fortitude, or that

about which it is exerted, viz. truth and error, ſin and duty. As to the concerns of a preſent life, worldly intereſts and claims, or yet matters of indifferency, which a man may do or forbear, without ſin on either ſide, the ſpirit of Chriſtianity is the moſt yielding thing in the world. Our holy religion teaches us, as to the affairs of this life, rather than enter into litigious pleas, to quite our worldly claims; which I take to be the meaning of Chriſt, when he ſays, Matth. v. 40. "If any man will ſue thee at the law, and take away thy coat, let him have thy cloke alſo." And as to matters of indifferency, we are to "become all things to all men, that we may gain ſome. If meat make my brother to offend (ſays Paul), I will eat no fleſh while the world ſtandeth." So that, I ſay, this Chriſtian fortitude is not expreſſed about theſe things, but about truth or error, ſin or duty. Here it is that the Chriſtian is to make his ſtand; he is to be "valiant for the truth, to contend earneſtly for the faith delivered to the ſaints, to buy the truth." at any rate, and to *ſell* it at no rate; no, not the leaſt hair or hoof of truth is be parted with, though heaven and earth ſhould mingle for his adhering to it, in oppoſition unto theſe errors that have a tendency to obſcure or deſtroy it. And the ſame thing takes place as to the matters of ſin or duty, in which we are to *reſiſt* even *unto blood, ſtriving againſt ſin*, in regard the greateſt of ſufferings are to be choſen rather than the leaſt of ſins. The reaſon of which is obvious, becauſe by the one we are only expoſed to the diſpleaſure of men, but by ſin we expoſe ourſelves to the diſpleaſure of God, and diſhonour him.

3. View this Chriſtian courage and fortitude as to the nature of it. It takes in, I think, theſe things following.

1*ſt*, A clear and diſtinct knowledge and uptaking of the truth as it is in Jeſus, accompanied with a firm perſuaſion and aſſent of the ſoul unto it, and experience of the power of it upon one's own ſoul. Without this, a man, inſtead of being valiant for the truth, will, like the weather-cock, be turned aſide with every wind of error or temptation.

2*dly*, It has in it a making the truth of God in his word the proper boundary both of his faith and practice. He will not embrace "for doctrines the commandments of men;" no, but he will bring matters "to the law and teſtimony," to be tried at that bar; for, "if they ſpeak not according to theſe things, it is becauſe there is no truth in them:" and whatever will not abide the trial there, he throws it away as the ſpawn of hell, whatever human authority it may be ſupported with. God only is Lord of the conſcience, and that he will ſubject to no authority but God only.

3*dly*, It

3*dly*, It has in it a tenacious adherence unto truth and duty revealed or enjoined in the word of God, and a refusing to quit it upon any consideration whatever, or whatever be the event. This is called a "keeping the word of God's patience," Rev. iii. 10.; and a "holding of the testimony," Rev. vi. 9. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:" a "holding fast the profession of our faith without wavering," Heb. x. 23. This I take to be imported in that advice that Barnabas gave unto the disciples at Antioch, "that with purpose of heart they would cleave unto the Lord," Acts xi. 23.

4*thly*, This Christian fortitude has in it a holy contempt of all that the man can suffer in a present world, in adhering to truth and duty. The man is easy about all the world, and its frowns or flatteries, if he can have God's testimony, and the testimony of a good conscience. "If God be for us, (says the man), who can be against us?" Let devils and men rage and roar, their *wrath* is bounded, it shall "praise the Lord, and the remainder of their wrath will he restrain." He "endures, as seeing him that is invisible." He has his eye fixed upon another world than this; and therefore he is ready to say, "The sufferings of this present life are not worthy to be compared with the exceeding glory that is to be revealed: Our light afflictions, which are but for a moment, they work for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen: for the things which are seen, are temporal; but the things which are not seen, are eternal."

5*thly*, It has in it also a cheerfulness, alacrity, and equality of spirit, under all the turns of a man's lot in the world in following the Lord, and adhering to his cause and interest: Phil. iv. 11. 12. "I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need."

4. This Christian fortitude or courage hath the following properties.

1*st*, It is distinct as to the ground it goes upon; and so it is quite different from a blind zeal, which does more harm than good to religion. "I bear you witness," says Paul of his countrymen the Jews, "that ye have a zeal of God, but not according to knowledge."

2*dly*, It is a holy boldness; for it stands in opposition to sin

or

or error. The wicked world are bold to ſin; but the Chriſtian is bold to withſtand it, and bold to liſt up a banner for truth, when others are ſo bold as to pull it down.

3*dly*, It is a humble and ſelf-denied boldneſs. The man is not bold or confident in himſelf, or in created grace, as Peter, when he ſaid, "Though all men ſhould forſake thee, yet will not I:" no, but he is "ſtrong in the Lord, and in the power of his might." And when he has been helped to make a ſtand for the Lord, or for his cauſe, he will not be ready to ſacrifice to his own net, like Jehu, "Come and ſee my zeal for the Lord of hoſts:" no, but, with Paul, he will be ready to ſay, "Not I, but the grace of God in me: Not unto us, not unto us, but unto thy name be the glory." And therefore,

4*thly*, It is a very meek boldneſs. Moſes was the meekeſt man upon earth, and yet his meekneſs was conſiſtent with ſuch boldneſs of ſpirit, as to go at God's command to Pharaoh, and require him to let Iſrael go, under very awful certifications: and when Pharaoh was brought ſo far down from his former altitudes, as to allow them to go, only to leave ſome little thing behind; he boldly tells him, "not a hoof was to be left behind," Exod. x. 26. And yet in all this Moſes retained his meekneſs of ſpirit; for "the wrath of man worketh not the righteouſneſs of God."

5. This Chriſtian courage and boldneſs, its proper ſeaſon for exerting itſelf is, when duty is attended with danger, or when the profeſſion of our faith is fair to expoſe us unto the rage and perſecution of men. A coward will appear courageous when there is no enemy to withſtand him; but true courage diſcovers itſelf in ſtanding the ſhock and attack of the enemy: ſo true Chriſtian courage diſcovers itſelf in a time of danger, when truth is falling in the ſtreet, to take it up then; or when the following of the Lord in the way of duty expoſes a man to hazard and danger, for a man to ſet his face to the ſtorm like a flint; that is, I ſay, the proper time for Chriſtian courage to exert itſelf. This you ſee in the caſe of the three children, when threatened with a burning fiery furnace if they would not worſhip the golden image, "We are not careful to anſwer thee in this matter, O king: we will not worſhip the image thou haſt ſet up: the God whom we ſerve is able to deliver us." And we ſee the ſame in Daniel, when a proclamation was iſſued out, forbidding any petition to be aſked either of God or man, but only of the king, for thirty days, he goes into his houſe, and caſts open his windows, ſo as all might take knowledge of him, and praiſes and gives thanks unto his God three times a day, though he knew the upſhot of it would be his being caſt into the

the lions den. The proper ſeaſon of this Chriſtian courage is a time of hazard attending duty. Alas! it is to be feared, that, among the many crowds that ſeem to follow Chriſt, and profeſs his name, in a day of proſperity, he would have but a thin backing of them, if Providence were calling them to follow him to a Calvary or a gibbet. The ſeed that fell upon the ſtony ground had a goodly braird for a while; but, wanting root and deepneſs of earth, it withered, when the ſcorching ſun of perſecution and trouble did ariſe upon it.

6. The fruits and effects of this Chriſtian courage and boldneſs in cleaving to the Lord and his way in a time of danger, and in holding his teſtimony, are very ſweet and glorious. For,

1*ſt*, It is a ſeal added unto the truth of God in the view of the world, and lets the blind world know that there is more value in the truth of God, and a matter of greater importance, than they imagine; and, by this means, truth is brought forth unto victory, notwithſtanding of all the attempts of hell to obſcure or bury it.

2*dly*, Chriſtian courage and boldneſs in owning the truth, eſpecially in the face of danger, ſtrikes a damp upon the very hearts of perſecutors and oppreſſors of it, and puts them to a ſtand; as we ſee in the inſtance of the apoſtles, Acts iv. 13. When the Jewiſh ſanhedrim perceived the boldneſs of Peter and John, and took knowledge of them, that they had been with Jeſus, they were brought to their wits-end, and ſay one to another, "What ſhall we do with theſe men?"

3*dly*, It ſerves to hearten the ſpirits of thoſe who love the truth, and affords matter of praiſe when they ſee theſe that are in the high places appearing valiant for the truth; as we ſee in the ſame Acts iv. 23. 24. When Peter and John are let go, and when they come to their own company, making a report of all that had happened, they liſt up their voice with one accord, and praiſe the Lord.

4*thly*, A bold appearance for the truth and cauſe of Chriſt is a ſweet evidence to a man of his own ſalvation, and that he ſhall be owned of the Lord another day; for, ſays Chriſt, "He that confeſſeth me before men, him will I confeſs before my Father, and before his angels." To the ſame purpoſe is that of the apoſtle, Rom. x. 10. "With the heart man believeth unto righteouſneſs, but with the mouth confeſſion is made unto ſalvation." Thus I have given you a ſixfold view of that Chriſtian fortitude and courage which is the fruit of faith.

IV. The *fourth* thing in the method was, to *inquire into the influence*

influence that faith has upon this boldneſs. Unto which, I anſwer in the particulars following.

1. Faith ſerves to inſpire the ſoul with Chriſtian fortitude and boldneſs, by preſenting God to the ſoul's view in his glorious majeſty; at the ſight of whom, the fear of man, and all the dangers of time, do entirely evaniſh and diſappear. Hence is that of Moſes, Heb. xi. 27. "By faith he forſook Egypt, not fearing the wrath of the king." Why, what was it that cured him of the fear of Pharaoh's wrath? We are told in the cloſe of the verſe, that "he endured, as ſeeing him that is inviſible." O Sirs, when the eye is opened to ſee the infinite majeſty, greatneſs, excellency, and power of the great JEHOVAH, it would chooſe rather to venture upon the fury of all the devils in hell, and men upon earth, than adventure to diſpleaſe him, by parting with the leaſt truth he has revealed, or by breaking one of the leaſt of his commandments. It renders the ſoul unſhaken under all trials; hence is that of David, "I have ſet the Lord always before me: becauſe he is at my right hand, I ſhall not be moved."

2. Faith inſpires the ſoul with Chriſtian boldneſs and fortitude, by enabling the ſoul to make a right eſtimate of the truth which is the great matter of ſtriſe and contention in the world. The devil deſerted, or "abode not in the truth" of God: and the way he ruined mankind at firſt, was by mincing away the truth of God's threatening, "In the day thou eateſt thereof, thou ſhalt ſurely die: Hath God ſaid ſo and ſo?" And ſuch is his enmity at the truth of God, that his main efforts are to bring it into diſcredit, and to bring theſe that profeſs Chriſt either to diſbelieve it, or deny it, or deſert it. Now, faith gives the ſoul a juſt view and uptaking of the value of every truth of God, yea, of theſe that would appear leſs fundamental, that it will not quit with the leaſt hoof, though heaven and earth ſhould mingle. O, ſays faith, I ſee that God has ſuch a value and eſteem for his truth, that he will rather throw heaven and earth back unto their original nothing, than let one jot of it fall to the ground; how then ſhall I give it up? In a word, truth, particularly revealed truth, is juſt the food on which faith lives; and faith is nothing elſe but a "ſetting to the ſeal that God is true." Take away the truth, and faith is not; and therefore it is that faith and truth do ſometimes exchange names, Jude 3. "Contend earneſtly for the faith once delivered unto the ſaints;" the meaning is, contend earneſtly for the truth delivered to the ſaints. Faith and truth are exceedingly ſib, the one cannot ſubſiſt without the other; and hence it is, that faith inſpires the ſoul with

with courage in owning it, and cleaving to it, and fears no evil in ſo doing.

3. Faith inſpires the ſoul with courage, by curing it of the *fear of man*, which *cauſes a ſnare*. What was it but the fear of man that made Abraham, and Iſaac alſo, to tell a lie? What but the fear of man made David to feign himſelf mad, and Peter to deny his Maſter? Now, faith, when in a lively exerciſe, ſets man in his proper light, and diſcovers him to be what he really is. For,

1ſt, True faith tells the ſoul, that man is an inconſiderable creature before God: If. xl. 15—17. "Behold the nations are before him but "as a drop of a bucket, and are counted as the ſmall duſt of the balance: behold, he taketh up the iſles as a very little thing.—All nations before him are as nothing, and they are counted to him leſs than nothing, and vanity." Faith ſees the great armies of enemies to be no more than a ſwarm of impotent flies before God; hence is that challenge unto Iſrael trembling at the fury of the enemy, If. li. 12. 13. "Who art thou, that thou ſhouldſt be afraid of a man that ſhall die, and of the ſon of man that ſhall be made as graſs? And forgetteſt the Lord thy maker, that hath ſtretched forth the heavens, and laid the foundations of the earth? and haſt feared continually every day, becauſe of the fury of the oppreſſor, as if he were ready to deſtroy? and where is the fury of the oppreſſor?" O, Sirs, if the majeſty of ſuch a challenge were but laid home upon our ſpirits, we would make little account of poor man, and his diſpleaſure, in cleaving to the Lord, and his truths and way.

2dly, Faith tells the ſoul, that as a man is an inconſiderable creature, ſo he is a mortal dying creature; and *that very day* he dies, all *his thoughts* and deſigns *periſh*: If. xl. 6—8. "The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the godlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth; becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth: but the word of our God ſhall ſtand for ever." Now, faith ſees that to be true, and ſo it cures the ſoul of the fear of man.

3dly, Faith tells the ſoul, that any little power that man hath, is bounded by an over-ruling hand; and that he can go no further, in puniſhing his reſentments, than God allows him: Pſal. lxxvi. 10. "The wrath of man ſhall praiſe thee: and the remainder of his wrath ſhalt thou reſtrain." Hence is that of Chriſt unto Pilate, who was making his boaſt, that he had power to take away his life, or to ſave it; "Thou haſt no power againſt me, but what is given thee from above." As he

he ſets bounds unto the raging ſea, ſaying, "Hitherto ſhalt thou come, and no further;" ſo he ſets bounds unto the rage of man.

4*thly*, Faith views man as a guilty criminal before God, the righteous Judge of all the earth; and the conſcience of guilt ſtrikes them with fear and terror; eſpecially when there is valiant contending for the truth, which they are endeavouring to ſtifle and ſuppreſs. Hence it was that Felix, when ſitting upon the judgement-ſeat, fell a trembling before Paul at the bar, I mean, Paul when he ſpake of *righteouſneſs*, *temperance*, and a *judgement to come*. They may well touch the body, the eſtate, the name, and ſuch external things; but they cannot harm the ſoul, which is the more noble part of the man. Hence is that needful caution of Chriſt to his followers, "Fear not him that can kill the body; and when he hath done, cannot reach the ſoul: but fear him that is able to caſt both ſoul and body into hell," Luke xii. 4. 5. They cannot thunder with a voice like God; they cannot blot your names out of the book of life, or ſhut the gates of heaven, or open and ſhut up your ſouls in the priſon of hell. Faith ſees that the man's enemies, in owning the cauſe of truth, are God's enemies, and all the enemies of God ſhall periſh. Thus you ſee what a view faith gives of all the children of men, and their wrath; and this is it that inſpires the ſoul with a holy boldneſs, and undaunted courage, in the face of the greateſt dangers.

4. Faith inſpires with Chriſtian courage in time of danger and trouble from the world, by viewing the inſide of troubles for Chriſt, as well as the outſide of them. When we walk by ſenſe, and not by faith, we will ſoon be diſpirited in a day of trouble and danger, and be ready to cry, "There is a lion in the way, there is a lion in the ſtreets," the way is impaſſable. Baniſhments, priſons, and death, have ſomething in them that are horrible to nature and ſenſe. But now faith looks to the inſide of troubles, and conſiders what God has made, and can ſtill make, theſe unto his people; it conſiders how joyful the Lord's people have been in tribulation; what honey they have found in the carcaſe of a lion; what ſongs he has given them in the night, in ſtocks and dungeons, and what glorying in tribulation; how he has brought into their boſom an hundred-fold of a reward even in this life; how many of the Lord's people have found themſelves quite miſtaken anent a ſuffering lot, when once they have fairly ventured upon it in following the Lord: that which at a diſtance looked like a ſerpent, has been found to be a rod in the hand; a priſon has been turned into a palace to them, ſo that they have been more loath to come out of priſon, than they were to enter into it.

O Sirs, the conſolations of God, which are not ſmall, they in
finitely counterbalance all the gall that is in the cup of ſuffer-
ing for Chriſt.

5. Faith inſpires the ſoul with courage, by laying the "glo-
ry that is to be revealed" in balance againſt all the "ſuffering
of this preſent life," and then it cries, They "are not worthy to
be compared" together. Heb. x. 34. the ſaints there, they "took
joyfully the ſpoiling of their goods, knowing in themſelves
that they had in heaven a better and a more enduring ſub-
ſtance." 2 Cor. iv. 16. 17. Faith views the certainty of the
reward of glory; "for it is the evidence of things not ſeen;"
and thereupon it cries, "Verily there is a reward for the right-
teous." Faith views the greatneſs of the reward, ſaying, "Our
light afflictions, they work for us a far more exceeding and
eternal weight of glory." Faith views heaven and glory to
be near at hand, that there is nothing but a partition-wall of
clay, nothing but the breath of the noſtrils between the ſoul
and the immediate enjoyment of God; and thereupon it cries,
with Paul, "I deſire to be diſſolved, and to be with Chriſt,
which is beſt of all."

6. Faith inſpires the ſoul with Chriſtian courage, by clear-
ing the heart and ſoul of the guilt and filth of ſin. A ma
can never be a true ſufferer for Chriſt, while conſcience
roaring, and telling him that he has an angry God to m
with on the back of death; hence we find that the ſpirit
ſound mind, and a ſpirit of *ſlaviſh fear*, are oppoſite, 2 T
i. 7. A "ſpirit of a ſound mind;" ſome underſtand it a
purified from the guilt of ſin. Now, faith is a grace
has a mighty influence this way, Acts xv. 9. "Pur
their heart's by faith." It brings the ſoul to the Jorda
Redeemer's blood, and waſhes it from ſin, and from u
neſs; it wraps up the ſoul in the white robe and mantl
everlaſting righteouſneſs of Chriſt, and then it can, wi
boldneſs, cry, And "who is he that will contend with
is near that juſtifieth." Hence is that, Rom. v. 1—3
juſtified by faith, we have peace with God," &c.

7. Faith inſpires the ſoul with courage and conſt
evil day, by keeping the eye fixed upon Jeſus, accor
advice of the apoſtle, Heb. xii. 2. "Let us run ou
patience, looking unto Jeſus" And here I will tell
things in JESUS that ſerve to inſpire the ſoul with
and magnanimity.

1*ſt*, Faith ſees Chriſt upon its head, as the gre
ſalvation, giving out the word of command, "
of faith, ſtand faſt in the faith, quite yourſ
oing. And having him as a leader and c

man *waxes valiant in fight*, knowing that nothing but weakneſs is in the way.

2*dly*, Faith views the example of Chriſt, how he encountered the wrath of God, the curſe of the law, the fury of devils, and rage of men, with undaunted reſolution, in order to our redemption: and the valour of the General inſpires the ſoldier with courage to follow him through all imaginable danger.

3*dly*, Faith ſees all fulneſs of grace treaſured up in Chriſt, the head of the myſtical body, for the ſupply of every particular member according to need; and then the man cries out with courage, as Paul did, "I can do all things through Chriſt ſtrengthening me." He becomes "ſtrong in the grace that is in Jeſus Chriſt."

4*thly*, Faith ſees a reconciled God in Chriſt ſmiling on the ſoul, and ſtanding on its ſide; and this gives courage. "The Lord of hoſts is with us, and the God of Jacob is our refuge." O Sirs, a God in Chriſt is not a God againſt us, but "Immanuel, God with us;" and this makes the ſoul to cry, *I will fear no evil, for thou art with me.*

5*thly*, Faith, keeping its eye on Chriſt, ſees victory ſecured in the end of the day; yea, it ſees the victory already obtained in him, it ſees the ſpoils of the enemy in his hand, and him triumphing over, and treading upon his enemies as his footſtool: and this, O this, fills the ſoul with holy courage, ſaying, "We are more than conquerors, through him that loved us: Thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt." Thus you ſee whence it is that faith inſpires the ſoul with courage and boldneſs. Many other things to this purpoſe might be inſiſted upon, but I paſs them, and go on to,

V. The *fifth* thing, which was the *Application.*

Uſe *firſt* may be of *Information*, only in two words.

1. See hence the excellency of the grace of faith. Why, it is a bold, a daring, and courageous grace; hence commonly oppoſed unto fear: "Why art thou fearful, O thou of little faith?" Faith pulls up the heart and ſpirit in a time of danger, and cries, Courage, for the day is mine own; I ſee the Captain of ſalvation, who was made perfect through ſuffering, with the ſpoils of hell and earth in his hand.

2. See hence the evil and danger of the ſin of unbelief. Why, it intimidates the ſoul, and gives birth and being unto a daſtardly and cowardly ſpirit, and either makes a man to ſtagger, or elſe turn back and cry, The way is impaſſable. Hence the *fearful* and *unbelieving* are linked together, Rev. xxi. 8.

O Sirs, except we believe, we ſhall never be eſtabliſhed in an evil day. Moſes, you heard, "endured, as ſeeing him that is inviſible."

Uſe *ſecond* ſhall be of *Trial.* Whether have you a faith that will carry you through, and inſpire you with courage in an evil day? I will give the few following marks whereby you may try it.

1. It is a faith that ſprings out of the ruin of ſelf. Whenever faith ſprings up, ſelf goes down; ſelf-wiſdom, ſelf-righteouſneſs, ſelf-ſufficiency. You have ſeen your own wiſdom to be but folly: "I am more brutiſh than any man," &c. Self-righteouſneſs, you have ſeen it to be nothing but *filthy rags*, ſaying, with the apoſtle, "Yea, doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt." Self-ſufficiency and ſtrength, you have ſeen it to be emptineſs, ſaying, "In me dwelleth no good thing."

2. It is a Chriſt-exalting faith, it ſets him on high: "To you that believe, he is precious. Whom have I in heaven but thee."

3. It is a feeding and ſoul-nouriſhing faith; it eats the fleſh and drinks the blood of the Son of man. Chriſt in the word of grace is like its neceſſary food; hence it is that the Chriſtian is a growing creature, he "increaſes with the increaſe of God;" like a "new-born babe," he drinks in the "ſincere milk of the word," and ſo "grows thereby."

4. It is a faith that works by love. It views the glory of Chriſt, and the heart follows the eye, and cauſes it to burn with love to him, and deſire after him. And this love to Chriſt makes the man to love every thing that pertains to him. He loves his word, and eſteems it above gold, &c. He loves his ordinances, where he gets fellowſhip with him: "I love the habitation of thy houſe," &c. "How amiable are thy tabernacles, Lord God of hoſts!" &c. He loves his ways. "Wiſdom's ways are ways of pleaſantneſs," &c. He loves his people, and all that have the Spirit of Jeſus: "By this we know that we are paſſed from death unto life, becauſe we love the brethren." He loves the very croſs of Chriſt above the pleaſures of the world, like Moſes, who "eſteemed the reproach of Chriſt greater riches than all the treaſures of Egypt."

5. It is a fertile or a fruitful faith, that is ay exciting the man to the ſtudy of holineſs in all manner of converſation. It is an obedient and a working faith; for "faith without works is dead." As works without faith are but dead works, which cannot be accepted by a living God; ſo faith without works is but a dead faith, which will ſoon wither, and come to nought—

particularly—

particularly in a day of trial, like the faith of the ſtony-ground hearers.

Uſe *third* is of *Exhortation.* And my only exhortation is, that you would not only believe, but ſtudy to have a faith that will inſpire you with that courage which acted David in the text, when he ſaid, *Though I walk through the valley of the ſhadow of death, I will fear no evil.* And to excite your Chriſtian fortitude and courage, conſider, by way of motive,

1. That the day we live in requires it. The winds and tide of error and defection are blowing and running hard; the judicatories of the church are ſtricken with ſuch a ſpiritual frenzy and madneſs, that inſtead of acting in an agreeableneſs to the truſt committed to them by the Lord, in oppoſing error and corruption, they are patronizing and ſetting up the right-hands of the wicked, and oppoſing and oppreſſing all that have any ſhew of ſerious godlineſs, or that open a mouth againſt the courſes of defection they are engaged in. And who knows but a ſtorm may be at the door, which will make us all to ſtagger? And therefore I ſay it is needful.

2. Conſider, that Chriſt was bold and courageous in our cauſe; and ſhall not we be bold and courageous in his cauſe? See with what courage he takes the field, Iſ. l. &c.

3. Chriſt, the Captain of our ſalvation, commands and requires his followers to take courage, and to be bold in him. He would have us to be ſtrong, and of good courage, as he ſaid to Joſhua: "Stand faſt in the faith, quit yourſelves like men; and be ſtrong in the Lord, and in the power of his might." When their ſpirits are beginning to droop, he ſays, "Fear not them that kill the body," &c.

4. The eye of our great Captain and General is upon us, and let that inſpire us with courage. If a ſoldier know that his captain is looking on, it will make him to venture upon death and danger. Sirs, he that is inviſible, our glorious Leader and Commander, is ſtanding by, noticing how every one of us acquit ourſelves in our warfare with ſin, Satan, and the world: his eyes are as a flame of fire, ſearching Jeruſalem as with lighted candles; and ſhould not this inſpire us with courage? As it is a pleaſure to him to ſee his ſoldiers briſk in the day of battle, ſo it ſenſibly touches and wounds him when they faint and go back, as though his cauſe were not worth the contending for.

5. Take courage, believer, for the cauſe is good. You fight for the honour of your God, for his precious truths, and for "the liberty wherewith Chriſt hath made his people free;" yea, for the defence of every thing that is valuable to ourſelves

and

and our poſterity. The liberties and privileges of the church and kingdom of Chriſt in this land have been handed down to us at the expence of the blood of Chriſt, and the blood of many of his martyrs; and ſhall we not take courage to maintain and defend what has been tranſmitted to us at ſuch a dear rate?

6. The enemy is but weak, and a courageous ſtand will make them to give way. "Reſiſt the devil, and he will flee from you;" ſo reſiſt his emiſſaries, that are carrying on a courſe of defection, and they will give back; or put them to ſuch a ſtand, that they will be at their wits end, as we ſee it was with the Jewiſh court, Acts iv. &c. You know, when Goliath was ſlain by David, the heart of the Philiſtines failed them, and they fled. Sirs, Goliath is ſlain by Chriſt; he "through death hath deſtroyed him that had the power of death;" and therefore a noble ſtand againſt his armies will ſoon diſpirit them.

7. Take courage, believer, for JEHOVAH, God, Father, Son, and Holy Ghoſt, is on your head, Mic. ii. at the cloſe. And, if everlaſting ſtrength be on your ſide, what have you to fear? Pſal. xlvi. &c.

8. The victory is ſure. The ſpoils are already in the hand of our glorious General, and he has promiſed to give the victory to all that are faithful unto the death in cleaving to him and his way; and therefore up the heart. You ſee what a train of promiſes are made to the overcomers, Rev. ii. & iii.

I conclude with a few advices, in order to your being fortified with Chriſtian courage againſt the ſhadows of death that may caſt up in your way through the wilderneſs.

1. Take care that your covenant with hell, and your agreement with death, be broken; and that you be really ſettled by faith upon the foundation that God has laid in Zion. O ſee that you be not building upon any foundation of ſand with reſpect to your eternal concerns, but that you be really built upon the rock Jeſus Chriſt, for "another foundation can no man lay, than that is laid, which is Jeſus Chriſt." You may read to this purpoſe, Matth. vii. 24—27. where you ſee, that there are but two foundations that all men are building their hope of ſalvation upon, either upon the *rock*, or upon the *ſand*. Chriſt himſelf is the rock; and all other things elſe, whether general mercy, ſelf righteouſneſs, common graces or attainments, they are but foundations of ſand. And you ſee alſo, that when ſtorms of trouble blow, the houſe built upon the rock ſtands the ſhock; but the houſe built upon the ſand falls, and "great is the fall of it." And therefore my advice unto you, in order to your ſtanding when ſtorms blow that have the ſhadows of death in them,

them; is, For the Lord's ſake, take care that the foundation be well laid upon Chriſt, ſo that ye be joined to him by the bond of faith of God's operation; receive him, and reſt upon him, as "made of God unto you (ſinners) wiſdom, righteouſneſs, ſanctification, and redemption."

2. Study not only to have faith in the habit, but to have faith in a continual exerciſe; for faith, like the ſpring of a watch, ſets all the other wheels. I mean, the other graces of the ſpirit, a-going; ſuch as, love, repentance, fear, hope, patience, and joy in the Lord: and while theſe are kept in exerciſe, there is no fear, though the ſhadows of death ſhould ſtretch themſelves over us. Hence the apoſtle exhorts Chriſtians "above all to take the ſhield of faith," Eph. vi. 16. becauſe all depends upon the grace of faith, which itſelf depends upon Chriſt: "I can do all things (ſays Paul) through Chriſt ſtrengthening me." Faith ſpeaks like a little omnipotent; faith is a victorious grace, that overcomes the world, and all difficulties in its way. By faith it was that theſe worthies, Heb. xi. did wonders; by faith they "quenched the violence of fire, turned to flight the armies of the aliens, and raiſed the dead out of the grave;" by faith they "endured cruel mockings and ſcourgings," &c. When created comforts evaniſh, riches, relations, pleaſures; well, in that caſe, faith will look to the Lord, and have a reſpect to the holy One of Iſrael; when ſenſe can find nothing to ſtay upon, all props are withdrawn, faith will ſtay itſelf upon the Lord; when the promiſe ſeems to fail, faith will wait, and not make haſte; when the ſtrength of created grace begins to fail, faith will ſtay and ſit down upon everlaſting ſtrength, Iſ. xxvi. 3. So then, ſtudy to have faith in exerciſe.

3. Study to get your hearts ſteeled with Chriſtian fortitude and courage, which is the natural fruit of that faith which "worketh by love." We have a noble pattern of this, in the glorious Captain of ſalvation, whoſe followers we are called to be, particularly in a ſuffering lot: he "ſet his face like a flint," and challenges all his enemies to encounter him, Iſ. l. "He is near that helpeth, who will contend with me?" &c. Paul followed his Maſter's example, when he was told that *bonds and afflictions* did *abide* him, Acts xx. 24. he anſwers, "None of theſe things move me: I am ready not to be bound only, but to die," &c. And when he was to appear before that cruel monſter Nero, and no man to own him, or ſtand by him, yet he ſtands his ground, reſolving rather to die on the ſpot, than diſhonourably to recede from his principles and profeſſion. What holy courage breathes here in the words of David,

vid, *Yea, though I walk through the valley of the ſhadow of death, I will fear no evil*, &c.

4. Another advice I give you is this, Study to get rid of the idol of ſelf; ſelf-righteouſneſs, ſelf-wiſdom, ſelf-ſufficiency. "If any man will be my diſciple, let him deny himſelf, and take up his croſs, and follow me." The prevalency of ſelf was the forerunner of Peter's fall; "Though all men ſhould deny thee, yet ſo will not I." He was too confident of his created grace and ſtrength; and the Lord, in order to humble him, and unbottom him from this kind of confidence, will let him fall into a mire of ſin, and deny him in the hour of temptation, at the voice of a ſilly maid. There are two things wherein the ſtrength of the Chriſtian lies. (1.) Self-diffidence. (2.) Confidence in the Lord. If theſe two be maintained, they will make the believer ſtand, when the darkeſt ſhadows of death are round about him. "We are not ſufficient of ourſelves to think any thing as of ourſelves, but our ſufficiency is of the Lord." This is juſt the way and work of faith; it travels between ſelf-emptineſs and all fulneſs, between ſelf-guiltineſs and everlaſting righteouſneſs, between ſelf-weakneſs and everlaſting ſtrength: hence David, "I will go in the ſtrength of the Lord, making mention of thy righteouſneſs, even of thine only."

5. Study to get your heart weaned from, and mortified to, the world, and all the fading intereſts and enjoyments thereof. The world is a dead weight upon the ſoul, eſpecially in a day of trial, where the love of it has the aſcendant and prevalency in the heart; hence we are told, that Demas forſook Paul, and the profeſſion of Chriſtianity, by having loved this preſent world; "If any man love the world, the love of the Father is not in him." And if the love of the Father be not in us, it is impoſſible we can ſtand in a ſhaking day. There are theſe things in the world that we ſhould ſtudy to be mortified unto, in order to our ſtanding in a time of trial.

1*ſt*, Our worldly eſtates and riches. "The love of money is the root of all evil, which while ſome have coveted, they have erred from the faith," &c. O what a ſcandal is it to Chriſtianity, to ſee men profeſſing Chriſt and Chriſtianity, ſo wedded to the world, and the periſhing riches of it! In order to our getting it under our feet, let us view it in the light wherein God has ſet it to us in his word; his verdict of things is the trueſt; and if we believe him, all that is in it is mere "vanity, vanity of vanities," &c. Let us contemplate things above, and look at things not ſeen, &c. What will it appear when we are a little beyond death?

2*dly*, Let us ſtudy to be mortified to our worldly credit, our name,

name and reputation in the world. It commonly goes very near us, and it was among the ſharpeſt of trials that the worthies met with, Heb. xi. when they endured "the trial of cruel mocking." It is no eaſy thing to proud nature to have our name and reputation torn by reproach, and caſt out as evil: yet, I ſay, if we would ſtand in a day of trial, we muſt lay our worldly name and credit at the feet of Chriſt. He was content to have his "name, which is above every name," blackened with reproach for us; he was called "a blaſphemer, a wine-bibber, a friend of publicans and ſinners," an effecter of popularity, yea, a *devil*: but "he endured the croſs, and deſpiſed the ſhame of it." Sirs, let us remember that we are neither to ſtand or fall according to the world's verdict of us: "It is a ſmall thing for me to be judged of men: he that judgeth me is the Lord." Let us remember, that there is a real glory in bearing reproach for Chriſt and his cauſe: Moſes "eſteemed the reproach of Chriſt greater riches than all the treaſures of Egypt."

3*dly*, Let us ſtudy to be mortified to worldly eaſe, quiet, and liberty. Paul lays his account with "bonds for the name of Chriſt." Sirs, what the matter of being, like Paul and Silas, ſhut up in a dungeon for Chriſt, and under chains, if his preſence be with us, as it was with them? &c. A priſon has been hanſelled by the moſt eminent of the ſaints now in glory, Jer. xxxii. Matth. iv. 12. Acts v. 18. But God looſed his priſoners, and ſet them free at length. Commonly, when men are cruel, the Lord is kind: he "looks down from heaven, to hear the ſighing and groanings of his priſoners," &c. A priſon or confinement by men is not hell; men have their priſons, and God has his. We read of theſe who ſinned in the days of Noah, that are now in the priſon of hell, 1 Pet. iii. 19.; that is a terrible priſon indeed, no relief there: little hazard of men's priſons, if that be all the hell we are to endure.

4*thly*, Let us ſtudy to get our affections mortified even to the inordinate love of life. This indeed is a hard lecture; yet it is a lecture that we muſt learn, if we be the followers of Chriſt, when a day of trial comes. Sirs, if ever you took on with Chriſt the Captain of ſalvation, you have laid your lives at his feet, and all the comforts of life to be diſpoſed of by him, &c. Die we muſt one time or other, and we can never part with it more honourably than in the cauſe of Chriſt, &c. Chriſt parted with his valuable life for us, and ſhall we ſpare our poor miſerable life for him? Again, think what a life of glory you enter into, when you lay down your life for his cauſe, &c.

6. In order to our being prepared for encountering the

ſhadows of death, ſecure theſe three good things, and there is no fear; a good God, a good cauſe, and a good conſcience.

1*ſt*, Secure the preſence of a reconciled God in Chriſt: It was the faith of this, that made David ſo bold here in the text: *Though I walk through the valley*, &c. His promiſe is ſure "I will never leave thee, nor forſake thee," &c. "When thou paſſeſt through the waters, I will be with thee," &c. Let faith faſten on his word, and ſay, "This God is my God for ever and ever, and he ſhall be my guide even unto death."

2*dly*, Secure a good cauſe. It is a miſerable heartleſs thing for a man to ſuffer as an evil-doer, to ſuffer as a buſy body in other men's matters; but to ſuffer for Chriſt, for the doctrine, diſcipline, worſhip, and government of his houſe, to ſuffer for his members, or for cleaving unto the leaſt of his truths, is comfortable and creditable; and we are to "account it all joy when we fall into divers temptations" and trials on this account, even though but the leaſt hoof of divine truth be concerned; for better heaven and earth were unhinged, than one jot or title of the truth of God be ſuffered to fall to the ground.

3*dly*, Secure a good conſcience to bear you company; for this is like a bird in the boſom, that makes the countenance glad, even when ſtorms blow hard from without. "This is our rejoicing, the teſtimony of our conſcience," &c. And, in order to your having a good conſcience, get it ſprinkled with the blood of the Lamb, and keep at the greateſt diſtance from every thing that may defile it, even though it ſhould offend the whole world in ſo doing.

7. Keep your eyes fixed upon Jeſus as our glorious pattern, and ſee him within the veil, with the ſpoils of hell in his hand, Heb. xii. 2. "Let us run with patience the race that is ſet before us, looking unto Jeſus," &c. View him as the renowned Captain of ſalvation, coming from Edom. Eye him,

1*ſt*, As our Redeemer that has ſatisfied juſtice for us. So did Job; "I know that my Redeemer liveth," &c. This put him in caſe to look death and the grave in the face.

2*dly*, Eye him as your Leader, and the Captain of ſalvation made perfect through ſufferings. He did wade a ſea of blood and wrath, and he is now on the other ſide, crying, "Fear not; for I was dead, and am alive."

3*dly*, Eye him as your head of influence, and wait for ſupplies of grace from him; for he will not be wanting to give out life and ſtrength to his members, as he has ſervice for them, &c.

Laſtly, Eye him as a head of government, having all power in heaven and in earth in his hand, for the benefit of his myſtical body; for this will make you ſing in the midſt of tribulation,

tion, ſaying, "The Lord liveth, and bleſſed be my rock: and let the God of my ſalvation be exalted. The Lord ſhall reign for ever, even thy God, O Zion, unto all generations. Selah."

THE SOLEMNITY OF CHRIST'S ASCENSION TO THE THRONE OF GLORY.

BEING THE SUBSTANCE OF TWO SERMONS,

PREACHED AT THE CELEBRATION OF THE LORD'S SUPPER AT ABERNETHY, APRIL 28. 1734.

PSAL. xlvii. 5.—*God is gone up with a ſhout, the Lord with the ſound of a trumpet.*

THE FIRST SERMON ON THIS TEXT.

THIS pſalm ſeems to have been compoſed upon the occaſion of that great ſolemnity, of carrying up the ark from the houſe of Obed-edom unto the city of Zion; the hiſtory of which we have, 2 Sam. vi. and 1 Chron. xiii. 6. But as Zion was a type of the church, and the ark a type of Chriſt; ſo this has plainly a reſpect unto the aſcenſion of Chriſt unto heaven, and, as a conſequence and fruit thereof, to the ſpreading and enlargement of his kingdom in all parts and nations of the world.

The pſalm begins with an exhortation to praiſe, ver. 1. "O clap your hands, all ye people, ſhout unto God with the voice of triumph." The party exhorted is, "all ye people;" not only all the tribes of Iſrael, but all the ends of the earth, are concerned in this common Saviour and his ſalvation; and therefore all are exhorted to join in this triumph, of celebrating the glory of our Redeemer. And they are exhorted to clap their hands, and ſhout with the voice of triumph, like men in a tranſport that cannot contain themſelves. Clapping of the hands, and ſhouting upon any ſolemn occaſion, is a token of approbation. Every ſoul that hears of Chriſt, ſhould approve

approve of the device of Infinite Wiſdom through him: "This is a faithful ſaying, and worthy of all acceptation," &c. A token of joy and pleaſure. Chriſt is the joy and pleaſure of his Father; and he is alſo the joy of all the redeemed, they are juſt "gladded with his countenance," as the expreſſion is, Pſal. xxi. 6. A token of admiration and wonder. God manifeſted in the fleſh, is the wonder of angels, and the admiration of all the ſaints, both in the church militant and triumphant.

Now follows ſome conſiderations to induce and engage all people to praiſe and gratitude.

1. Our Redeemer is to be praiſed, becauſe of the awful majeſty of God that is in him: "The Lord moſt high is terrible." But, ſay you, is this matter of praiſe? *Anſw.* It is great matter of praiſe that our Redeemer is none other than the moſt high God, who ſtrikes terror upon the powers of hell; he comes to bruiſe the head of the ſerpent, and through death to deſtroy him that had the power of death; he is terrible to all the wicked enemies of his church and people; for "he cutteth off the ſpirits of princes, and is terrible to the kings of the earth." Is it not matter of praiſe unto the church, to have this God for our God, for our everlaſting friend?

2. He is a ſovereign Lord, and his dominion is univerſal; "he is a great King over all the earth." His kingdom is ſo extenſive, that it reaches from ſea to ſea, and from the river unto the ends of the earth, according to the promiſe made to him by his Father, "I will give him the Heathen for his inheritance," &c.

3. He is to be praiſed for the honour and victory that he gives unto all his ranſomed: "He will (ver. 3.) ſubdue the people under us, and the nations under our feet;" *i. e.* through him we ſhall be conquerors, yea, "more than conquerors;" in him we ſhall "rule the nations with a rod of iron," according to what we have, Pſal. cxlix.

4. He is to be praiſed for the pleaſant portion and goodly heritage that he beſtows upon all his true Iſrael: ver. 4. "He ſhall chooſe our inheritance for us, the excellency of Jacob whom he loved;" *i. e.* he will order every thing in our lot in the world, to his glory and our good; and, which is beſt of all, he himſelf will be our portion for ever, when fleſh and heart fails; and this is "an inheritance that is incorruptible, undefiled, and which fadeth not away."

5. He is to be praiſed upon the account of his triumphant aſcenſion to heaven in our nature, the views of which juſt fill the church here with tranſport of wonder and praiſe: ver. 5. 6. 7. *God is gone up with a ſhout*, &c.

It

It is the firſt part of ver 5. that I deſign to inſiſt upon, *God is gone up with a ſhout.* Where notice,

1. The glorious and awful name and character of our Redeemer; he is *God*; *i. e.* God, not abſolutely or eſſentially conſidered, for in this reſpect he cannot properly be ſaid to go up, or come down: but it is God in our nature, in the perſon of the Son, God manifeſted in the fleſh; that God who is the object of all praiſe and adoration, ver. 6.; that God who is "King over all the earth," ver. 7; that God who "reigneth over the heathen," and who "ſitteth upon the throne of his holineſs," ver. 8.; "the God of Abraham, to whom all the ſhields of the earth do belong;" it is that ſame God that is *gone up with a ſhout.* Who dares to wear that great name, but only he who is in the form of God, and thinks it no robbery to be equal with God? Among other winds that are blowing at this day in the valley of viſion, the wind of blaſphemy againſt a glorious Trinity, and particularly blaſphemy againſt our glorious Emmanuel, blows very hard. I fear there are more in this land, that are carried of with the wind of that deteſtable Arian hereſy, than we are aware of; and therefore it concerns all that love the Lord Jeſus, to think and ſpeak honourably of him, and to be eſtabliſhed in the faith of his ſupreme and ſelf-exiſtent Deity; you ſee here how honourably the church ſpeaks of him, with a view to his aſcending in our nature; *God is gone up with a ſhout, the Lord* (or JEHOVAH) *with the ſound of a trumpet.*

2. Notice his aſcenſion and exaltation; *he is gone up.* This plainly alludes unto the carrying up of the ark to the hill of Zion, which was done with great ſolemnity; the ark being the inſtituted token of God's ſpecial preſence among them; its being carried from the houſe of Obed-edom, where it had remained in obſcurity, to the high hill of Zion, did typify the aſcenſion of Chriſt unto mount Zion, the heavenly Jeruſalem above, from this lower world, where his divine glory had been eclipſed for about three and thirty years.

3. In the words we have the ſolemnity of Chriſt's aſcenſion; he is *gone up with a ſhout, and with the ſound of a trumpet.* When the ark was carried up unto mount Zion, David danced before it, and the prieſts blew with their trumpets, and the people huzzaed and ſhouted for joy. Indeed, when Chriſt aſcended into heaven, we do not read of any ſuch ſhouting or ſounding among the inhabitants of this lower world; but there was a great and glorious ſolemnity among angels, and the ſpirits of juſt men made perfect. The pſalmiſt ſpeaks of the ſolemnity of Chriſt's aſcenſion among the inhabitants of the inviſible world, Pſal. lxviii. "The chariots of God are twenty

thouſand,

thouſand, even thouſands of angels: the Lord is in the midſt of them as in Sinai. Thou haſt aſcended up on high," &c. And it is thought by the judicious Owen, that in the 5th chapter of the Revelation, it is the ſolemnity of Chriſt's aſcenſion to the throne of glory that is ſpoken of, ver. 11.—14. "I beheld, and I heard the voice of many angels round about the throne: and the number," &c. Oh! Sirs, we generally think little of Chriſt's aſcenſion; and indeed it made little noiſe here below: but it made a great noiſe in the other world, and will make heaven to ring with ſhouts of praiſe through an endleſs eternity. But I do not inſiſt further upon the explication of the words.

OBSERVE, "That the aſcenſion of Chriſt unto heaven, or his aſcenſion unto the throne of glory, is great matter of joy and triumph both in the church militant and triumphant," (viz.) Here it is told us as matter of praiſe and triumph, even to us who are yet in a militant ſtate, that *God*, in our nature, *is gone up with a ſhout, and the Lord with the ſound of a trumpet*; and therefore the exhortation follows, "Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes." We are called to join in the ſolemnity. O *rejoice in* an exalted Chriſt, "ye righteous: and ſhout for joy, all ye that are upright in heart."

Here, through grace, I would,

I. confirm the truth of the doctrine, that God in our nature is aſcended.

II. I would inquire what is ſuppoſed or implied in that expreſſion of his aſcenſion, *he is gone up*.

III. I would ſpeak a little of the ſolemnity of his up-going, implied in his going up *with a ſhout, and with the ſound of a trumpet*.

IV. I would make it evident, that his going up is indeed a matter of joy and triumph unto all that believe it, whether in the viſible or inviſible world, in the church militant or triumphant.

V. Make ſome application of the whole.

I. The *firſt* thing is, to *prove the truth of this doctrine*. And there are two things to be proved. 1. That Chriſt is gone up or aſcended. 2. That this is matter of triumph and joy to the church militant and triumphant.

As to the *firſt* of theſe, that Chriſt is actually aſcended, or that God is gone up in our nature.

1. This was typified under the Old Teſtament by the ark, which continued in a wandering uncertain condition, as to the place

place of its abode, till at length, as you heard, it was taken up to mount Zion, and fixed in that ſecret place of the temple, called "the holy of holies," which typified the higheſt heavens into which Chriſt is now entered in our nature. This was alſo typified by Joſeph, who, after he had been ſold by his brethren, carried into Egypt like a ſlave, unjuſtly caſt into priſon, and laid under fetters of iron, was taken from priſon, exalted in the court of Pharaoh, having the whole government of the kingdom devolved upon him, veſted with ſuch abſolute authority, that he bound their nobles with fetters of iron at his pleaſure, every one bowing the knee before him. See how this anſwers the antitype, Phil. ii. 6.—11.

2. Chriſt's triumphant aſcenſion was not only typified, but foretold by the prophet. Pſal. cx. we are told, that he ſhould ſit on his Father's *right-hand*, and after he had "drunk of the brook in the way, he ſhould lift up the head," and be veſted with ſuch power and authority, as to "ſtrike through kings in the day of his wrath, and wound the heads of his enemies over many nations." In a word, all the prophets propheſied of his reſurrection and exaltation, how he was firſt "to ſuffer, and then to enter into his glory."

3. This is further evident from the teſtimony of famous witneſſes. Acts i. we are told, that when Chriſt had led the diſciples out of Jeruſalem to mount Olivet, while he was talking with them about the affairs of his kingdom, after he had inſtructed them as to their management in theſe matters, he was taken up into heaven, and a cloud received him out of their ſight; and thereupon two of his glorious retinue, clothed in white, whom he had on purpoſe left behind to comfort his diſciples, ſay to them, ver. 11. "Ye men of Galilee, why ſtand ye gazing up into heaven? this ſame Jeſus which is taken up from you into heaven, ſhall ſo come, in like manner as ye have ſeen him go into heaven." We have this ſame truth atteſted by the proto-martyr Stephen, Acts vii. 55. 56. while ſtanding before the Jewiſh council, he being filled with the Holy Ghoſt, his face ſhining like the face of an angel, cries out, "Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God;" and Paul tells us, that "he was ſeen of him alſo, as of one born out of due ſeaſon."

4. This is further confirmed from many pleaſant texts of ſcripture, Heb. i. 3.—iv. 14.—viii. ..—xii. 2. and many other places, where we read of his being "at the right hand of the Majeſty on high."

5. This appears from the glorious fruits and conſequences of his actual acceſſion to the throne of glory, which have appeared

peared in the open view of all mankind. If he be not gone up, and actually veſted with all power in heaven and in earth, whence was it that the ſpirit was poured down from on high in ſuch a miraculous way and manner at Pentecoſt, Acts ii. like the ruſhing of a mighty wind, reſting on each of the apoſtles like cloven tongues of fire? Whence came the gift of tongues, whereby the illiterate fiſhermen, who knew no language but their mother tongue, were enabled to ſpeak with the greateſt volubility all manner of languages? Surely this power from on high came down from him who had gone up with a ſhout, that they might be in a capacity, according to the commiſſion they had received from him, to "go and teach all nations" the knowledge of the myſteries of ſalvation through him, and particularly that he who "was dead, was now alive, and liveth for evermore;" and that he "had the keys of hell and of death."

Whence came the gift of miracles, the opening the eyes of the blind, the unſtopping the ears of the deaf, their healing the ſick, and raiſing the dead, and the like excellent ſigns and wonders which were wrought by the hands of the apoſtles and diſciples, of which we read in the Acts of the apoſtles? Theſe things were not done in ſecret, but in the open view of the whole world; and whatever miracles they wrought, they were always done in the name of a riſen and exalted Jeſus.

How came it about, that by the ſimple preaching of the doctrine of Chriſt's reſurrection and exaltation, the Moſaic œconomy, which had the authority of the divine inſtitution, was unhinged; the idolatries of the Heathen, in which they had been habituate for many ages and generations, made to fall down and give way to the kingdom and government of Chriſt, and the purity and ſimplicity of goſpel-worſhip? How came it about, that, in the compaſs of a very few years, almoſt all nations were brought to bow to the royal ſceptre of this exalted King; for Paul tells us, that even in his day, the *ſound* of the apoſtles "went into all the earth, and their words unto the ends of the world?" How came it about, that the followers of Chriſt, and his doctrine and kingdom, were not entirely buried in oblivion, when the ſtrength of the Roman empire, which had ſubdued all nations under it, was employed to ſtifle and ſuppreſs it, in ten ſeveral bloody perſecutions? Whence was it, that the diſciples of a crucified Chriſt, with ſuch invincible courage, were enabled to bear the greateſt barbarity that their enemies could exerciſe upon them? How came their numbers rather to increaſe than diminiſh when ſo many millions of them were ſlaughtered for their adherence

unto the faith of Chriſt's reſurrection from the dead? How came it about, that the Roman emperors, and that whole powerful empire, after their utmoſt efforts to raze the name of Chriſt and Chriſtianity from the earth, were at length obliged to bow at the name of Jeſus, and to confeſs, that he was the Lord of all, to the glory of his eternal Father? All theſe things, I ſay, are clear and unconteſted evidences of the aſcenſion of Chriſt, and his acceſſion to the throne of glory above. And I am ready to think, that it was with a view to theſe, and the like events, that were to follow upon his reſurrection and exaltation, that he ſaid to his diſciples, while he was yet on this ſide of death, and of the ſea of his ſufferings, John xiv. 12. "He that believeth on me, the works that I do, ſhall he do alſo, and greater works than theſe ſhall he do: becauſe I go unto my Father:" and indeed it was fit that he ſhould do greater works after he came to the throne, than when he was yet on the dunghill.

I ſhould now go on to prove, that Chriſt's aſcenſion to the throne of glory, is matter of triumph and ſhouting to all the redeemed, both in the church militant and triumphant; but this will be cleared in the ſequel of the diſcourſe; and therefore I wave it now, and proceed to,

II. The *ſecond* thing in the method, which was, to *ſhew what is imported in this expreſſion of his going up: God is gone up with a ſhout.* I anſwer in theſe particulars.

1. It implies his voluntary humiliation, according to that of Chriſt, John iii. 13. where he ſays to Nicodemus, in order to afford him a view of his divine nature, and of his humiliation and exaltation at once, "No man hath aſcended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Our great and glorious Redeemer, though he had glory with his Father before the world was; though he was by him as one brought up with him; was daily his delight, rejoicing always before him; yet he rejoiced in the habitable parts of the earth, and his delights were with the ſons of men: ſuch was his kindneſs to the fallen tribe and family of Adam, that he would needs pay us a viſit in our low eſtate. More particularly,

2. *God is gone up*; it ſuppoſes his incarnation, or aſſumption of the nature of man; for, as I ſaid in the explication of the words, God eſſentially conſidered cannot be ſaid to go up or to come down, to aſcend or to deſcend, becauſe he fills heaven and earth, and the heaven of heavens cannot contain him; therefore his going up muſt have a reſpect unto him as incarnate. And here is a myſtery that you and I had need to be learning

every day. This is a ſtrange thing that God hath wrought in the earth, the fulneſs of the Godhead dwelling bodily in the man Chriſt Jeſus. Without controverſy, it is a great myſtery, that "the Word was made fleſh, and dwelt among us. In the fulneſs of time, God ſent forth his Son made of a woman." Oh! let every one of us for himſelf take hold of this kinſman, as Ruth did of Boaz, and claim relation to him, ſaying, "Caſt thy ſkirt over me, for thou art my near kinſman."

3. *Chriſt going up;* it ſuppoſes, that he had ended or finiſhed the work or ſervice for which he came down into this lower world; that he had fulfilled the law, ſatisfied juſtice, and brought in everlaſting righteouſneſs. To this purpoſe is that of Chriſt, John xvi. ſpeaking of the work of the Spirit, when he ſhould be poured out after his aſcenſion, he ſhall convince the world "of righteouſneſs, becauſe I go to the Father." Sirs, if Chriſt had not brought in everlaſting righteouſneſs, if he had not magnified the law and made it honourable, he could never have gone up to the Father; but his going up with a ſhout of triumph, is a declaration to the world, that "the Lord is well pleaſed for his righteouſneſs ſake."

4. It ſuppoſes his reſurrection from the dead, whereby he was juſtified as the public head and ſurety of an elect world, and declared to be the Son of God with power, according to the ſpirit of holineſs. If the bonds of death had detained him, he could never have *gone up with a ſhout.* Oh! Sirs, Chriſt is riſen indeed, and by his reſurrection we are begotten again unto the lively hope of "an inheritance, incorruptible, undefiled, and which fadeth not away."

5. *God is gone up with a ſhout,* implies that the gates of glory, which had been ſhut, were again opened by the death and ſatisfaction of Chriſt. Immediately upon the breach of the firſt covenant, heaven's gates were barred againſt Adam and all his poſterity, and would have continued ſo to all eternity; but, upon the ſatisfaction of Chriſt, promiſed and actually made, and fulfilled in the fulneſs of time, the gates of glory were caſt open for the reception of Chriſt himſelf, as the ſurety, and of all that do by faith fly in under the covert of his righteouſneſs; hence we are ſaid to "have boldneſs to enter into the holieſt by the blood of Jeſus," Heb. x. 19.; and the ground of this you have, chap. ix. 24. "Chriſt himſelf entered into heaven, to appear in the preſence of God for us."

6. It implies, that God the Father is perfectly well pleaſed with the perſon and undertaking of our glorious Redeemer; for, if he had not been well pleaſed, how could he give him ſuch a ſolemn reception after his work was done? God the Father he declares his ſatisfaction with him, while he was yet

about

about his work, "This is my beloved Son, in whom I am well pleaſed:" and when his work was ended and finiſhed, he teſtified his ſatisfaction with it, by giving him a triumph upon the back of it; he uſhers him into the throne of glory with the joyful ſhouts and triumphs of the heavenly hoſts of ſaints and angels.

7. It implies, that when Chriſt aſcended, after his finiſhing our redemption, he was received into heaven with the univerſal applauſe and admiration of the triumphant company. Oh! Sirs, when the Son of God returned to heaven, wearing the nature of man, carrying the ſcars of the wounds he got upon the field of battle, when he bruiſed the head of the ſerpent, how did every one of the heavenly company ſtudy to outdo another in warbling forth his praiſes! How did the arches of heaven echo and reſound, while the triumphant Conqueror reſumed his throne, crying, "Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and dominion, and honour, and glory, and bleſſing!—Salvation to our God which ſitteth upon the throne, and unto the Lamb for ever and ever!" But this leads me to,

III. The *third* thing in the method, which is, to *ſpeak a little of the ſolemnity of Chriſt's aſcenſion*; for here we are told, he went up with *a ſhout, and with the ſound of a trumpet.* And here let us conſider,

1. The place from whence he did go up. He went up from this earth, where he had many a ſorrowful and weary day; for he was "a man of ſorrows, and acquainted with griefs." Oh! what a ſence of ſorrow and miſery had he gone through from his birth to his grave! He was indeed "the hind of the morning," as he is called in the title of the 22d pſalm. This world was the hunting-field, where dogs compaſſed him about, and purſued him till they bit him to death upon mount Calvary. What good reaſon had he to hate this world, where he had met with ſuch bad entertainment? eſpecially if we conſider,

2. Whither he is gone up. He is gone up into the third heavens, where no unclean thing can enter; and the heavens are to contain him till the time of the reſtitution of all things. He is gone to a paradiſe of pleaſure, where the old ſerpent cannot enter; there is no lion or ravenous beaſt to hurt or deſtroy in all that holy mountain. He is gone up from the dunghill to the throne, where he is ſwaying the ſceptre of glory, where thrones and dominions, principalities and powers, angels and archangels, cherubims and ſeraphims, attend him, as his

his miniſtering ſpirits, waiting his orders, to do ſervice to his myſtical body yet upon earth.

3. To whom is he gone up. You have an anſwer unto this, in his words to Mary, John xx. 17. where he gives her a commiſſion; "Go tell my brethren, that I aſcend unto my Father and your Father, and to my God and your God." He had from all eternity lodged in his Father's boſom; he had been by him as one brought up with him; he was daily his delight, rejoicing always before him: and, Oh! what an infinite ſatisfaction would it be to him to return to his Father, to be poſſeſſed of that glory that he had with him before the world was!

4. Conſider through what region, and through whoſe territories he went up. He went up through the region of the air, the territories of the devil, whoſe principal reſidence is in the air, therefore called "the prince of the power of the air." And, Oh! how did it gall and torment that proud ſpirit, and all his apoſtate legions, to ſee the Captain of our ſalvation return in triumph through his kingdom, from the field of battle, carrying the ſpoils of the enemy along with him, every one of them obliged to bow at the ſound of the name of *Jeſus!*

5. Conſider his levee or retinue that attended him when he went up. This ſeems to be pointed at, Pſal. lxviii. 17. "The chariots of God are twenty thouſand, even thouſands of angels: the Lord is in the midſt of them as in Sinai:" and then it follows, "Thou haſt aſcended up on high." Angels are called "the chariots of God;" his chariots of war, which he makes uſe of againſt his enemies; his chariots of conveyance, by which he tranſports his favourites into his houſe of many manſions, as we ſee in the caſe of Elijah and Lazarus; his chariots of ſtate, that attend him in his ſolemn appearances. When he deſcended upon mount Sinai, at the delivery of the law, he was accompanied with myriads of angels; and now, after he had fulfilled and magnified the law, and made it honourable, as our ſurety, he returns to glory with theſe myriads of angels attending him, "The Lord is in the midſt of them, as in Sinai." O what a ſplendid train attended our Redeemer, when he went up in the inviſible world of ſpirits!

PSAL. xlvii. 5.—*God is gone up with a ſhout, the Lord with the ſound of a trumpet.*

THE SECOND SERMON ON THIS TEXT.

AFTER a ſhort recapitulation of the preceding heads, I go on in diſcourſing the ſolemnity of Chriſt's aſcenſion to the throne of glory in our nature. And therefore,

6. We may here conſider the ſpoils and trophies he carried along with him when he went up; "for, when he aſcended up on high, he led captivity captive."

1ſt, then, The head of the old ſerpent was among the ſpoils of Chriſt's victory, which he carried along with him. Our glorious and renowned Deliverer, he encountered Goliath, and ſlew him with his own ſword; through death he deſtroyed him that had the power of death, that is, the devil; he brake the head of leviathan in the waters, and gave him to be meat to them that inhabit the wilderneſs. Chriſt's victory over principalities and powers on the croſs, is a ſweet banquet to believers travelling through the wilderneſs of this world.

2*dly*, The keys of the grave are among the ſpoils Chriſt carried with him when he went up with a ſhout: "Fear not: for I have the keys of hell and of death," Rev. i. 18. Chriſt deſcended into the grave, and came out of it again, carrying the gates of the grave (like Sampſon) away with him; and he proclaims to all his friends, "I have ranſomed you from the power of the grave; I have redeemed them from death: O death, I will be thy plagues; O grave, I will be thy deſtruction."

3*dly*, The debt-bond that we were owing to juſtice, retired and cancelled, is among the trophies of Chriſt's victory that he carried with him when he went up with a ſhout. Col. ii. 14. there we read of a "hand-writing that was againſt us, and contrary to us." What was it, but juſt the curſe of the broken law, which we had all ſigned in our firſt father Adam, when he gave his conſent unto the covenant of works? By this all the race of Adam were bound to lie under the wrath and curſe of God for ever. Well, Chriſt took this out of the way: by the nails of his croſs the bond was cancelled and retired, for "he hath redeemed us from the curſe of the law, being

being made a curſe for us;" and this retired bond is among the trophies of his victory.

4thly, When he went up with a ſhout, he carried along with him the broken law, repaired, yea, magnified, and made honourable, by his obedience unto the death. Chriſt was made under the law, to redeem them that were under the law; and we may ſuppoſe, that when Chriſt aſcended, he made a report to his Father, that, according to his orders, he had fulfilled the whole commands of the law, and ſo maintained the honour of the juſtice, holineſs, and ſovereignty of God. O Father, would he ſay, here is the holy law, which was broken by the ſin of many, repaired, yea, magnified, and made honourable; and thereupon the Lord declares himſelf well pleaſed for his righteouſneſs ſake: upon which the whole redeemed company cry with a loud voice, "Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes."

5thly, When Chriſt aſcended with a ſhout, he carried not only the keys of death, but the keys of the houſe of David along with him; that is, an abſolute dominion, ſovereignty, and headſhip over his church, and over all creatures for the church's ſake: Iſ. xxii. 22. "The key of the houſe of David will I lay upon his ſhoulder: ſo he ſhall open, and none ſhall ſhut, and he ſhall ſhut, and none ſhall open." The key was the badge of authority and ſovereignty; this is committed to an exalted Chriſt, it is a jewel of his crown; and it ill becomes either parliaments or aſſemblies to enact laws which do not bear the ſtamp of his authority upon them. Thus you ſee ſome things that Chriſt carried with him when he aſcended.

7. With reſpect to the ſolemnity of Chriſt's aſcenſion, we may conſider that he went up *with a ſhout*. And here,

1ſt, You may aſk, Who were they that gave the ſhout? We read of nothing but a deep and ſilent gazing after him, as he went up from this lower world, Acts i. 9.—11.; where then was the ſhouting? *Anſw.* The ſhouting was not in the church militant, but in the church triumphant, among an innumerable company of angels, and the ſpirits of juſt men made perfect: theſe ſons of God ſhouted for joy, when they ſaw their glorious head of redemption and confirmation coming in perſonally among them, with his veſture dipt in blood, and his name written on his thigh and veſture, "The King of kings, and the Lord of lords;" a name above every name that can be named, whether in this world, or that which is to come. When a victorious general, after a long abſence, and great dangers, returns back to the army, the whole army will welcome him with a ſhout; ſo the armies which were in heaven, clothed with fine linen, white and clean, when they ſaw the Son of God

God coming in among them, wearing the nature of man with all the enſigns of glory and victory, ſhining with the brightneſs of his Father's glory and majeſty; we may eaſily think that they would make heaven to ring with their Hallelujahs and ſhouts.

2*dly*, You may aſk, What kind of ſhouts were among that triumphant company, when the Lord Jeſus went up to his throne and kingdom? *Anſw.* We may eaſily ſuppoſe that it was,

(1.) A ſhout of approbation. Every one of the ranſomed, all the angels, they would approve of his conduct in the management of the great undertaking of redemption. O! ſays the Father, I am well pleaſed with him; and, in token thereof, I ſet him at my right hand of Majeſty on high: and then the whole triumphant company would cry, Amen, Hallelujah, for he has done all things well.

(2.) A ſhout of joy and gladneſs was heard when Chriſt aſcended. There is joy in heaven among the angels when but one new member is added to his myſtical body; how much more, when Chriſt himſelf in perſon entered the upper regions of glory? How would they cry one to another then, as Rev. xix. 7. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his bride hath made herſelf ready?"

(3.) A ſhout of praiſe and gratitude. Every harp would be tuned, and every tongue looſed, to cry, as Rev. v. 9. "Thou art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood, and haſt made us kings and prieſts unto our God:" and ſo every one caſts down their crowns at his feet, ſaying, "Worthy art thou to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing."

(4.) A ſhout of admiration and adoration was heard among the triumphant company, when Chriſt went up. The dazzling beams of our Redeemer's glory, obliges the angels to cover their faces with their wings, when they ſee him upon his throne, high and liſted up, crying, "Holy, holy, holy is the Lord God of hoſts, the whole earth is full of his glory." When Iſrael ſaw the glory of Chriſt ſhining in the deſtruction of Pharaoh and his hoſt, they were ſtruck with wonder, ſaying, "Who is a God like unto thee, glorious in holineſs, fearful in praiſes, doing wonders?" How much more would the ranſomed in glory ſing this ſong, when they ſaw all the enemies of our ſalvation drowned in the ſea of divine wrath? Hence it follows,

(5.) That there was a ſhout of victory and triumph heard among

among the heavenly crowd, when Chriſt went up, like that, Exod. xv. 1. 3. "The Lord has triumphed glorioufly.—The Lord is a man of war: the Lord is his name." And ver. 6. 7. "Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath daſhed in pieces the enemy. And in the greatneſs of thine excellency thou haſt overthrown them that roſe up againſt thee: thou ſenteſt forth thy wrath, which conſumed them as ſtubble." Thus you ſee that God in our nature *went up with a ſhout, the Lord with the ſound of a trumpet.*

IV. The *fourth* thing in the method was, to *ſhew what there is in the aſcenſion of Chriſt that affords ſuch ground of triumph.* Here I will name a few things that may make us, even in a militant ſtate, to fall a ſhouting with the church triumphant in heaven. Here then let us conſider in what capacity and upon what buſineſs he is gone up; for he is not gone up to heaven as other ſaints when they die, and depart to glory, in a private capacity; no, but he went up in a public capacity, in the name of his whole myſtical body. More particularly,

1. God is gone up with a ſhout, as our forerunner, to open the way to glory, and to make a report of what was done in the days of his humiliation upon this earth: Heb. vi. 20. "Whither the forerunner is for us entered, even Jeſus, who is made an high prieſt for ever after the order of Melchizedeck." As a forerunner he rids the way, that we may follow him by faith into the holieſt, and may follow him at death without fear of that laſt enemy, Rev. i. 17. And as a forerunner he goes before to tell tidings, that the law is fulfilled, juſtice ſatisfied, and every thing agreed upon in the council of peace for the redemption of loſt ſinners actually accompliſhed. "I have finiſhed the work which thou gaveſt me to do," John xvii. "Shout for joy then, all ye that are upright in heart."

2. He has gone up as a victorious general, to receive a triumph after the battle. When man ſinned, he fell under the power of Satan the god of this world, and he was carrying all Adam's poſterity away, as ſo many priſoners in chains; and when that queſtion was put, "Shall the lawful captive be delivered, ſhall the prey be taken from the terrible?" angels and men were concluding that it was impoſſible, becauſe not only was the enemy powerful, but he had the juſtice and faithfulneſs of God engaged in the penalty of the broken covenant of works on his ſide. Well, but ſays the glorious Redeemer, Emmanuel, the Son of God, "Even the lawful captive ſhall be delivered, the prey ſhall be taken from the terrible; and I

will do it in a conſiſtency with the law, and to the honour of God's holineſs, juſtice, and ſovereignty, and other perfections. Accordingly, he takes and bruiſes the head of the ſerpent in the ſatisfaction of juſtice; "he comes from Edom with dyed garments," like one that "tradeth in the wine fat;" and after the victory he goes up to heaven with a ſhout, leading captivity captive; and now he has made all his and our enemies his footſtool: and may not this make all the redeemed to ſhout with the voice of triumph?

3. He is gone up as a bridegroom, to prepare a lodging for his bride, and to make ſuitable proviſion for her againſt the day of the conſummation of the marriage: John xiv. 2. 3. "In my Father's houſe are many manſions:—I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myſelf, that where I am there ye may be alſo." Haſt thou been determined, poor ſoul, to give heart and hand to this better Huſband, ſaying, "I am the Lord's, I will be for him, and not for another?" Well, here is good news, *God is gone up with a ſhout, the Lord with the ſound of a trumpet*; and he is gone to make ready thy lodging and room in heaven, againſt the time when thou ſhalt follow him. Perhaps thou dwells in a crazy houſe of clay now, that is ay drooping, and thou art afraid every day it fall down about thy ears; but up thy heart, the day of thy redemption draweth nigh, ere long the Bridegroom himſelf will come and fetch thee home to himſelf, and "thou ſhalt enter the King's palace with gladneſs and rejoicings, and mirth on every ſide; and thou ſhalt be brought unto the King in raiment of needle-work, and preſented unto him without ſpot or wrinkle," &c.

4. God is gone up with a ſhout in our nature, as "the great high prieſt of our profeſſion:" Heb. iv. 14. "Having a great high prieſt, that is paſſed into the heavens, Jeſus the ſon of God, let us hold faſt our profeſſion." And, chap. ix. 12. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. x. 21. 22. It was the ground of Iſrael's confidence towards God, when their prieſt went into the holy of holies, with the names of all the tribes of Iſrael in his breaſtplate, and was accepted of God; ſo it is the ground of our confidence and boldneſs, that our Jeſus is paſſed into the heavens, "Having an high prieſt over the houſe of God, let us draw near with a true heart," &c. You were hearing yeſterday in the action-ſermon, that the high prieſt under the law had bells hung upon his garment, which made a ſound when he entered into the holy of holies; by hearing of which the people of Iſrael, attending without the vail, knew

that he was alive, which was the ſignal of their acceptance in him. Sirs, our great New Teſtament high prieſt, Chriſt Jeſus, he is gone within the vail to the holieſt of all, no made with hands; but theſe days bygone, you have been hearing, and perhaps ſome of you at preſent are hearing, the ſound of his bells, while worſhipping without the vail. The preaching of the goſpel is the ſounding of his bells; every faithful miniſter is a bell hung upon the garment of our high prieſt; and whenever his ſpirit moves them in diſpenſing the word, the bell ſounds, whereby we know that our Redeemer lives; and "bleſſed are the people that know this joyful ſound."

5. God is gone up in our nature as "an advocate with the Father:" 1 John ii. 1. "If any man ſin we have an advocate with the Father, Jeſus Chriſt the righteous." There is a ſpecial emphaſis in that word, "we have an advocate;" the meaning is, he is conſtitute and appointed to appear in our cauſe, and negociate in our affairs. Oh! lift up thy head, believer, do not doubt of the ſucceſs of his negociations; for his intereſt is ſo great in the court, that never any man's cauſe was loſt in his hands; the father always hears him: Heb. vii. 25. "Wherefore he is able to ſave unto the uttermoſt all that come unto God through him, becauſe he ever liveth to make interceſſion."

6. God is gone up as our exalted King. He is ſet down upon the throne, in the midſt of the throne, and upon the right hand of the Majeſty on high, and "he ſhall rule the houſe of David for ever, and of his kingdom there ſhall be no end." Men are combining together for the ruin of his kingdom at this day, violating his laws, changing the order of his houſe, beating their fellow-ſervants; but let all the children of Zion be joyful in their King, for he will make all theſe crooks of his adminiſtration even before the day be ended: the reins being in his hand, he will ride upon the corruption of men, and "the wrath of man ſhall praiſe him, and the remainder of his wrath he will reſtrain."

7. He is gone up to mount Zion above, as the great Shepherd, to look after his ſheep that are wandering in the wilderneſs. Although Chriſt, as to his human nature, be out of our ſight, yet he is not ſo far off as to loſe ſight of us. Sirs if your eyes were but ſtrengthened, as Stephen's, to look through theſe heavens over your heads, you would ſee Jeſus ſitting at the right hand of God. And is it to be ſuppoſed that he does not ſee his poor people upon earth, and know how it fares with them? "He that formed the eye, doth he not ſee?" Yea, he ſtands upon mount Zion above, and he has

has his eyes fixed upon every little ſheep or lamb of his paſture; he tells all their wanderings; he is putting all their tears into his bottle; and there is not a ſigh or a groan, that goes from the heart of any of his oppreſſed ones through the land at this day, but it goes to his very heart; and in a ſhort time he will call the under-ſhepherds, that are beating and abuſing his flock, to an account for their management; and in the mean time, however harſhly they may be dealt with by others, yet "he will feed his flock like a ſhepherd, he will gather the lambs with his arms, he will carry them in his boſom, and gently lead thoſe that are with young."

8. He is gone up as our glorious Repreſentative, to take poſſeſſion of the inheritance of eternal life, until his fellow-heirs, all believers whom he repreſents, follow him. Hence we are ſaid to "ſit together with him in heavenly places," Eph. ii. It is a very ſtrange expreſſion, "we ſit in heavenly places with him," even while we are ſitting upon the dung-hill of this world, becauſe he ſits in heaven as our repreſentative. There is a kind of mutual repreſentation between Chriſt in heaven, and believers here upon earth. Chriſt in heaven repreſents us there; for "he appears in the preſence of God for us:" and we, on the other hand, are his repreſentatives here upon earth. The life of the believer in this world ſhould juſt, as it were, picture forth the life of a living Chriſt in glory; hence the life of Jeſus is ſaid to be *manifeſted in us*; ſo that no man who looks on our walk and way in the world, but ſhould preſently know that Chriſt is living in heaven; "the life alſo of Jeſus is manifeſted in us." Now, conſidering all theſe things, is it any wonder that Chriſt's going up to heaven in our nature, be attended with a ſhout of joy and triumph, among all the redeemed in the church militant or triumphant?

V. The *laſt* thing was the *Application* of this doctrine.

Uſe *firſt* may be in a word of *Information*, in theſe few particulars following.

1. See hence that the ignominy of the croſs of Chriſt is fully wiped away: "He was numbered with tranſgreſſors," called a *blaſphemer*, &c. But now that cloud of ignominy is diſpelled, *God is gone up with a ſhout*; he who was born in a ſtable, has the higheſt place in heaven; he who endured the croſs, is wearing the crown; he who heard the blaſphemy of men, is ſurrounded with the Hallelujahs of ſaints and angels. And as it was with the head, ſo ſhall it be with the members, who now ſuffer reproach and ſhame for his cauſe.

2. See hence, that none need to think themſelves diſhonoured

noured by ſuffering the hardeſt things for his ſake. Why, he for whom we ſuffer, is *gone up with a ſhout*; he ſuffered worſe things for us, than we can poſſibly endure for him; he was *made perfect by ſuffering*, and his croſs was the way to the crown. Sirs, the very chains that are laid on a man for the cauſe of Chriſt, have a certain beauty and glory in them; hence "Moſes eſteemed the reproach of Chriſt greater riches than all the riches of Egypt: if we ſuffer with Chriſt, we ſhall alſo reign with him."

3. See hence how little reaſon believers have to be diſquieted, becauſe of the reelings and confuſions of this lower world; even though heaven and earth were mingling, and ſeas roaring. Why, *God is gone up with a ſhout*: he governs the world for the church's ſake, and therefore nothing can go wrong, "No weapon formed againſt Zion ſhall proſper." Why, the church's Head, Patron, and Protector, ſits on a throne on high, *He is gone up with a ſhout*; and therefore they who plot her ruin, ſhall be turned back, and taken in their own ſnare: Pſal. cx. 5. "The Lord at thy right hand ſhall ſtrike through kings in the day of his wrath, and break them as with a rod of iron," &c.

4. See hence the parallel, or ſimilitude, between Chriſt's aſcenſion, and his coming again to judgement. Why, as he went up *with a ſhout*, and *the ſound of a trumpet*; ſo in like manner he will deſcend from heaven *with a ſhout, with the voice of the archangel, and with the trump of God*: but with this difference, that the ſhouts and ſounds were not heard in this lower world when he went up; but when he deſcends or comes down to judge the world, the ſhouts of the Redeemer's voice, and the trump of God will ſound ſo loud, as not only to ſtartle them that are alive, but to awaken the dead that have lien in their graves for many thouſand years.

Uſe *ſecond*, of *Trial*. Try whether he that is gone up with a ſhout, be thy Huſband, thy Head, thy Prophet, Prieſt, and King, thy Advocate, that ſo you may take the benefit and comfort of his aſcenſion. And to try this matter, I aſk you,

1. Have you received his Spirit? for he went up to pour down his Spirit upon his members here below. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you," John xvi. 7. "If any man have not the Spirit of Chriſt, he is none of his." He is a holy Spirit, a praying Spirit, a Spirit of life and liberty, a public Spirit in a time of defection; when the houſe of Chriſt is turned into a den of thieves, the zeal of his houſe will eat you up.

2. Your hearts will be frequently mounting up on high at

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ter him, as upon eagle's wings. You will mount up after him in your eſteem, ſaying, "Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee." In your delight and deſire, "The deſire of my ſoul is to thee, and the remembrance of thy name. In meditation, "My meditation of him ſhall be ſweet." You will be ſending up many a cry in prayer after him, and the lifting up of your hands unto him will be like the evening ſacrifice; you will ſend up the prayers of faith like pillars of ſmoke, that went up when the ſacrifices, mingled with incenſe, were offered under the law. You will ſend up not only the cry of prayers, but the cry of praiſe, like the church here, "Sing praiſes unto God, ſing praiſes: Bleſſed be his glorious name for ever; and let the whole earth be filled with his glory." If he be gone up as thy Head, thou wilt "ſeek thoſe things that are above, where Chriſt is at the right hand of God;" and, like the woman clothed with the ſun, you will trample upon the earth. You will be frequently looking up after him by the eye of faith. An affectionate wife will even take pleaſure in looking towards the airth where her huſband is; ſo is it with believers. Jonas, even in the belly of hell, cries, "Yet will I look again toward thy holy temple." And this will yield relief and comfort, "They looked unto him, and were lightened," &c. In a word, you will look to him for all the ends of his exaltation at the right hand of God. And ſince he is gone up to look after your affairs in heaven, you will look after his affairs here upon earth, according as he calls and employs you; you will be glad to "cauſe his name to be remembered in all generations;" and when his intereſt and people are ſuffering, it will go nearer your heart, than any private concern of your own, like David, Pſal. cxxxvii. 6.

Uſe *third* of this doctrine may be of *Conſolation* to all the friends of Chriſt in this reeling world wherein we are: *God is gone up with a ſhout, the Lord with the ſound of a trumpet.* And hence it will follow,

1. That thou ſhalt follow him ere it be long; for the head, when it goes up, will draw all the members after it: "Where I am, there ſhall alſo my ſervants be." Thy ſoul ſhall follow him at death, like the ſoul of Lazarus, under a guard of angels; and thy body ſhall follow him alſo at the reſurrection, he will gather his ſaints together, they ſhall meet the Lord in the air, and ſit with him upon his throne.

2. Is Chriſt gone up with a ſhout? then thou ſhalt not want the gifts, graces, and influences of the Spirit to bear you up, and to carry you through in the work and ſervice that he has for you upon earth. Why, "when he aſcended on high,

high, he received gifts for men;" and what he received for us, he will give out to us according to our need. And therefore let us not fear to go his errands, though it were to go through fires and waters, for your charges ſhall be borne by him that is gone up with a ſhout.

3. Here is comfort under all the glooms and frowns of men in the world, for owning Chriſt, his cauſe, his kingdom, his truths, his ways, and people. Why, *God is gone up with a ſhout.* Chriſt has overcome the world, and all the wicked of the world, they are Chriſt's *footſtool*, Pſal. cx. 1. God the Father he has put all his enemies under his feet, and he makes tools and fools of them, and all their politics; for he rules in the midſt of his enemies, and makes the wrath of man to praiſe him. The wrath of man has caſt ſome of us out of the eſtabliſhed church; but who knows, ere all be done, but that wrath of man ſhall praiſe him, and be turned about to the advancement of the intereſt of Chriſt, in this poor backſlidden land, and to the revival of a covenanted work of reformation?

4. Here is comfort againſt the fear of the "roaring lion, who goes about ſeeking whom he may devour." Why, Chriſt is *gone up with a ſhout*, and he has the lion in chains, and the upper end of the chain is in the hand of an exalted Redeemer: he had him under his command, when in a ſtate of humiliation, as you ſee in the caſe of the Gadarens ſwine; much more now that he is aſcended "far above all principality and power, and might, and dominion, and every name that can be named, whether in this world, or that which is to come." Ere long he will make the poor tempted believer to tread Satan under feet.

5. Here is comfort; all the angels in heaven are upon thy ſide, believer, all the armies of heaven are ready to fight the quarrel of his church; they want nothing but his word of command, for he is "in the midſt of them as in Sinai; and are they not all miniſtring ſpirits ſent forth to miniſter for the heirs of ſalvation?" &c. Pſal. xxxiv. 7. "The angel of the Lord encampeth round about them that fear him."

6. Here is comfort; death is diſarmed of its ſting, and can do no hurt. Why, Chriſt carried the ſting of death, and the armour of this king of terrors with him, when he *went up with a ſhout.* "I have the keys of hell and of death."

7. Here is comfort; thy life is well ſecured, believer. Why, it is hid in him who is *gone up with a ſhout*: Col. iii. "Our life is hid with Chriſt in God. And when Chriſt who is our life ſhall appear, then ſhall we alſo appear with him in glory."

8. Here is comfort, that all providential diſpenſations are

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government of the world, or in thy own lot in particular, ſhall be managed to advantage: Rom. viii. 28. "All things ſhall work together for good, to them that love God." Why, *God is gone up with a ſhout*, and God has "given him to be head over all things unto the church, which is his body." And therefore, though black and gloomy diſpenſations ſhould caſt up, ſo as the "confuſed noiſe of the warrior, and garments rolled in blood," ſhould be heard and ſeen in every corner of the land; yet *God is gone up with a ſhout*, and he rules even in the raging of the ſea, and when the waves thereof roar, he ſtilleth them again; and he uſually makes worldly ſhakings to uſher in his own coming in a way of grace to his people: "I will ſhake all nations, and the deſire of all nations ſhall come." Thus you ſee, that this doctrine is wonderfully comfortable unto all the true friends of Chriſt.

Uſe *fourth* of the doctrine ſhall be of *Exhortation*. Is it ſo that Chriſt is gone up with a ſhout to the right hand of the Majeſty on high? then,

1. Be exhorted to behold him with the eye of faith upon the throne; for he that was "made a little lower than the angels," is now "crowned with glory and honour: and therefore go forth, ye daughters of Zion, and behold King Solomon with the crown wherewith his Father crowned him," when *he went up with a ſhout, and with the ſound of a trumpet.* His Father is beholding him with infinite delight, and he would have all the world to behold him alſo: "This is my beloved Son, in whom I am well pleaſed.—Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth." He himſelf is fond that we ſhould caſt our eyes upon him: "Look unto me, and be ye ſaved, all ye ends of the earth." Oh how ſtately is he upon the throne with all his nobles about him!

2. Lift up the everlaſting doors of your hearts, that this King of glory may come in. The gates of heaven were opened for him, when he went up *with a ſhout*; and ſhall not the gates of our hearts be opened to him, when he comes knocking with the rod of his mouth, ſaying, "Open unto me, and I will come in?" &c. Oh! let him who has now the principal room in heaven, have alſo the principal room in your hearts and ſouls.

3. Is he gone up with a ſhout? Then "let us come with boldneſs unto the throne of grace, that we may obtain mercy, and find grace to help us in time of need:" for he is gone up as "our great High Prieſt and Advocate (as you heard), to appear in the preſence of God for us." Thou haſt a friend upon the throne, believer, who hath "all the fulneſs of the Godhead dwelling in him bodily; and it is nothing between you

you and him, but "aſk, and ye ſhall receive," &c. "If any man lack wiſdom, let him aſk of God," &c.

4. Is he gone up to the throne with a ſhout, and with the ſound of a trumpet? Then let all the world, angels, men, and devils, reverence him, and do him homage; let "every knee bow unto him, of things in heaven, and things in earth, and things under the earth; and let every tongue confeſs, that his name is above every name; that he alone is the Lord, to the glory and praiſe of his eternal Father." Sirs, the knee that will not bow to him ſhall break. They that are ſetting up their authority, in oppoſition to his authority, his laws, and government, and oppreſſing his poor people, dear will they pay for it: "he will break all his enemies as with a rod of iron, and daſh them in pieces as a potter's veſſel."

5. See that you have a due regard to the laws and liberties of his houſe, and the intereſts of his glory and kingdom. Men are trampling theſe under their feet at this day; but whatever others do, keep by the laws of Chriſt as your rule, and "do not receive for doctrines the commandments of men. Contend earneſtly for the faith delivered unto the ſaints; and ſtand faſt in the liberties wherewith Chriſt hath made you free, that you be not entangled with yokes of bondage;" and when you give a teſtimony for Chriſt, "hold it faſt, that no man take your crown.—Be faithful unto the death," and he that is gone up with a ſhout, will call you off the field of battle, and give you the crown of joy, the "crown of life and righteouſneſs; and not to you only, but to all that love his appearing."

6. Is he gone up with a ſhout? Then let us never be aſhamed of him before men, for he is our credit and ornament; he is not aſhamed to confeſs us before his Father, and before his angels: let us therefore have his name written on our fore heads, like theſe hundred forty and four thouſand, who ſtand with him upon mount Zion, Rev. xiv. 1. ſo as every one may know that we belong to him, and wear his livery.

7. *Laſtly*, Let us join in the ſolemnity of his exaltation, for it is not yet ended. They that ſhouted when he went firſt up to heaven from mount Olivet, are ſhouting for joy to this day; and therefore let us join in the concert. When he came into Jeruſalem riding upon an aſs, a great company ſhouted, and cried, ſaying, "Hoſanna to the Son of David;" how much more doth it become us to ſhout and celebrate his praiſes, when, inſtead of riding upon an aſs, he is "riding in the heavens by his great name JAH, and in his excellency on the ſkies." I conclude with that exhortation, Iſ. xii. laſt verſe,

"Cry out and ſhout, thou inhabitant of Zion: for great is the Holy One of Iſrael in the midſt of thee."

THE WRATH OF MAN BOUNDED BY THE POWER OF GOD.

A SERMON

PREACHED AT STIRLING, UPON THE OCCASION OF THE VIOLENT EJECTION OF THE FOUR BRETHREN FROM MINISTERIAL COMMUNION WITH THE ESTABLISHED CHURCH.

PSAL. lxxvi. 10.—*Surely the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain.*

THE ſeventy interpreters call this pſalm *a ſong upon the Aſſyrians*; which makes many good interpreters to think that it was penned upon the occaſion of the defeat of Sennacherib's army by an angel, when they came up and beſieged Jeruſalem, in the days of Hezekiah.* Others think, that it was penned upon the occaſion of the victory in the days of Jehoſhaphat, recorded 2 Chron. xx. 28. It is not very material which of the two; and therefore I ſhall not ſtand to decide the controverſy. We find the church here making a threefold improvement of this glorious appearance of God in his providence on her behalf. (1.) She improves it to the honour of Iſrael's God, aſcribing the whole praiſe and glory of it unto him, ver. 3. 7. 8. 9. "He brake the arrows of the bow," &c. (2.) To the perpetual diſgrace of Iſrael's enemies, ver. 5. 6. (3.) To the conſolation of the true Iſrael of God in all ages, in the words read, *Surely the wrath of man ſhall praiſe thee*, &c.

In which words we have a twofold aſſertion, and confirmation of the truth of both.

1. The *firſt* aſſertion is, that *the wrath of man ſhall praiſe God.* Wrath is anger accented unto the higheſt pitch, or blown up into a flame. *The wrath of man* (in the original, it is,

* 2 Chron. 32. 20.

is, *the wrath of Adam*, or *the wrath of clay*, weak impotent man) *ſhall praiſe thee*; i. e. it ſhall turn to the praiſe and glory of God, through his over-ruling providence, though quite otherwiſe intended. God will bring honour to himſelf, and ſerve his own holy and wiſe ends and deſigns out of it. What way God brings glory to himſelf out of the wrath and rage of man againſt him, his intereſt and people, may be declared more fully afterward. The *ſecond* aſſertion in the words is, *The remainder of his wrath ſhalt thou reſtrain. The remainder of his wrath*; i. e. what is left behind of the wrath of man, when God has glorified himſelf thereby. Even after God has defeated the purpoſes of wicked men, and made them contribute to his glory, yet there is abundance of wrath remaining; for *wrath*, in the latter part of the text, is in the plural number *wraths*; that is, great wrath, or abundance of wrath remaining. But what becomes of that wrath that is left; God ſhall *reſtrain* it. The word ſignifies, to *gird up*. However God may ſee fit to ſlacken the bridle of his providence, and ſuffer wicked men to vent their wrath and enmity, as far as it ſhall contribute to his glory; yet the ſuperplus and remainder of his wrath, that is not for his glory, and his people's profit, God will gird it up, that they ſhall not get it vented. But then,

2. We have in the words the ratification, or confirmation of the truth of theſe two aſſertions, in that word *ſurely*. *Q. d.* However the weak faith of God's people may ſhake and ſtagger; however their hearts may be moved like the trees of the wood, when the wind and rage of man's wrath is blowing; and though unbelief may ſuggeſt, that the rage of man ſhall turn to the diſhonour of God, the hurt of his people, the ruin of his intereſt; yet ſurely it ſhall be quite otherwiſe, for God, who cannot lie, has ſaid it; and therefore there is not the leaſt peradventure anent the ſecurity of it, that *the wrath of man ſhall praiſe him*, &c.

From the words thus opened, we may,

Observe 1. *That the wicked and ungodly world are filled with great wrath againſt the children and people of God.* Such a wrath had Cain againſt Abel, and Haman againſt Mordecai.

Obs. 2. *That the wrath of man ſhall certainly turn to the praiſe and glory of God. Surely the wrath of man ſhall praiſe thee.*

Obs. 3. *That the wrath of man, however outrageous, is bounded by God.* As he ſets bounds unto the raging ſea, ſaying, "Hitherto ſhalt thou come, but no further; and here ſhall thy proud waves be ſtayed;" ſo he girds up the remainder of man's

man's wrath, that it ſhall not go one inch beyond the bounds that he has appointed to it.

I do not deſign to confine myſelf at preſent to any of theſe propoſitions, but ſhall endeavour to diſcourſe the words of the text in the following order and method.

I. I would ſpeak a little of the wrath of man.

II. How it is that the wrath of man doth praiſe God, and why God will have it ſo.

III. Prove, that God reſtrains the remainder of man's wrath, and how he does it.

IV. Make ſome improvement of the whole.

I. The *firſt* thing is, to *ſpeak a little of the wrath of man*. And here I ſhall endeavour to do two things. 1. Shew what the wrath of man imports. 2. Why man hath ſuch wrath againſt God and his people.

Firſt, What the wrath of man doth import?

Anſw. 1. It imports the wickedneſs of man's nature, and its enmity againſt God; for wrath againſt God, againſt his laws, againſt his intereſt or people, is juſt the fruit and product of depraved nature. Hence it is, that the "Heathen rage, and the people imagine a vain thing; they break his bands, and caſt away his cords from them," ſaying with Pharaoh, "Who is the Lord that we ſhould obey him?"

2. This expreſſion, *the wrath of man*, imports the weakneſs and impotence of it; it is but the wrath of *Adam*, or of *red clay*, as I noticed in the explication. How contemptibly doth the Spirit of God ſpeak of man, and of the power of man, in ſcripture? "Ceaſe ye from man, whoſe breath is in his noſtrils: for wherein is he to be accounted of?" The wrath of man, when it is lengthened out to its utmoſt boundaries, can only go the length of killing the body, or of breaking the ſheath of clay in which the ſoul lodges, and then it can do no more.

3. It imports the raſhneſs and precipitancy of it; for a man in wrath he is juſt hurried with pride and paſſion, without regard either to the principles of reaſon or religion. Hence it is, that men in wrath or rage, they are hurried into ſuch acts and inconveniences, as cauſes ſmart and torment when they come to cool blood.

4. It implies the fierceneſs of it. With what eagerneſs of ſpirit do men in wrath proſecute their deſigns? How furious was Eſau in perſecuting his brother Jacob? With what fury did Nebuchadnezzar purſue his reſentment againſt the three children, who refuſed to bow down to his idol-god?

5. It

5. It implies the illegality and arbitrarineſs of it. A man in wrath has no regard either to the laws of God or man, being fully under the law of his own luſts; ſuch as, malice, revenge, pride, and the like corruption.

Secondly, I come to inquire, whence is it that wicked men have ſo great wrath againſt God, his people, and intereſt?

Anſw. 1. This flows from the power of Satan in and over them; for he rules in the hearts of the children of diſobedience: Rev. xii. 12. "Wo to the inhabitants of the earth, and of the ſea: for the devil is come down unto you in great wrath, becauſe he knoweth that his time is ſhort." The devil is filled with rage againſt the church of Chriſt, compared there unto "a woman clothed with the ſun, and the moon under her feet." And how is it that the devil vents his rage againſt the church, but by ſetting wicked men under his government a-work to perſecute and oppreſs her? Hence when the wicked caſts God's people into priſon, it is ſaid to be done by the devil: Rev. ii. "The devil ſhall caſt ſome of you into priſon; and ye ſhall have tribulation ten days." And they cannot but run faſt whom the devil drives.

2. This flows from the power of natural enmity againſt God and his intereſt, which is nothing elſe but the poiſon and venom of the devil's malice infuſed into the ſouls of wicked men; and when the devil has any ill turn to do in the world, he has no more ado, but to ſay to this, or the other luſt of the heart, Go, and it goes; and to another, Come, and it cometh. The wheel of corrupt nature juſt rolls as the devil would have it.

3. They are filled with wrath againſt the people of God, becauſe their own works are evil, and the works of the other good. This was the reaſon why Cain ſlew his brother Abel, 1 John iii. 12.

4. Becauſe God's people ſeek the good of the church of Chriſt upon earth, but the wicked ſeek to deſtroy it. The one prays for the peace of Jeruſalem, and takes pleaſure in her ſtones and rubbiſh; whereas the wicked ſeek to ruin it; they cry, "Raſe, raſe Jeruſalem to the foundation:" and therefore they cannot but be filled with rage againſt thoſe that croſs their meaſures. This much for the *firſt* thing in the method.

II. The *ſecond* thing was, to *inquire how is it that the wrath of man doth praiſe God?*

I premiſe, that God is praiſed among men two ways, either in an active, or in a paſſive way. 1. Actively, by ſaints and angels in the church militant and triumphant, where *praiſe waiteth*

waiteth for him continually, Pſal. lxv. 1. 2. Paſſively, and thus every thing that hath a being doth praiſe God. The birds of the air, the beaſts of the field, the fiſhes of the ſea, the ſun, moon, and ſtars, heaven and earth, and every creature, doth praiſe their glorious Creator, Pſal. xix. "The heavens declare the glory of God," &c.

Queſt. How is it that the wrath of man doth praiſe God?

Anſw. God levies a tribute of praiſe out of the wrath of man,

1. By making it to redound to the glory of his name, and the illuſtration of the perfections of his nature. He glorifies his power by ruling and over-ruling all the motions of their corrupt minds and actions; for wherein they deal proudly, he is above them, they are all under the check and controul of his all-governing hand, for "he rules in the midſt of his enemies." He glorifies his wiſdom many times in fruſtrating their deſigns againſt his church and people, and by taking them in their own gins, Job v. 12. 13. He diſappoints the devices of the crafty, ſo that their hands cannot perform their enterpriſes; he taketh the wiſe in their own craftineſs, and the counſel of the froward is turned headlong. He turns the wrath of man to the praiſe of his own juſtice and ſeverity; for all the time that the wicked are raging againſt God and his intereſt, they are "treaſuring up to themſelves wrath againſt the day of wrath;" and God's righteous judgement, when it is actually revealed againſt them, becomes hereby the more conſpicuous and apparent to the world. He turns the wrath of man to the praiſe of his adorable ſovereignty. Never have the Lord's people had ſuch awful impreſſions of the ſovereignty of God, as when they have been in the furnace of man's wrath, then they become dumb with ſilence. When the Chaldean and Sabean robbers are let looſe to plunder, and ſpoil the ſubſtance of Job, he is made to view adorable ſovereignty in it, ſaying, "The Lord hath given, the Lord hath taken; bleſſed be the name of the Lord." It is in ſuch a caſe as this, that God ſays to his own people, "Be ſtill, and know that I am God: I will be exalted among the Heathen." Thus the Lord levies praiſe, &c.

2. The wrath of man ſhall praiſe God, by making it ſubſervient to the advancement of his own work in and about his church. The wrath of man would ſeem to ruin the church; but God makes uſe of it to help up the building, though ſuch a thing does not enter into their hearts.

Queſt. What work of God about the church is advanced by the wrath of men?

Anſw. In theſe few particulars, which I do not inſiſt upon, becauſe

becauſe I had occaſion to ſpeak to them, when upon another text.

1*ſt*, His diſcovering work; for by the wind of man's wrath, he ſeparates between the precious and the vile, betwixt the chaff and the wheat. In the day of the church's proſperity and quiet, hypocrites and true believers are mingled together, like the chaff and wheat in the barn-floor; but the Lord, like the huſbandman, opens the door of his barn, and puts the wind of man's wrath through it, that the world may know which is which. O Sirs, much chaff is caſt up already, both among miniſters and profeſſors; but it is like the wind and ſift may caſt up much more yet ere all be done.

2*dly*, God's purging work is advanced among his own children by the wrath of man; there is much of the droſs of corruption cleaves to the Lord's people while in the wilderneſs. Now, the Lord, he heats the furnace of man's wrath, and caſts his people into it, that when he has tried them, he may bring them forth as gold. "By this ſhall the iniquity of Jacob be purged.—He waſhes away the filth of the daughter of Zion, and purges the blood of Jeruſalem from the midſt thereof, by the ſpirit of judgement, and by the ſpirit of burning."

3*dly*, God's uniting work is thereby advanced in a time of peace, and external tranquillity. The ſheep of Chriſt ſcatter and divide among themſelves; but God lets looſe the dogs upon them, and then the flock runs together; or like pieces of metal caſt into the fire, they run together in a lump.

4*thly*, God's enlarging work, or his work of ſpreading the goſpel, is ſometimes advanced by the wrath of man, Acts viii. 1—5. The goſpel, like the camomile, the more it is tread upon, the more it ſpreads.

3. The wrath of man praiſes God, by miniſtering matter of praiſe to the ſaints of God in the wilderneſs. The wrath of Pharaoh and of the Egyptians made up a part of Iſrael's ſong, Exod. xv. "The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon them, I will draw my ſword, my hand ſhall deſtroy them:" and, Oh! what praiſe did it beget, when the heat of their wrath was quenched in the deeps of the ſea, and they made to ſink like lead in the mighty waters!

4. God many times extorts praiſe to himſelf out of the mouths of his enemies, eſpecially when they ſee God taking the field againſt them in a way of terrible majeſty. Exod. xiv. 24. 25. Pharaoh, and his armies and chariots, purſue Iſrael into the midſt of the Red ſea; thereupon the Lord looks upon the hoſt of the Egyptians with a frown, through the pillar of fire,

fire and of cloud, and takes off their chariot wheels, makes them to drive heavily, and ſo troubles them; upon which they are forced to praiſe the God of Iſrael by a ſolemn acknowledgement, "Come (ſay they), let us fly before Iſrael; for the Lord fighteth for them." And thus you ſee how it is that the wrath of man doth praiſe the Lord.

And if you aſk me, Why is it that the wrath of man ſhall pay this tribute of praiſe unto God? I anſwer,

1. Becauſe all beings muſt pay this tribute to the Supreme Being on whom they depend. "Of him, and through him, and to him are all things;" and therefore to him muſt "be glory and praiſe for ever," Rom. xi. "God made all things for himſelf; and the wicked for the day of evil," ſays Solomon.

2. Becauſe God loves to fruſtrate and baffle the devil and all his inſtruments. They deſign to diſhonour God, and to ruin his intereſt in the world; but even that which was intended for their hurt, is turned about to their advantage. Thus in the death of Chriſt, the devil and his agents intended no leſs than the total defeat of the deſign of his incarnation, and they thought, that when they got him in the grave, all was ſafe and ſure; and yet the very croſs and death of Chriſt is made a triumphant chariot, in which Chriſt "ſpoils principalities and powers, making a ſhew of them openly in it."

3. God will have it ſo, that his people may truſt him and glorify him in a way of believing, waiting and depending on him even in the worſt of times; like Abraham, the father of the faithful, "who againſt hope believed in hope, and ſtaggered not at the promiſe through unbelief." The day of the wrath of man, is a day when God is eſpecially calling us to put our truſt in him, according to the example of David, Pſal. lix. 9. "Becauſe of his ſtrength (*i. e.* the ſtrength, power, and rage of the enemy) will I wait upon thee: for thou art my defence."

III. The *third* thing in the method was, to *inquire how is it that God reſtrains the remainder of man's wrath? Anſw.* He has various ways of doing it. As,

1. He ſometimes reſtrains their wrath, by converting them; a caſt of converting grace will make the "wolf to dwell with the lamb, and the leopard to lie down peaceably with the kid." So Saul, Acts ix. when he is breathing out death and ſlaughter againſt the diſciples and followers of Chriſt, God meets him in his way to Damaſcus, and gives him ſuch a turn, that perſecuting Saul becomes a preaching Paul. It is eaſy with God

God to wreſt a weapon out of the devil's hand, and turn it againſt him and his kingdom.

2. Sometimes by diverting them from their deſign, as he did Sennacherib for a while, when his wrath was bent againſt God's Iſrael: God raiſes up the inhabitants of Libnah againſt him, the rumour of which obliged him to deſiſt from his wrathful enterpriſe at that time, 2 Kings xix. 7. So, 1 Sam. xxiii. 27. 28. in the caſe of David and Saul, God ſends the Philiſtines to give him a diverſion from purſuing after David. It is eaſy for God to give wicked men another tow in their rock, than to moleſt the Lord's people, whom they otherwiſe would ſwallow up quick.

3. Sometimes by deſtroying them, as he did Pharaoh and the Egyptians when purſuing Iſrael, as we obſerved juſt now: "Envy ſlays the ſilly one."

4. By putting favourable thoughts of God's people in the hearts of their enemies, whereby their wrath is ſtayed; for "when a man's ways pleaſe the Lord, he many times cauſes their very enemies to be at peace with him." Thus the heart of Nebuchadnezzar was turned toward the three children, whom he threw into a furnace ſeven times heated, Dan. ii. 46—48. See the like, Dan. v. 29. "The hearts of kings are in the hand of the Lord, and he turns them as the rivers of waters." How eaſy is it for God to give orders even to the earth to help the woman, and befriend her.

5. Sometimes by diſcloſing their ſecrets, and revealing their angry and wrathful plots againſt the church and people of God. Thus the ſecret plots of the king of Aſſyria were diſcloſed and revealed to the king of Iſrael, by the prophet Eliſha, whereby his deſign againſt Iſrael was baffled, and his rage ſtayed.

6. Sometimes by blunting their courage, and taking away both heart and hand from them. "The ſtout-hearted are ſpoiled, and none of the men of might find their hands," when God binds them. Sometimes he juſt confuſes and confounds the enemies of his church and people, by things which can do them little or no harm. Thus the Midianites, Judg. vii. are diſordered and confounded with the ſound of the trumpets, and the breaking of Gideon's pitchers; and the Moabites are confounded and defeated by the ſhining of the ſun upon the waters, 2 Kings iii. &c.

IV. The *fourth* thing was the *Uſe* of the whole. Uſe *firſt* may be of *Information*, in the few following particulars. Is ſo, as you have heard, that wicked men are ſo full of wrath againſt God, his people, and intereſt? Then,

1. See hence the corruption and depravation of nature

"The wicked are eſtranged from the womb, they go aſtray as ſoon as they are born." When we ſee a wicked world full of envy, wrath, and malice, againſt Chriſt and his intereſt, taking all imaginable ways they can think upon to ruin and raſe it, we may clearly ſee in this, that man's nature is not now what it once was; "every thought and imagination of the heart is only evil, and continually evil." And hence it is, that there is ſo much of the foam of profanity, curſing, lying, ſwearing, drinking, uncleanneſs, Sabbath-breaking, and other evils break out of it, to the diſhonour of God, and the ſcandal and reproach of our holy religion. Oh! how much need of converting work in our day, which, alas! is at ſuch a melancholy ſtand!

2. See, from what is ſaid, the folly and madneſs of ſinners who fight againſt God, and his cauſe and intereſt: why, they can never prevail; for God turns matters about ſo in the event, that the *wrath of man ſhall praiſe him*; God's end ſhall be reached, and not theirs. So that they who fight againſt God, they are like madmen, ruſhing their heads againſt a wall of braſs; they may well daſh themſelves in pieces, but they ſhall never do any hurt unto the cauſe of God: *The wrath of man ſhall praiſe him.*

3. See hence, that there is a holy and over-ruling providence in the moſt gloomy and threatening diſpenſations that befal God's people. The wrath of man, that would ſeem to ſwallow up the poor people of God, is under the check and management of a holy and wiſe providence. We are ready, when God's way is in the ſea, and in the whirlwind, to cry out, Now all is gone, the intereſt of Chriſt will ſink, and God will be diſhonoured; but ſtay a little, "He that believes ſhall not make haſte;" there is a *wheel within a wheel*, which will turn matters about ſo, as *the wrath of man ſhall praiſe God*, and advance his intereſt, inſtead of ruining it.

4. See hence a notable antidote againſt the ſlaviſh fear of man's wrath, which cauſes a ſnare, eſpecially in a day when the wicked walk on every ſide, and the vileſt of men are advanced to power and authority; and they employing their power to oppreſs God's people, and to ruin his intereſt. Why, what ground is there to fear the wrath of man, when God has ſaid, that *the wrath of man ſhall praiſe him, and the remainder of it he will reſtrain?* "Who art thou, that art afraid of man that ſhall die, and of the ſon of man that ſhall be as graſs? and forgetteſt the Lord thy Maker?" &c. Sirs, let us never ſtep out of God's road through the fear of man, great or ſmall. Why, *the wrath of man ſhall praiſe the Lord.* In ſhunning the wrath of man by any ſinful ſhift, we run upon the boſſes of God's buckler.

5. See hence, that "it is better to truſt in the Lord than to put confidence in men: Better to truſt in the Lord, than to put confidence in princes." Why, by truſting in the Lord, we are under his protection, who has devils and men under his command, and by truſting in man we throw ourſelves out from under the care and providence of God. "Curſed is the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord."

6. See whence it is that the church of Chriſt has been preſerved, in all ages, amidſt the greateſt ſtorms, when hell and earth has been raging, and plotting her ruin. Why, here is the ground of it, God has ſo always ordered matters, as to make *the wrath of man to praiſe him*, and to advance his intereſt; and what of man's wrath did not praiſe God, that God has reſtrained. The church of Chriſt is like a ſhip at ſea, meeting with a great variety of winds; but the ſkilful pilot, by his wiſe management, makes an advantage of every wind that blows, to carry him forward to the deſired haven, and to a ſafe landing at laſt. Our ſkilful pilot, the Lord Jeſus, on whoſe ſhoulders the government is laid, he well knows how to gather the winds, and to manage the ſails of the ſhip, ſo as to bring his people at laſt to the eternal wiſhed-for haven of glory, through the ſtormy and contrary winds of man's wrath, and the rage of devils; *for the wrath of man ſhall praiſe him*, &c.

7. This doctrine ſhould teach us to bear injuries, eſpecially for the cauſe of Chriſt, with a great deal of meekneſs, patience, and quietneſs of ſpirit, and to refer our cauſe to the Lord, when ſuffering wrongfully at the hand of man. Why, you ſee that the wrath of man is in the hand of the Lord, and whenever he ſees it for his glory, and our good, he will *reſtrain* it, and likewiſe repay it; "for vengeance is mine, ſaith the Lord." When we reſent our quarrels with our own hand, we take it out of the hand of God; and therefore let us follow the example of Chriſt, who, "who when he was reviled, reviled not again, and when he ſuffered, he threatened not," leaving his cauſe in his Father's hand; and we ſee now what is to come of it: the poor Jews, who did imprecate his blood to be upon them and their children, they have been ſmarting under the weight of God's hand theſe ſeventeen hundred years.

Uſe *ſecond* may be of *Exhortation*. Is it ſo that *the wrath of man ſhall praiſe the Lord?* viz. in a paſſive way, doth he levy this tribute of praiſe out of the wrath and wickedneſs of man? Then let us all be concerned to praiſe and glorify him in an active way and manner.

Not

Mot. 1. This is the end and design of our very being; it is the chief end of man, that we should be to the glory of him that made us; and God will levy glory to himself upon us one way or another; and therefore let us study the end of our being, by being active to advance his glory in our day.

Mot. 2. This is the end of our effectual calling and new creation in Jesus Christ. "This people have I formed for myself, that they should shew forth my praise. Ye are a chosen generation, a royal priesthood," &c. 1 Pet. ii. 9.

Mot. 3. This is the end of our redemption by Christ: "Ye are not your own, but ye are bought with a price: therefore glorify God with your bodies and spirits, which are his."

Mot. 4. This is the end of your election from eternity. Why did God set his love upon any of Adam's race, but that they might praise him? Eph. i. "He hath chosen us to himself, he hath predestinate us unto the adoption of children," that we should be "to the praise of the glory of his grace."

Mot. 5. This is the work wherein all the creatures round about you are employed. "All his works praise him;" and therefore let his "saints bless him," saying, as David, Psal. ciii. "Bless the Lord, O my soul: and all that is within me, bless his holy name."

Quest. How shall we praise him in an active way, whom the very wrath of man shall praise?

Answ. 1. By believing in the name of his Son, and setting to the *seal*, that the *record* of God *is true*. Thus Abraham believed God, by not staggering at the promise through unbelief: for he was strong in the faith, and thereby gave glory to God."

2. By being obedient unto his commands, and having a well ordered conversation; for fruitful professors are the glory of Christ, and the ornament of his garden: "They shall be called the trees of righteousness, the planting of the Lord, in whom he will be glorified. Psal. l. 23. "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright, will I shew the salvation of God."

3. By a steady adherence to him, his cause and interest, the rights of his crown and kingdom, when the wrath of man would rob us of them; hence we are called at such a time to "contend earnestly for the faith delivered to the saints," and to "stand fast in the liberties wherewith Christ hath made us free;" and when we willingly walk after the commandments of men, and quit his cause, we cast a reflection upon him, as if neither he, nor his truths or cause, were worthy the contending for.

4. By a cheerful suffering for him, whenever he shall call

for a witneſs to the people, a leader and commander to the people." Obſerve, It is glorious encouragement to the travellers to glory to hold on their way, that Chriſt goes before them as the *breaker up* of their way, "Behold, I ſend mine Angel before thee," &c. See alſo to this purpoſe, Mic. ii. laſt verſe, "The breaker is come up before them: they have gone forth, they have paſſed through the gate, their King ſhall paſs before them, and the Lord of hoſts on the head of them."

2. We have here the charge that is given to Iſrael with reference unto this Angel, Jeſus Chriſt: "Beware of him, and obey his voice, provoke him not." *Q. d.* Take care that you follow his counſel, obey his commandments, and behave yourſelves with all ſuitable regard towards him, without grieving his Spirit, by turning aſide to the ways of your own hearts; let him have full truſt and credit, and beware of diſobedience or rebellion againſt him.

3. We have an awful certification in caſe of diſobedience and obſtinacy in ſin: "He will not pardon your tranſgreſſions." *Queſt.* How doth this agree with that title given him, Exod. xxxiv. 6. 7. "The Lord God, pardoning iniquity, tranſgreſſion, and ſin?" Or with that promiſe, "I, even I am he that blotteth out thine iniquities for mine own name's ſake?" *Anſw.* Although he pardons the iniquities of the wicked, that forſake their wicked ways and ſinful thoughts, and turn unto God through him, yet he will not pardon the iniquities of the obſtinate and impenitent ſinner: no, "he will wound the head of his enemies, and the hairy ſcalp of all them that go on in their treſpaſſes." Or the meaning may be, He will not pardon your tranſgreſſions without a ranſom or ſatisfaction; and in this ſenſe we are told, in the forecited Exod. xxxiv. 7. "that he will by no means clear the guilty;" he will by no means juſtify the guilty ſinner, without a perfect righteouſneſs provided and accepted.

4. We have here a weighty reaſon given why they were to obey his voice, and to beware of provoking him; why, ſays the Lord, *My name is in him.*

Where two things are conſiderable, (1.) The great thing whereby God makes himſelf known among the children of men, and that is his *name.* (2.) Where this name of God is to be read and ſeen in its brighteſt characters, even in Chriſt, the Angel of the covenant, who is the image of the inviſible God: *My name is in him.* The words will be further cleared in proſecuting the following obſervation.

Doct. "That an awful regard is due unto Chriſt, our glorious Immanuel, becauſe the name of God is in him. Beware of

THE NAME OF GOD GLORIFIED IN CHRIST.

TWELVE SERMONS,

IE FIRST OF WHICH WAS PREACHED IN SEPTEMBER 1734, AT THE SACRAMENT AT THE QUEENSFERRY, AND AFTERWARDS ENLARGED UPON IN HIS OWN CHURCH AT STIRLING.

EXOD. xxiii. 21.—*My name is in him.*

THE FIRST SERMON ON THIS TEXT.

THESE words are a part of the inſtructions that God delivered unto Moſes for the uſe of the church of Iſrael, om mount Sinai. They were now upon their march through e howling wilderneſs towards the land of Canaan, which God id promiſed to Abraham, Iſaac, and Jacob, and to their ſeed: id to encourage them againſt the fears of wandering, or loſing eir way, he aſſures them of a ſafe convoy, and that under an fallible guide.

More particularly, in theſe two verſes I have read, notice,

1. A gracious promiſe of Chriſt, as a leader and command- unto Iſrael: ver. 20. "Behold, I ſend an Angel before ee, to lead thee in the way, and to bring thee into the place hich I have prepared." This Angel was none other than riſt, the great and uncreated Angel of the covenant, as is ident by comparing this text with Exod. xxxiv. 34. Acts vii. . 39. 1 Cor. x. 9. Exod. xiii. 21. and Exod. xiv. 19.: and e find in the context, that the pardon of ſin is aſcribed to m, which is only God's prerogative. Chriſt is called an *ngel*, becauſe he is the great meſſenger of heaven to this low- world, "the ſent of God," as the word ſignifies. And re he comes as a guide and guardian to Iſrael, in their tra- ls through the wilderneſs to the promiſed land, which was type and ſhadow of what he was to be, and what he would unto his church and people under the New Teſtament, ac- rding to that promiſe, Iſ. lv. 4. "Behold, I have given him for

and thinks it no robbery to be equal with God." Sirs, be aware of the miſtaken and blaſphemous notions of Chriſt that ſome, particularly the blaſphemous Arians and Socinians, would give you, as though he were a different being, and of a diſtinct and inferior nature from his Father; for he and the Father are *one*, the ſame in ſubſtance, equal in power and glory. "There are three that bear record in heaven, the Father, the Word, and the Spirit; and theſe three are one." So then, I ſay, the name of God in Chriſt, is juſt God himſelf; and this will further appear from what is to follow. And therefore,

2. God's name is his titles that are peculiar to himſelf; and theſe we find in ſcripture are every where aſcribed unto Chriſt, the Angel of the covenant. To mention in a few; his name is JEHOVAH. This is a name peculiar unto the ſelf-exiſtent, ſupreme, and independent God, who hath his being of himſelf, without depending upon another, even "him who is, and was, and is to come. Thy name alone is JEHOVAH, moſt high over all the earth." This great name we find frequently aſcribed unto Chriſt, with ſome additional epithets. To encourage your faith, he is ſometimes deſigned JEHOVAH-ZABAOTH, "the Lord of hoſts," to ſhew his abſolute authority, that he has all power in heaven and in earth, and the armies of both under his command. Sometimes he is called JEHOVAH-ROPHI, becauſe he heals the broken in heart, and binds up all their wounds. Sometimes JEHOVAH-TSIDKENU, "the Lord our righteouſneſs," becauſe he brings in an everlaſting righteouſneſs for the juſtification of condemned ſinners. Sometimes JEHOVAH SHAMMAH, "the Lord is there," becauſe he is with his people always, unto the end of the world. Sometimes JEHOVAH JIREH, "the Lord will ſee or provide," becauſe, when the poor and needy ſeek water, he will hear, help, and ſupply. Sometimes JEHOVAH-NISSI, becauſe he gives a banner unto them that fear him, that it may be diſplayed becauſe of truth.

3. God's name is his word; for by it he makes his mind known unto the children of men. And this name of his is in Chriſt: hence he is called, in a way of eminence, "the Word of God," John i. 1. 2. 3. 14. Rev. xix. 13. "His name is called, The Word of God." Hence, when the word of God, or the precious truths of the goſpel are held, Chriſt reckons his name held. Rev. ii. 13. ſays the Lord to the church of Pergamos, "I know thy works, that thou holdeſt faſt my name, and haſt not denied my faith." *Thou holdeſt faſt my name*, that is, thou retains the goſpel in its purity. The whole word of God, and all the truths of it, are in Chriſt; he is the great

oracle of Heaven that reveals them: Rev. v. no man was found able to open the book with the ſeven ſeals, till the Lion of the tribe of Judah did it. All the commands of the law of God, are iſſued unto us in and through him; hence ſays the Lord here to Iſrael, "Beware of him, and obey his voice." He is conſtitute the King and Lawgiver of the church, and whatever laws do not bear the ſtamp of his authority, and are touched with his royal ſceptre, they ſhould have no regard paid to them in the church of God. And as all the laws, ſo all the promiſes of God are in him, and in him they are "yea and amen;" they are juſt the articles of his latter will and teſtament. He is the marrow and ſubſtance of the whole revelation, and of all the truths thereof, they meet in him as their centre; hence we read of "knowing the truth as it is in Jeſus." And whatever doctrines or ſermons do not hang upon and quadrate with this foundation God hath laid in Zion, they are but hay and ſtubble that are to be burned; the ſweetneſs of every truth lies in the connection that it bears unto him, and in its being a vehicle to convey the grace that is in Chriſt unto our ſouls. So that, I ſay, this name of God is in Chriſt.

4. God's works are his name: Pſal. viii. 1. David there, viewing the glory of God, as it is expreſſed in his works, cries, "How excellent is thy name in all the earth!" Now, this name of his is in Chriſt. Is his name the Creator of all things, that ſtretched out the heavens, and laid the foundations of the earth? Why, this name of his is in Chriſt: John i. 3. "Without him was not any thing made that was made." Pſal. xxxiii. 6. "By the word of the Lord," viz. of Chriſt, as the context clears, "were the heavens made: and all the hoſt of them by the breath of his mouth." Is the name of God, the glorious Preſerver and Governor of all things? Why, this name is in Chriſt: Heb. i. 3. "He upholdeth all things by the word of his power;" and Col. i. 16. 17. there we ſee both the works of creation and providence aſcribed unto him, "By him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things conſiſt."

5. God's name is his worſhip: Exod. xx. 24. "In all places where I record my name, there will I come unto you, and will bleſs you." This is a glory that he will not give to another; it is idolatry to make any thing or perſon in heaven or in earth the object of worſhip and adoration, but God alone, Iſ. xlii. 8. Matth. iv. 10. And therefore we find that when divine worſhip is offered unto angels, they reject it as a thing not

due to them, Rev. xix. 10. and xxii. 9. And when it was offered unto Paul and Barnabas, they reject it with horror and indignation, Acts xiv. 14. 15. But though this crown of glory, this name, the object of worſhip, cannot fit any created head, yet it ſuits the head of our Immanuel: John v. 23. "This is the will of him that ſent me, that all men ſhould honour the Son, even as they honour the Father." Accordingly, the church, Pſal. xlv. is commanded to adore him, "He is thy Lord, and worſhip thou him:" the powers of the earth are commanded to "kiſs the Son (that is, to worſhip him) leſt he be angry, and they periſh from the way:" yea, all the angels in heaven are commanded to worſhip him, Heb. i. 6. "When he bringeth in his firſt-begotten into the world, he ſaith, Let all the angels of God worſhip him;" and accordingly we find all the ranſomed in glory paying the tribute of worſhip unto him equally with the eternal Father, Rev. v. "Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. Salvation to our God which ſitteth upon the throne, and unto the Lamb for ever and ever."

6. His perfections and excellencies are his name; and all theſe are really and originally in Chriſt, as they are in the Father. To inſtance in a few. God's *wiſdom* is his name: "Wiſe in heart, and mighty in counſel." And this is in Chriſt: "Chriſt the wiſdom of God: In him are hid all the treaſures of wiſdom and knowledge." His *power* is his name: "The Lord God Almighty." This name is in Chriſt; "Chriſt the power of God; and, The Almighty," Rev. xix. Hence called "the arm of the Lord, and the man of God's right-hand, whom he has made ſtrong for himſelf." By the power of God in him he "ſpoiled principalities and powers." The *holineſs* of God is his name, frequently called "the holy One of Iſrael." And this attribute ſhines ſo brightly in our Immanuel, in the eyes of the angels, that they fall down with covered faces before his throne, crying, "Holy, holy, holy is the Lord God of hoſts, the whole earth is full of his glory." The *juſtice* of God is his name: "The Lord is a rock; and his work is perfect: a God of truth, and without iniquity, juſt and right is he." And this name of his is in Chriſt, in its greateſt luſtre: it ſhines more eminently in him than in all the torments of the damned in hell. Never did the juſtice of God appear in ſuch a luſtre, as when he cried, "Awake, O ſword, againſt the man that is my fellow:" he has fulfilled the command, and borne the penalty of the law as our ſurety, and ſo has obtained that name of "Jeſus Chriſt the righteous; and the Lord is well pleaſed for his righteouſneſs ſake." The *love*

of

of God is his name; for *God is love.* But it is in Chriſt that he is ſo to ſinners: John iii. 16. "God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, might not periſh, but have everlaſting life. The *mercy* of God is his name, Exod. xxxiv. 6. But it is through Chriſt that his mercy vents towards us ſinners of Adam's family: hence, Cant. v. "his belly" or bowels are ſaid to be as "bright ivory overlaid with ſapphires." His *grace* is his name, Exod. xxxiv. 6. "The Lord, the Lord God, merciful and gracious." But it is only through Chriſt that his grace reigns towards unworthy ſinners, Rom. v. at the cloſe, "That grace might reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord." His name is "the Lord pardoning iniquity, tranſgreſſion, and ſin." This name is in him, as you ſee in the context; and when he was here in a ſtate of humiliation, he acted frequently as one that had power to forgive ſin: "Go in peace, thy ſins are forgiven thee." His name is his *truth;* "a God of truth, and without iniquity." Our Immanuel wears this name; hence called the truth itſelf, John xiv. 6. "I am the way, and the truth, and the life; the Amen, the faithful and true Witneſs." I might tell you of many other names that are peculiar unto God, every one of which is in Chriſt. His name is *the everlaſting God,* Iſ. xl. at the cloſe. "From everlaſting to everlaſting thou art God." You may ſee this name of God in Chriſt, Rev. i. "The Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come." His name is the unchangeable God, without any "variableneſs, or ſhadow of turning." See this name in Chriſt, Heb. xiii. 8. "Jeſus Chriſt, the ſame yeſterday, and to-day, and for ever." His name is the omniſcient God, that "ſearcheth the hearts, and trieth the reins." See this name in Chriſt, John ii. at the cloſe, "He needs not that any ſhould teſtify of man; for he knows what is in man." Rev. i. "His eyes are as a flame of fire;" he ſearches the heart, and tries the reins, and knoweth all the works of the church. His name is "the God of ſalvation: Our God is the God of ſalvation." And this name is in Chriſt: hence, old Simeon, when he gets him in his arms, bleſſes God, and cries, "Now letteſt thou thy ſervant depart in peace; for mine eyes have ſeen thy ſalvation." From all which I think the truth of the doctrine abundantly evident, that the name of God is in Chriſt.

II. The *ſecond* thing propoſed was, to *give you ſome of the properties, or qualities, of the name of God as it is in Chriſt.*

1. Then, his name in Chriſt is a glorious name. His eſſential

tial glory, inſtead of being darkened, is illuminate by being ſet in Chriſt, for Chriſt is "God manifeſted in the fleſh;" plainly implying, that God out of Chriſt is an unknown God to ſinners, but God in Chriſt is a God whoſe glory is manifeſted or diſplayed to our view. Never did the glory of God ſhine ſo as in Chriſt; hence he is called "the brightneſs of his Father's glory, and the expreſs image of his perſon." So that, I ſay, the name of God in Chriſt is a glorious name: Pſal. lxxii. at the cloſe, "Now bleſſed be his glorious name; and let the whole earth be filled with his glory." His name is the glory of the church militant, for "in him ſhall all the ſeed of Iſrael be juſtified, and ſhall glory;" and the glory of the church triumphant, for "the Lord God, and the Lamb, are the light" of the place.

2. This name that is in Chriſt is a tranſcendent and incomparable name, "a name above every name that can be named, whether in this world, or in that which is to come, Eph. i. at the cloſe. His name is more excellent than the names of all the great powers of the earth; for "who among the ſons of the mighty can be compared unto him?" This is one of his royal titles, "The Prince of the kings of the earth, the King of kings, and Lord of lords." His name tranſcends the name of the angels in heaven: Heb. i. 4. "being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they."

3. The name of God in Chriſt is a moſt powerful name. Such power or authority is in this name, that "every knee muſt bow, and every tongue muſt confeſs, that Jeſus Chriſt is the Lord, to the praiſe and glory of his eternal Father," Phil. ii. 9—11. Such power or ſtrength there is in this name, that devils were caſt out, the dead were raiſed, the eyes of the blind, and the ears of the deaf, were opened, and all manner of diſeaſes were healed by the power or virtue of this name, in the infancy of Chriſtianity; as we read in the hiſtories of the Acts of the apoſtles. Such power is there in the name of a God in Chriſt, that when prayers and petitions are put up to heaven with this name upon them, they prevail and obtain any thing: "Whatſoever ye ſhall aſk the Father in my name, I will give it," John xiv. 13. 14. Mark vii. 26. &c.

4. His name in Chriſt is a moſt helpful and ſaving name: "Our help is in the name of the Lord, who made the heavens and the earth." If a poor ſoul can but, by the eye of faith, read the name of God in Chriſt, immediately he reads his own ſalvation in it: If. xlv. 22. "Look unto me, and be ye ſaved:" Why, how comes this about? "For I am God, and there is none elſe." It takes every burden off the back

to

to ſee this name in Chriſt; Pſal. xxxiv. 5. "They looked unto him, and were lightened;" and no wonder, for whenever God's name is taken up as in Chriſt, it is ſeen to be "the God of peace." God in Chriſt is a "God reconciling the world to himſelf, not imputing their treſpaſſes unto them."

5. His name in Chriſt is a wonderful and a ſecret name: "His name ſhall be called Wonderful;" and why wonderful, but becauſe the "child born unto us," and the "ſon given unto us," is called "The mighty God, The everlaſting Father?" It is ſo wonderful and myſterious, that it is juſt a ſecret which the world cannot conceive aright of, and cannot frame to pronounce it: God in a crucified Chriſt is "to the Jews a ſtumbling-block, and to the Greeks fooliſhneſs." And even they that have it manifeſted to them in a ſaving way, it is ſuch a ſecret and wonderful name, that they are ready to cry with Agur, "What is his name, and what is his ſon's name, if thou canſt tell?" Prov. xxx. 4.

6. His name in Chriſt is a ſweet and a ſavoury name; it is like "ointment poured forth" to a poor ſoul that takes it up in a way of believing. And the reaſon of this is, becauſe whenever a ſinner is enabled to read the name of God in Chriſt, he ſees him to be his own God: as we ſee in Thomas, whenever he took him up in a proper light, he immediately cries out, "My Lord, and my God:" according to that of Chriſt, "I aſcend unto my Father and your Father, and to my God and your God."

7. It is a holy and reverend name: "Holy and reverend is his name:" and they that *know* it, will *ſanctify* it in their hearts, and make him their *fear*, and their *dread*. So holy is this name, that it ſanctifies the ſoul that knows it, and kills indwelling corruption; and no wonder, for "he finiſhes tranſgreſſion, and makes an end of ſin."

8. It is a dreadful and terrible name to all the devils, the wicked and unbelieving world. The devils fall a trembling at the name of a God in Chriſt; his work is to "bruiſe the head of the ſerpent, to ſpoil principalities and powers." And this name, however deſpiſed and rejected by the wicked now, yet the day comes, when, at the ſight of him, they will cry to the rocks and mountains to cover them.

9. It is a durable and everlaſting name: "His name ſhall endure for ever, his name ſhall laſt like the ſun." As his name is "from everlaſting," ſo it will be "to everlaſting God." Thus you ſee ſome of the excellent properties and qualities of the name of God as it is in Chriſt.

Exam.

EXOD. xxiii. 21.—*My name is in him.*

THE SECOND SERMON ON THIS TEXT.

III. THE *third* thing in the method was, to *inquire how is the name of God in Chriſt, or after what manner is his name in him?* There ſeems to be ſomething of a peculiarity in the words. The power, wiſdom, majeſty, and greatneſs of God, is to be read in every work of his hands; thus, *His name is great through all the earth*, even among the Heathen world: but never was it ſaid of any creature in heaven or earth, angel or archangel, patriarch, prophet, apoſtle, or ſaint, as it is here ſaid of Chriſt the Angel of the covenant, *My name is in him.* So that the name of God muſt be in Chriſt after another manner than in any other being. And therefore, for clearing this, I would have you to advert to the following particulars, which I take to be implied in the expreſſion.

1. *My name is in him*, that is, it is wholly in him. Some prints of my hand, ſome draughts of my power, wiſdom, holineſs, may be found in others; but they are wholly in him; the whole Deity or Godhead of the Father is in him; my whole eſſence and being, my whole power and wiſdom; my whole holineſs and juſtice, goodneſs and truth, my eternity and omniſciency, they are as much in him as in myſelf; hence we are told, that "in him dwells all the fulneſs of the Godhead bodily."

2. The name of God is ſolely in him, and in none other as it is in him, *My name is in him*, excluſively of all others. Hence we are told, that "there is no name given under heaven, or among men, whereby to be ſaved, but by the name of Jeſus." And what is the reaſon of this? Becauſe the name of God, viz. his ſaving helping name, is in him alone. "I am God, and there is none elſe;" and therefore, ſays he, "Look unto me, and be ſaved, all ye ends of the earth," Iſ. xlv. 22.

3. My name is in him originally. Some orthodox divines, when ſpeaking of the Trinity of perſons in the glorious Godhead, are pleaſed to ſay, that the Father is the fountain of the Deity. I do not love that way of ſpeaking; for I think the whole Deity, including the three perſons, are their own fountain and original; and that the eternal generation of the Son, and proceſſion of the Holy Ghoſt, are eſſential to the Deity; and

and that the whole Deity is originally in every one of theſe ſacred and divine perſons; and that it is inconſiſtent for any thing that is God, to be an inferior or independent being.

4. *My name is in him, i. e.* in a moſt bright, expreſs, and illuſtrious manner, Heb. i. 3. The image of God was impreſſed upon Adam in innocence, at his creation, and it is impreſſed upon all that are the children of God by regeneration and adoption; but Chriſt has not the image of God impreſſed, but he is the expreſs image of his Father, and the brightneſs of his glory," inſomuch, that it is impoſſible for a perſon, by the eye of faith, to behold the glory of the only begotten Son of God, but at the ſame time he beholds the glory of the Father alſo, for the light of the knowledge of the glory of God ſhines in the face or perſon of Jeſus Chriſt."

5. The name of God is in him, as Mediator, in a way of donation and derivation. He has a delegate authority, a derived fulneſs as Mediator; for "it pleaſed the Father that in him ſhould all fulneſs dwell; and God hath given him to be head over all things to the church;" he hath appointed and anointed him to be King in Zion; and "the Father judgeth no man, but hath committed all judgement unto the Son." What he doth as the great Prophet, Prieſt, and King, of his church, he doth in his Father's name, or by his warrant.

6. The name of God is in him in a way of manifeſtation: John xvii. 6. "I have manifeſted thy name unto the men which thou gaveſt me out of the world." And, Oh Sirs! till Chriſt teach us the knowledge of the name of God, we ſhall remain for ever ignorant of it: John i. 18. "No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath revealed him."

7. The name of God is in him in a way of communication. And it is ſet in him as Mediator, that it may, by him, be given unto, and ſet upon his people: Rev. iii. 12. "Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out; and I will write upon him the name of my God, and the name of the city of my God; and I will write upon him my new name." And how is it that he writes the name of his God upon them, but by cauſing them to ſee and read the name or glory of God in himſelf? 2 Cor. iii. laſt, "All we with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, as by the Spirit of the Lord." And thus you ſee how the name of God is in Chriſt. But after all that we have ſaid, this matter will remain an unknown myſtery, unleſs the Spirit of the Lord come, as a "Spirit of wiſdom and revelation," and ſhew us the myſteries of a God in Chriſt.

IV.

IV. The *fourth* thing in the method was, to *inquire into the reaſons of this doctrine; why is it that the name of God is in Chriſt?*

Anſw. 1. He bears his Father's name, becauſe he and his Father are *one;* he is one God with his Father, the ſame in ſubſtance, equal in power and glory; and ſo it was impoſſible it could be otherwiſe.

2. Becauſe he is his Father's Son, his only Son, his beloved Son, by eternal generation: "The Word was made fleſh, and we beheld his glory, the glory as of the only begotten of the Father." Who ſo fit to bear his Father's name, as his own *firſt-born*, whom he therefore hath "made higher than the kings of the earth?"

3. He only was able to bear the weight of that infinite and excellent name. If the name of God had been ſet in any created being, however excellent, as it would have been a lie to call that creature God; ſo the higheſt and moſt excellent angel, or archangel, would have ſunk under the weight of it. The very thought of being equal with God, ſunk millions of angels from the height of heaven to the bottom of hell: how then could any finite being have been able to bear it? So that if Chriſt had not been God himſelf, one God with the Father, he had ſunk under the weight of that great name; but he was able to bear it, being his Father's equal, and therefore it was committed to him.

4. His name is *in him*, that it might be near unto us. Oh how near doth God come unto us in the perſon of Chriſt! he comes and dwells with man upon earth, "The Word was made fleſh, and dwelt among us." God in Chriſt, he mingles natures with us in a perſonal union, and he mingles names with us in Chriſt, for his name is *Immanuel, God with us:* he mingles intereſts with us in Chriſt, he connects his own glory with our ſalvation; hence Chriſt is called, "The man of God's right hand, whom he makes ſtrong for himſelf;" *i. e.* ſtrong for the great purpoſes of his own glory in our ſalvation. So that, I ſay, the name of God is in Chriſt, that his name might be ſib and near to us; and his wondrous works of grace through Chriſt, declare his great name to be near. And whenever the goſpel is preached, and Chriſt the righteouſneſs and ſalvation of God revealed unto ſinners, he is ſaid to bring near his righteouſneſs, Iſ. xlvi. at the cloſe.

5. He has put his name in Chriſt to break our enmity againſt him, and to reconcile us to himſelf: "God was in Chriſt, reconciling the world unto himſelf." The great deſign of the manifeſtation of the name and nature of God in Chriſt, was to give ſuch a convincing proof and demonſtra-

tion of his love, mercy, and good-will toward man upon earth, as might for ever break our enmity, reconcile our hearts, and render himself an object of love, trust, hope, desire, delight, and confidence unto man, whose heart was altogether alienate from God by sin, as if he were an implacable and inexorable enemy.

V. The *last* thing proposed in the prosecution of this doctrine, was the *Application.*

Use *first*, may be in a few *Inferences.* Is it so that the name of God is in Christ, after such a manner as you have heard? Then,

Inf. 1. See hence the injury that is done both to the Father, and the Son, by the abominable Arian heresy, that hath been broached in our land, and which I fear is too much prevailing both among ministers and members of this established church. Why, that heresy doth injury to the eternal Father, because it flatly contradicts his record concerning our Redeemer in my text. God the Father says, *My name*, which is the supreme, self-existent, and independent God, this name of mine *is in him.* This is false, says the Arians, for the name of the supreme independent, and self-existent God, is the personal property of the Father, and therefore not to be ascribed unto the Son. And then it doth injury unto the Son, because it *denies* him to have "a name above every name." If his name be not the supreme God, there must needs be a name above his name. In short, a dependent or inferior God is no God at all; for there is no middle kind of being between the Creator and the creature.

Inf. 2. Is his Father's name in him? Then see hence, that God the Father is concerned in all the affronts and indignities done to Christ, and will surely resent them. Why, his Father's *name is in him*, and the indignities done to him, they reflect upon his royal and eternal Father. Psal. cx. 1. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." He will cast them down, and tread them under his feet. I will tell you of two or three sorts of persons that are in danger of the resentment of God the Father, for indignities done to his eternal Son.

1*st*, All ye that reject him by unbelief, and do not close with him as he is offered in the gospel, as a prophet for instruction, as a priest for justification, and as a king for sanctification. Oh! how many are there that fall under this heavy charge! "Who hath believed our report?" Sirs, however light you may make of the sin of unbelief, yet remember there is something worse abiding you, than a dying without mercy:

. x. 28. 29. " If they that deſpiſed Moſes law, died w... mercy, of how much ſorer puniſhment ſhall he be thought rthy," &c.

2*dly*, Ye that are doing injury to any of his ſent ſervants d ambaſſadors that bear his name and commiſſion, ye lie ex- ſed to the reſentment of the Father of Chriſt. " He that eſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpi- eth him that ſent me. The wrath of the Lord fell upon the Jews, till there was no remedy, for their mocking, abuſing, and maltreating the Lord's meſſengers that he ſent to them, Chron. xxxvi. 16.

3*dly*, Ye that do any injury to his poor people and mem- bers, and who oppreſs them either in their temporal or ſpiritu privileges, or yet offend or grieve them any manner of wa " it were better for ſuch that a milſtone were put about the necks, and they caſt into the midſt of the ſea," than that th ſhould " offend one of theſe little ones." Many a ſad heart t Lord's poor people are getting at this day. The lambs of Chriſt's flock, and their precious liberties, are ſacrificed by many ſhepherds in our Iſrael, to pleaſe and gratify the great ones of the land. More regard ſhewed to a patron, or a he- ritor, in the election of a miniſter, than to the flock or church of Chriſt, that he has purchaſed with his own blood. It is the wiſe, the mighty, the noble, the heritor and laird, that is call- ed to vote in the election of a church-officer; quite croſs to Chriſt's way, who has ſaid, " Not many wiſe men, not many mighty, not many noble, are called; but God hath choſen the poor, the weak things of the world, to confound the wiſe," &c.

4*thly*, Ye that are doing injury to his work and cauſe, and who are helping on the preſent courſe of defection from a co- venanted work of reformation. Who ſees not what bol ſtrokes are given at the carved work of God's temple in th land;, particularly, by a ſet of corrupt time-ſerving miniſter and others, who join hand with them in breaking down t neceſſary fences of the doctrine, worſhip, diſcipline, and g vernment of the church, in enacting laws inconſiſtent w the laws of Chriſt, to the hurt, not to the edification, of body; in ſuppreſſing the true friends, and ſupporting the o enemies of a covenanted reformation, ſcattering inſtead of thering the lambs of Chriſt, in perverting the keys of diſci to the ſkreening of the unworthy, and to the cenſuring o niſters for the faithful diſcharge of their duty? No care to purge out the erroneous in principle, or ſcandalous in tice, but, on the contrary, vacant congregations cramme filled up with corrupt men, without any regard to th

of theſe who know the voice of the ſhepherd. I ſay, you who are helping on theſe or the like defections from a work of reformation, you are ſetting yourſelves in oppoſition to the intereſt of Chriſt, who hath his Father's name in him, and you expoſe yourſelves to the reſentment of his Father and of his Anointed, Pſal. ii. God and his Meſſiah holds you in *deriſion*, and when he has made uſe of you as tools to ſerve his own glorious deſigns, he will "break you as with a rod of iron, and daſh you in pieces as a potter's veſſel."

5*thly*, All ye who ſtand by as Gallio's, unconcerned ſpectators of the ruin of the church of Chriſt, while others are contending againſt the mighty for the preſervation of the work of the Lord, among us; remember, that the vengeance of God's temple will fall upon you alſo, for there are no neutrals in the cauſe of Chriſt; they that are not for him, are againſt him. Curſe ye Meroz, curſe ye bitterly the inhabitants thereof: becauſe they come not up to the help of the Lord, to the help of the Lord, againſt the mighty." In ſhort, all ye that are living in league with ſin, either with public or perſonal ſin, which Chriſt came to deſtroy, and to make an end of, ye are affronting him that has his Father's name in him, and counteracting the very deſign of his manifeſtation in the fleſh, and therefore have reaſon to fear wrath lies at the door: every ſoul that will not hear him, and obey his voice, ſhall be deſtroyed from among the people, and that becauſe his Father's name is in him.

Inf. 3. Hence alſo we may ſee noble ground for the courage and fortitude of faith, contending for Chriſt, his cauſe and intereſt, in an evil day, a day of trouble, and treading down, and perplexity, in the valley of viſion. Let none of the hearts of the followers of the Lamb fail them becauſe of the might or multitude of their enemies, either within them or without them; for although ye may have "principalities and powers, ſpiritual wickedneſſes in high places," as well as "fleſh and blood," to grapple with, and though his cauſe and intereſt may ſeem to be run down and ruined, yet do not deſert him, or give up his cauſe as deſperate and hopeleſs. Why, the Captain of your ſalvation has his Father's *name in him*; he is armed with his Father's power and authority, and the armies which are in heaven and in earth follow him; and it is his way of working and doing, to draw out the main body and ſtrength of the enemy, and to give way to their wrath, till his cauſe ſeem to be deſperate and hopeleſs, and then to give the enemy a turn, that his own power and wiſdom may be the more viſible in their overthrow, and the delivery of his own people. He lets Pharaoh and his Egyptians go on in oppoſition to Iſ-

rael,

rael, and in inſulting Iſrael's God, for a conſiderable time, till the cry of Iſrael goes up to heaven, and then at length he trains Pharaoh and his army out to the Red ſea in purſuit of Iſrael, triumphing and rejoicing all the way, ſaying, "I will purſue, overtake, and divide the ſpoil;" and Iſrael at the ſame time brought to the laſt extremity; and then he ſteps in, and makes the Red ſea a gibbet for the public execution of the enemy. "For this cauſe I have raiſed thee up, to ſhew my power in thee, and that my name might be manifeſted," &c. Many ſuch ſtratagems of war are with him; and therefore let no man's heart fail him, becauſe of the power or multitude of Chriſt's enemies, or the lowneſs of his cauſe.

Inf. 4. See hence noble encouragement to all to confeſs and own Chriſt before the world, and to bear and wear his name on our foreheads before all the world; why, becauſe his Father's *name is in him*; and therefore we need not be aſhamed of him, or of his truths, his ways, his people, his prerogatives, his intereſt. His Father is not aſhamed of him; his name was in him, even when hanging ignominiouſly upon the croſs between two thieves: and therefore let not us be aſhamed of him, even when he and his cauſe is run down by all about us. Sirs, no man was ever a loſer by owning Chriſt or his intereſt. "He that confeſſes me before men, him will I confeſs before my Father, and before his angels." Perhaps you may loſe your *houſes* or *land*; yea, your very *lives*, in owning and confeſſing his name; but what the matter of all that? "He that loſes his life," for this cauſe "ſhall find it." The very "reproach of Chriſt is greater riches than all worldly treaſures."

Inf. 5. See hence the dignity and excellency of a Redeemer's perſon, and why he is ſo precious and valuable in the eyes of all that know him, and look on him by the eye of faith: "To you that believe he is precious." Why, his Father's *name is in him*; his being, his glory, his will, his authority, and all his perfections are in him. No wonder though the church militant and triumphant cry, "Worthy is the Lamb that was ſlain," &c. No wonder to hear the church crying, "Thou art fairer than the children of men, more glorious than all the mountains of prey. My Beloved is white and ruddy: his countenance is as Lebanon, excellent as the cedars: his mouth is moſt ſweet; yea, he is altogether lovely. Whom have we in heaven but thee? and there is none in all the earth that we deſire beſide him." I ſay, no wonder they make ſuch ado about him, ſeeing they read his Father's name, yea, the "brightneſs of his glory" in him. Let the world ſay of Chriſt what they will, he will be valued by all that know him.

Inf.

Inf. 6. See hence whence it was that the pleaſure of the Lord proſpered in the hand of our Redeemer, I mean, the great undertaking of man's redemption: although hell and earth, and the curſe of a broken law, were againſt him, though the fiery mountains of his Father's wrath were in his way; yet he went on ſteadily in the undertaking, did not faint, nor was diſcouraged, till he could ſay, "It is finiſhed." Why, the reaſon was, his Father's name was *in him*, the very power and perfections of God were *in him*. And therefore he could not but proſper. God the Father was not only bound by promiſe, but bound by honour to ſupport his own name that was in him. To this purpoſe, ſee Pſal. lxxxix. 20. 21. 22. 23. 24.

Inf. 7. See hence the prevalency of Chriſt's interceſſion for his people in heaven, and whence it is that the prayers of the ſaints, that are ſent up in the name of Chriſt, paſs through before the throne of God; why, the name of God is in our "Advocate with the Father," and therefore he cannot but prevail. God the Father ſees his own name in him; and when he reads his own name in him, he can deny him nothing, and can deny nothing that is aſked in his name. It is a ſtrange way of ſpeaking that Chriſt has to his diſciples, when he is encouraging them to the duty of prayer, John xiv. 13. 14. "Whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son. If ye ſhall aſk any thing in my name, I will do it:" plainly intimating, that the name of the Father is glorified in the Son, when we pray in his name, and when theſe prayers that are put up in his name, are granted and anſwered. Set the name of Chriſt before you when you go to God in prayer, ſet it in the front of all your petitions and addreſſes, and they will ſurely get a hearing, and prevail; for Chriſt will own and preſent theſe petitions that come up in his name to the Father, and the Father will not reject the interceſſion of Chriſt in our behalf, becauſe his *name is in him.*

Inf. 8. See hence what honourable and excellent perſons the ſaints of God are, however little they may be valued by a wicked and blind world; why, as the Father's name is in Chriſt, ſo Chriſt's name is in them, and conſequently the name of God is in them: Rev. iii. 12. "I will write upon them the name of my God, and the name of the city of my God: and I will write upon them my new name, that no man knows, but he that receives it." So that I ſay, the ſaints muſt be very excellent perſons: yea, the "excellent ones of the earth, more excellent than their neighbours," becauſe they have the name

name of Chriſt, and the name of the Father of Chriſt in them and upon them. Indeed the world cannot read this name of God that is on the ſaints, and therefore they deſpiſe them, and account them as the "droſs and off-ſcourings of the earth," and perhaps prefer the man with the gold ring and the gay clothing to them; and many times the ſaints cannot ſee it themſelves; but the day comes, when all the duſt and rubbiſh whereby this name that is upon them is obſcured, ſhall be wiped off, and men and angels ſhall read it on them in legible characters: 1 John iii. 2. "Beloved, now we are the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is."

Inf. 9. See hence how faith goes to work in laying claim to God, as our own God in Chriſt. Why, here it is: *My name* or nature *is in him*, ſays God: Well, ſays faith, my name and nature is in him too; and therefore God and I are met together in him, in ſweet peace, amity, and friendſhip. Oh the encouragement of faith in God that lies in that ſweet name "Emmanuel, God-man, or God with us!" Oh! ſays the Father, I truſt him, for my nature is in him: Oh! ſays the believer, my nature is met with the nature of God in him, and therefore I will truſt him too. My fulneſs, "all the fulneſs of the Godhead," is in him, ſays the Father: And my ſtock, my all, is in him, ſays the believer. My life is in him, ſays God: And my life is in him too, ſays the believer, "Our life is hid with Chriſt in God." My glory is in him, ſays the Father: And he is my glory too, ſays the believer, "In him ſhall all the ſeed of Iſrael be juſtified, and ſhall glory." Oh the ſweet meeting and centering between God and the believing ſoul in Chriſt! Oh Sirs! wonder and admire at this meeting, that our name is met with the name of God in Chriſt: here is a brighter crown of glory put upon our head, than ever did ſhine upon the head of Adam in innocence: yea, the higheſt angel or archangel has not ſuch a title of ſibneſs to the name of God, as the meaneſt member of Chriſt upon the earth.

Inf. 10. See hence what good reaſon to record his name, by preaching the goſpel, and adminiſtrating the ſacraments of his inſtitution, and why every gracious ſoul loves ſo much to hear of the name of Chriſt, and to ſpeak of it; why, it is no wonder though they that know him flock and reſort to theſe ordinances where his name is recorded; no wonder though miniſters and Chriſtians ſtudy to cauſe his name to be remembered in all generations; why, his Father's name is in him, and therefore they cry, "Let his name endure for ever, and let his name

name laſt like the ſun, for men ſhall be bleſſed in him, and all generations ſhall call him bleſſed."

Inf. 11. This doctrine may ſerve as a mythe or directory both to miniſters and people, how to ſteer an even and ſteady courſe in this dark, divided, and cloudy day, when ſome are ſaying, *Lo, he is here*, and others, *Lo, he is there*; ſome ſaying, *This is the way*, others, *That is the way*; ſome ſaying, Theſe men ſhould come in to the church, and join her judicatures, others crying, No, it is duty to continue in a ſeceſſion. This doctrine ſerves to ſhew what we are to do in ſuch a diſtracted day; why, we are neither to regard the cries on the one ſide or the other, but to look to him who has his Father's name in him, who has the Urim and Thummim in his breaſt, and to follow him: "Behold I have given him for a witneſs to the people, a leader and commander to the people;" and therefore let the people follow their leader. The great inquiry at this day ſhould be, Where ſtands the ſtandard-bearer among ten thouſands? where ſtands the name of God, and teſtimony of Jeſus? for where that ſtands there we are to ſtand. If judicatories be holding the reformation-ſtandard of Chriſt, we are to hold with them; but if they be pulling down the reformation-ſtandard, we are to ſtand off from them, as we would not partake of their plagues.

EXOD. xxiii. 21.—*My name is in him.*

THE THIRD SERMON ON THIS TEXT.

USE *ſecond* may be of *Trial*. What knowledge or acquaintance have you of him that has his Father's name in him? Has he, either at this occaſion, or formerly, manifeſted his own and his Father's name unto you, as he ſpeaks in that forecited John xvii. 6. "I have manifeſted thy name unto the men which thou gaveſt me out of the world?" Take the following marks, whereby you may know this.

1. If ſo, then his name will have a ſweet ſavour and reliſh in your very ſouls, ſo that you will *eat* it, and it will be to you "the joy and rejoicing of your hearts: Becauſe of the ſavour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee." Oh Sirs! how goes the name of Chriſt away with you? You that are contented with

dry

dry ſapleſs harangues of morality, and the airy flouriſhes of human rhetoric, pleaſed with ſermons wherein ſcarce any thing of the name of Chriſt is to be found; you never yet had his name or his Father's name manifeſted to you, ye are ſtrangers to it; for to them that know his name, that ſermon, that ordinance, that communion, where the name of Chriſt is not recorded with honour, it is unſavoury, to them taſteleſs like the white of an egg, in which there is no reliſh.

2. You will frequently think on his name with pleaſure, and roll it as a ſweet morſel under your tongue. Oh! ſays David, "My meditations of him are ſweet, and I will be glad in the Lord: When I remember thee upon my bed, and meditate on thee in the night-watches, my ſoul ſhall be ſatisfied as with marrow and with fatneſs." It is given as a character of the ſaints, eſpecially in an evil day, that "they feared the Lord, and thought upon his name," Mal. iii. 16. and If. xxvi. 8. "In the way of thy judgements, O Lord, have we waited for thee; the deſire of our ſoul is to thy name, and to the remembrance of thee."

3. You will be often ſpeaking to the commendation of his name, and of his Father's name that is in him. Oh! will the ſoul ſay, that I had a tongue like a trumpet, that could ſound through all the corners of the univerſe, to proclaim the glory and excellency of his name; "Now bleſſed be his glorious name for ever and ever; and let the whole earth be filled with his glory." And you will be ready ſometimes to call in the whole powers of your ſoul to "bleſs his holy name," and to ſummon "angels that excel in ſtrength, and all his miniſters that do his pleaſure, and all his works in all places of his dominions," to help you to celebrate the glory of his worthy name.

4. If you be acquainted with the name of God as it is in Chriſt, you will make much uſe of that name in all your addreſſes to God, and you will lay the only ſtreſs of your acceptance upon that name; when you offer up either prayers or praiſes to God, you will ſet the name of Chriſt before you, and the name of God in him, as that which will bear you through, and render you accepted; Eph. i. 6. "He hath made us accepted in the Beloved." Heb. x. 19—22. you ſee there that it is in the name of our great New Teſtament high prieſt, that we are to draw near with full aſſurance of faith." See Heb. iv. at the cloſe. Now, try yourſelves by this, whether you be acquainted with the name of God in Chriſt; when you go about any duty, whether it be praying, praiſing, communicating, or whatever it be, you will do all in the name of the Lord Jeſus, to the glory of God through him.

5. If you be acquainted with the name of God as it is in Chriſt, you will be ready to bow at or in the name of Jeſus, and you will put equal honour upon him as upon his Father: "For this is the will of him that ſent him, that all men ſhould honour the Son, even as they honour the Father; and to him every knee muſt bow, and every tongue ſhall confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father." Sirs, you entertain miſtaken notions of the Deity, if you think that it is a ſlight put upon the Father, to give the ſame divine worſhip and homage to him as to the Father, for God the Father is glad when every knee bows unto Chriſt. And therefore try yourſelves by this. God the Father ſays, "Kiſs the Son; hear him: He is thy Lord, and worſhip thou him." Now, do you obey this command, do you truſt in his name, do you glory in his name, and obey and honour the name of God in him.

6. You will be very tender of his name, you will *ſanctify* it in your hearts, and make it your *fear* and your *dread*; you will be tender of his honour, when you hear his name profaned, Pſal. xlii. 10. "It is as a ſword within my bones, while they ſay daily unto me, Where is thy God?" tender of his laws, afraid of ſin yourſelves, and grieved when you ſee his laws broken by others; tender of his Spirit, afraid of grieving it; tender of his members and miniſters that have his name upon them; tender of his houſe, and the concerns thereof will be dearer to you than the concerns of your own houſes; "The zeal of thine houſe hath eaten me up," ſays David; more concerned to ſee theſe thieves and robbers ſpoiling the houſe of God, than if you ſaw your own houſe riffled before your eyes.

Uſe *third* of this doctrine ſhall be of *Exhortation* unto all in general, both to ſaints and ſinners, both to communicants and others, in a few particulars. Is it ſo as you have been hearing, that the name of God is in Chriſt, in ſuch a way and manner as has been explained? Then,

Firſt, See that you ſtudy to know the name of God in him. The knowledge of God in the works of creation and providence, is the foundation of all natural religion; and the knowledge of the name and nature of God in Chriſt, is the foundation of the Chriſtian religion: and therefore we find that commonly in ſcripture, the knowledge of God, and of his name, as it is revealed in Chriſt, is put for all religion, John xvii. 3. "This is life eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent." 2 Cor. iv. 6. "God who commanded the light to ſhine out of darkneſs, hath ſhined into our hearts, to give us the light of the knowledge of the

glory of God, in the face of Jeſus Chriſt." And therefore, Sirs, I would commend it to you above all things, to know this name of God, as it is revealed in Chriſt. *Motive*, It is revealed in him on purpoſe that it may be known by the children of men. God in Chriſt is juſt God "manifeſted, and manifeſted in the fleſh;" and why is a thing manifeſted, but that it may be known? the manifeſtation of it is vain, and to no purpoſe, except the knowledge of it be attained. Shall God manifeſt himſelf to us in Chriſt, and ſhall not we purſue the knowledge of him as he is in Chriſt? It is the firſt commandment of the law, to know the name of God as it is in Chriſt, "Thou ſhalt have no other gods before me," *i. e.* thou ſhalt know and acknowledge me, as I have revealed myſelf in the perſon of my eternal Son. And till you obey this commandment, and know this name of God in Chriſt, you can obey no commandment of the law to purpoſe; and when you obey this one, you will ſurely obey all the commandments; when you come once to know God as he is in Chriſt, you ſhall know him as your own God, and ſo come at a ſaving intereſt in him. When he is taken up as the God and Father of Chriſt, we take him up as our own God, and our own Father in Chriſt, and are enabled to cry with Thomas, "My Lord, and my God;" agreeable to what Chriſt declares before he left this lower world, "I aſcend to my Father and your Father, and to my God and your God." If you come not at the knowledge of the name of God as it is in Chriſt, you ſhall know his name, as it is out of Chriſt, through all eternity. And Oh how terrible is his abſolute name! it is "a conſuming fire to the workers of iniquity." And therefore, for the Lord's ſake, ſeek to know the name of God as it is in Chriſt, the great Angel of the covenant.

Direct. 1. If you would know the name of God as it is in Chriſt, ſearch for it in the volume of his book, for there it is revealed. Take heed to the word read and preached, "a unto a light ſhining in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts." As a man's name and character is known by his teſtimonial, ſo Chriſt's name and character is to be known by the word, "for theſe are they that teſtify of him;" and therefore "ſearch the ſcriptures" for his name, dig for it there as for a hid treaſure.

2. Attend carefully upon the ordinances of his appointment where you may have them diſpenſed in purity, by theſe that bear Chriſt's commiſſion; for there it is that his name and his Father's name is recorded. As it is ſaid of Paul, ſo it may be ſaid of every faithful miniſter of Chriſt, "He bears the name of Chriſt unto the Gentiles;" and the work of miniſters, particularly in the diſpenſation of word and ſacrament, is juſt to blazon

blazon his worthy name, and to cauſe it to be remembered: many a ſweet view of the name of Chriſt have the Lord's people got in the diſpenſation of the word, "it is Chriſt whom we preach, and there the ſaints do "behold the beauty of the Lord."

3. Haunt the company of thoſe that know his name, for they are very ready to tell it to others. The woman of Samaria, John iv. whenever ſhe read the name of God in Chriſt, ſhe runs to her neighbours, and tells it to them, ſaying, "Come ſee a man that has told me all things that ever I did: is not this the Chriſt?" Many a poor ſoul has been brought to Chriſt by hearing of his name among theſe that knew him. The daughters of Jeruſalem they hear the ſpouſe ſpeaking of the glory and beauty of her beloved, which makes them, Cant. vi. 1. to ſay, "Whither is thy beloved gone, O thou faireſt among women? that we may ſeek him with thee."

4. With all theſe join earneſt prayer to God, who has ſet his name in Chriſt, that he may ſhew this name, even his own glory, in the face of Jeſus Chriſt, unto you. Oh! plead the promiſe of the Spirit to teſtify of Chriſt, to take the glory of Chriſt, and ſhew it unto you; for it is a particular office of the Spirit, as a "Spirit of wiſdom and revelation, to open the blind eyes," and to cauſe the ſoul to read the name of the Father in the Son, and he has promiſed his Spirit to them that aſk him.

EXOD. xxiii. 21.—*My name is in him.*

THE FOURTH SERMON ON THIS TEXT.

SECONDLY, Another word of exhortation is to you that know his name, to truſt in it: Pſal. ix. 10. "They that know thy name will put their truſt in thee." How often are we exhorted in ſcripture to truſt in the name of the Lord? Iſ. l. 10. "They that fear the Lord, and obey the voice of his ſervant; let them truſt in the name of the Lord, and ſtay themſelves upon their God." Oh Sirs! is his Father's name in him? then truſt him and give him credit. It is promiſed, that "in his name ſhall the Gentiles truſt; that the Gentiles ſhall come unto his light, and kings to the brightneſs of his riſing; to him ſhall the Gentiles ſeek, and his reſt ſhall be glorious."

Seeing

Seeing God the Father has ſet him forth unto you Gentiles in a goſpel-diſpenſation, ſaying, *My name is in him*, Oh! truſt in this name of the Lord, and ſtay upon him as your God.

This truſting in his name, it implies,

1. The knowledge of his name, for it is only *they that know his name* that *will put their truſt in him.*

2. A perſuaſion of his authority and commiſſion as the ſent of God: for he glorified not himſelf to be made an high prieſt; but he that ſaid unto him, Thou art my Son, this day have I begotten thee." Chriſt did not run before he was called: "I the Lord have called thee, I will hold thine hand, and will help thee." Now, faith receives Chriſt upon his Father's credit, upon the record of God concerning him, as his great ordinance for ſalvation; and this is a part of his Father's name here intended.

3. It has in it a perſuaſion of his power and ability to ſave, becauſe his Father's name is in him. "I have laid help upon one that is mighty: He is able to ſave to the uttermoſt all that come unto God by him."

4. This truſting in his name, has in it a renouncing of all other refuges but the name of the Lord as in him. The ſoul, in truſting in his name, cries, "Aſhur ſhall not ſave us, we will not ride upon horſes, neither will we ſay any more to the works of our hands, Ye are our gods. In vain is ſalvation hoped for from the hills, or the multitude of mountains," &c.

5. It has in it an expectation of help and relief in this name: "Our help is in the name of the Lord," in the name of a God in Chriſt, "who made the heavens and the earth." When we truſt a man of honeſty and fidelity, we expect that he will not betray us, but that he will do to us according to his promiſe.

6. A perſuaſion that he will do to the ſoul in particular according to his gracious word, and that for the ſake of his name, faithfulneſs, and truth. Oh! ſays the ſoul, this word of his, which is "yea and amen in him," is the ground of my ſure hope, and in it I will be confident; for "he is not man that he ſhould lie, or the ſon of man that he ſhould repent." Thus you ſee what it is to truſt in his name.

Queſt. For what would you have us to truſt in his name?

Anſw. 1. Truſt him with the government of the world in this dark and cloudy day, in which the nations are ſhaking and ſtaggering like a drunken man; for his Father has lodged the reins of the world's government in his hand: and if his Father has committed that truſt to him, you have no reaſon to

fear.

fear, though heaven and earth were mingling; for all power in heaven and earth being in his hand, he will bring all to good account.

2. Truſt him with the government of his church, for "he rules in Jacob, he is King in Zion;" by his Father's appointment, the government is upon his ſhoulders. His Father has hung upon him all the glory of his houſe, as upon a "nail faſtened in a ſure place." The offspring and the iſſue hang upon him; the veſſels of the ſmalleſt quantity, even from the veſſels of cups, to the veſſels of flagons. The ſervants of the houſe may miſplace the veſſels, diſorder the houſe; but no fear, he will bring all to rights in his own time and way; though before he do this he may come in ſuch an awful manner as to make all the houſe to tremble; yet truſt him, for "he is faithful in all his houſe;" he has founded it upon a rock, and the gates of hell ſhall not prevail, ſo as to deſtroy it.

3. Truſt him with all your temporal cares and concerns. Perhaps you are ready to be filled with anxiety of mind in the preſent poſture of affairs, and to ſay, Oh! what ſhall come of me and mine, if the Lord ſhall, for the ſins of theſe lands, order the bloody ſword that is raging abroad, to paſs over and viſit us? Why, truſt him even in that caſe: "For this man ſhall be the peace when the Aſſyrian ſhall come into our land." This man ſhall be "a hiding place from the ſtorm, a covert from the tempeſt, and as the ſhadow of a great rock in a weary land." The name of God in him is "a ſtrong tower; the righteous fly into it, and are ſafe." Oh! Sirs, truſt him for your proviſion and protection, for he has ſaid his people ſhall "dwell on high, the place of their defence ſhall be the munitions of rocks; your bread ſhall be given you, and your water ſhall be ſure." Pſal. xxxvii. 3. "Truſt in the Lord, and do good, ſo ſhalt thou dwell in the land, and verily thou ſhalt be fed."

4. Truſt him for all your ſpiritual and eternal concerns, for all that he is "made of God unto us; for he received gifts for men," and he will not betray his truſt. More particularly,

1ſt, Truſt him for wiſdom and counſel in every difficult caſe; truſt him for inſtruction in the knowledge of the great myſteries of the kingdom, and ſecrets of the covenant. "He opens the book, and looſes the ſeven ſeals thereof." When you come into dark paths, where ye know not your way, truſt him that he will lead the blind in the way they know not, for he is "given for a leader and a commander to the people."

2dly, Truſt him for peace and reconciliation, and for acceptance

ance to your perſon and ſervices through his everlaſting righteouſneſs; for "he hath brought in everlaſting righteouſneſs, he has magnified the law, and made it honourable, and the Lord is well pleaſed for his righteouſneſs ſake."

3*dly*, Truſt him for a ſupply of all your wants, ſupplies of light, ſupplies of life, ſupplies of ſtrength and grace; for "all we out of his fulneſs do receive grace for grace; and when the poor and needy ſeek water, and there is none, and when their tongue faileth for thirſt, I the Lord will hear them, I the God of Jacob will not reject them."

4*thly*, Truſt him for freedom from the temptations and fiery darts of the devil, for his Father's name is in him, which is the terror of hell, he has "ſpoiled principalities and powers," and has ſaid, that "the God of peace ſhall bruiſe Satan under your feet ſhortly."

5*thly*, Truſt him for a ſafe through-bearing at death, for "he was dead, and is alive, and lives for evermore, and hath the keys of hell and death;" and he has ſaid, "I will ranſom them from the power of the grave, I will redeem them from death."

Thus, I ſay, ſeeing his Father's name is in him, let him be the object of your truſt in every caſe. And to encourage your truſt in him, conſider,

1. That it is for this end that his Father's name is in him as Mediator, that he may be the object of your truſt. Oh Sirs! God had been an eternal object of terror inſtead of truſt, if he had not manifeſted himſelf to us in Chriſt as "the Lord God merciful and gracious," &c.

2. That it is the deſign of the whole ſcriptures, and of the whole of a goſpel-diſpenſation, to bring ſinners to truſt him, and ſaints to truſt him better and more firmly: John xx. at the cloſe, "Theſe things are written, that ye might believe in the Son of God, and believing," or truſting, "ye might have life through his name."

3. It is the command of God that you truſt in his name. It is not a thing optional, whether you do it or not as you pleaſe: no, you are concluded under the command of God to make him the object of your truſt, even for your eternal ſalvation, 1 John iii. 23. "This is his commandment, that ye believe in the name of the only begotten Son of God," &c. And remember that this commandment is fenced with an awful penalty, that if you do it not, you are "condemned already," &c.

4. Conſider, that he himſelf, as well as his Father, requires your truſt and confidence in his name: Iſ. xlv. 22. "Look unto me," or truſt in me, "all ye ends of the earth;" for my Father's

Father's name is in me, "I am God, and there is none elſe." And Oh! when a ſinner truſts him, he is well pleaſed, for "he taketh pleaſure in them that fear him, in thoſe that hope in his mercy," &c.

5. Conſider the advantage that ſhall accrue to you by truſting him that has his Father's name in him.

1ſt, Stability in a ſhaking and trying day. When many on every hand of you are carried away with the wind of error, temptation, affliction, reproach, and perſecution; yet by truſting in this name, ye ſhall be "as mount Zion, which cannot be removed for ever:" your faith and hope, like an "anchor ſure and ſtedfaſt entering within the vail," will keep you firm in all ſtorms that may blow, either from heaven, earth, or hell.

2dly, Ye ſhall have the advantage of much inward peace when the world is reeling about you: "He ſhall not be afraid of evil tidings: his heart is fixed, truſting in the Lord." Iſ. xxvi. 3. "Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee: becauſe he truſteth in thee."

3dly, Not only peace, but joy, is the fruit of truſting in this name which is ſet in Chriſt: "I have truſted in thy mercy, I have rejoiced in thy ſalvation. In whom, though now we ſee him not, yet believing, we rejoice with joy unſpeakable, and full of glory."

4thly, Ye ſhall be kept alive in famine, if you truſt in this name. Sirs, there is a famine of the word of the Lord in many corners of this land, many of the Lord's remnant put ſore to it for want of their ordinary meals; ſet a wandering for the bread of life through violent intruſions, and otherwiſe: Well, in this caſe look to, and truſt in the name of a God in Chriſt, and ye ſhall not want; he will lead you to the place where he cauſes his flocks to reſt at noon. See a ſweet promiſe to this purpoſe, Jer. xvii. 7. 8. Pſal. xxxvii. 2.

EXOD. xxiii. 21.—*My name is in him.*

THE FIFTH SERMON ON THIS TEXT.

I Proceed now to the *third* word of exhortation from the text and doctrine. Is it ſo that the name of God is in our glorious Redeemer Jeſus Chriſt? Oh then, Sirs, let us glory in his name, for "in him ſhall all the ſeed of Iſrael be juſtified, and ſhall glory," Iſ. xlv. 25. It is with a view to this

this manifeſtation that it is ſaid, Iſ. lx. 18. "The Lord ſhall be thy everlaſting light, and thy God thy glory." And therefore let us read the name of God as our God in Chriſt, and rejoice and glory in it, whatever melancholy ſcenes may open in this lower world, whatever jars, and wars, whatever diviſions or diſaſters; "Though mountains ſhould be removed, and caſt into the midſt of the ſea, though the waves may liſt up their voice and make a mighty noiſe;" though ſword, famine, and peſtilence, ſhould travel through the land, and lay it deſolate of inhabitants; yet here is "a river, the ſtreams whereof makes glad the city of God." The name of God is in Chriſt, and his name in him is "a God reconciling the world unto himſelf; not imputing their treſpaſſes unto them;" or, which is all one, his name in Chriſt is that which he proclaimed to Moſes, "The Lord, the Lord God, merciful and gracious, pardoning iniquity, tranſgreſſion, and ſin;" and therefore let us rejoice in his name all the day long, Pſal. lxxxix. 16. or, as it is Pſal. cv. 3. "Glory ye in his holy name." And that I may illuſtrate and clear this exhortation, which we find ſo much urged in the ſcriptures of truth, I ſhall,

1. Tell you what is implied in this rejoicing or glorying in his name,

2. Shew what there is in his name that may afford matter of joy and gloriation.

3. The proper ſeaſons of this duty, or when it is eſpecially that we are called to glory in his name.

4. Anſwer a few objections, or remove ſome difficulties that lie in the way, and which mar your joy in this name.

5. Offer a few advices how this duty is to be managed.

The *firſt* thing is to ſhew, what it is to rejoice and glory in the name of God, as it is diſplayed and manifeſted unto us in Chriſt; or what it ſuppoſes and implies.

1. then, It ſuppoſes that the great name of God is manifeſted to us in Chriſt, as matter of joy and gloriation. Hence no ſooner was God actually incarnate, but immediately the angels (Luke ii.) proclaim it as a matter of triumph unto the ſhepherds: "Behold, we bring you glad tidings of great joy, which ſhall be to all people. For unto you is born, in the city of David, a Saviour, which is Chriſt the Lord." Oh Sirs! what matter of joy was it unto our firſt parents when the name of an incarnate God was diſplayed to them, Gen. iii. 15. "The ſeed of the woman ſhall bruiſe the head of the ſerpent?" This name immediately diſpelled the diſmal cloud of wrath that was hovering over their heads, and cleared the ſky to them, and all their poſterity. And commonly the pro-

phets under the Old Teſtament, when they begin to ſpeak of the coming of the Meſſias, and of the manifeſtation of the name of God in him under the New Teſtament, they call and invite the church to rejoice at the proſpect of it; Zech. ix. 9. "Rejoice greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem: behold, thy King cometh unto thee: he is juſt, and having ſalvation." Iſ. lxii. 11. "Behold, the Lord hath proclaimed unto the end of the world, ſay ye to the daughter of Zion, Behold thy ſalvation cometh; behold, his reward is with him, and his works before him."

2. It ſuppoſes an uptaking of the name of God as it is manifeſted in Chriſt, and an impreſſion or ſtamp of it made upon the ſoul by the Holy Spirit; "The light of the knowledge of the glory of God, in the face of Jeſus Chriſt, ſhines in upon the heart and the ſoul, by beholding the glory of it as through a glaſs, is changed into the ſame image, from glory to glory, as by the Spirit of the Lord." Sirs, The name of a God in Chriſt is manifeſted externally unto you all; but, alas! few do really glory in his name. Why, what is the reaſon of it? The reaſon is, this name was never printed upon their hearts by the finger of the Spirit; they never read it by the eye of faith; the god of this world blinds the minds of them that believe not, leaſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine into them." So that, if ever you glory in this name, Chriſt, and the name of God in him, muſt be impreſſed upon your hearts, as Paul ſays of himſelf, "It pleaſed God to reveal his Son in me."

3. It has in it a high eſtimate and valuation of this worthy name; for men do not glory in a thing which they make but little account of. Oh the ſuperlative eſtimate that the believer, the gracious ſoul, puts upon the name of Chriſt, or the name of God in him! he looks on it as "a name above every name. Yea, doubtleſs," ſays Paul, Phil. iii. "I count all things but loſs for the excellency of the knowledge of Chriſt," &c.

4. It has in it a holy vaunting, boaſting, and exultation of the ſoul in him: Pſal. xxxiv. 2. "My ſoul (ſays David) ſhall make her boaſt of God: the humble ſhall hear thereof, and be glad." Pſal. xliv. 8. "In God we boaſt all the day long: and praiſe thy name for ever. Selah." The man dare not boaſt of his riches, of his honour, of his ſtrength, of his righteouſneſs, of his works, of his grace, experience, attainments, holineſs, and obedience, or any thing elſe; but his ſoul will boaſt in a God in Chriſt, ſaying with Iſrael, Deut. xxxii. "Their rock is not as our Rock, enemies themſelves being judges:" or David, Pſal. xviii. "Who is God ſave the Lord?

or who is a rock ſave our God?" who in Chriſt is God merciful and gracious. How often do we find Paul thus vaunting and making his boaſt in an incarnate God, and his doing and dying, "God forbid that I ſhould glory in any thing, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world!" Oh! ſays he, "in this name will I glory: I can do all things through Chriſt ſtrengthening me."

5. It has in it an earneſt deſire to have his glory raiſed, and the renown of this great name (if poſſible) ſpread through all the earth: Oh! ſays the ſoul, under this exerciſe, "Let his name endure for ever, let his name laſt like the ſun: Bleſſed be his glorious name for ever and ever; and let the whole earth be filled with his glory." Thus you ſee what it is to rejoice and glory in the name of God as it is in Chriſt.

The *ſecond* thing in this uſe, is to ſhew what there is in this name of God in Chriſt, that affords ſuch matter of joy, and gloriation? I anſwer, There is every thing in this name that can afford relief to a ſinner, or matter of joy and triumph unto a rational ſoul; for,

1. There is light in this name; he is "the Sun of righteouſneſs, the light of the world, the day-ſpring from on high." Whenever he is revealed to a land, by the diſpenſation of the goſpel, light ariſes there: "The people which ſat in darkneſs, ſaw great light: and to them which ſat in the region and ſhadow of death, light ſprings up," Matth. iv. 16. And whenever his name is ſavingly manifeſted to a ſoul, there is a divine light diffuſed through all the nooks and corners of the heart, inſomuch that the man that moment is "called out of darkneſs unto God's marvellous light;" and Oh but this light is ſweet, and "it is a pleaſant thing for the eyes to behold the ſun." Oh Sirs! cry, cry, that this name may be manifeſted unto you, ſo as it is not manifeſted unto the world, and let your cries to heaven be accompanied with a diligent attendance on his word read and preached, "as unto a light ſhining in a dark place, until the day dawn, and the day ſtar ariſe in your hearts; and wait for it, as they that wait for the morning, I ſay, more than they that wait for the morning; for whenever this name is diſplayed in its glory to the ſoul, it will make your heart to rejoice with the light that is in it; then "the time of the ſinging of birds is come."

2. There is life in this name, and this affords matter of joy and gloriation in it: John i. 4. "In him was life, and the life was the light of men." Yea, this is one of his famous titles, "the reſurrection and the life, the way, the truth, and the life: This is the record of God, that God hath given to us eternal

eternal life: and this life is in his Son," 1 John v. 11. and in the laſt verſe of the chapter ſave one, "We are in him that is true, even in his Son Jeſus Chriſt. This is the true God, and eternal life; and he that hath the Son, hath life." The name of God as in Chriſt, it works wonders among the dead; let but this name be manifeſted to a poor ſoul dead in treſpaſſes and ſins, immediately it is quickened, the ſpirit of life enters into it. Oh! Sirs, how comes it about that there lie ſuch a multitude of dead ſouls like dry bones in the valley of viſion, notwithſtanding of a clear diſpenſation of the goſpel? Why, the matter is, though the name of Chriſt, and of God in him, be externally manifeſted or revealed, yet they never to this day took up the name of God in the light of the Spirit, or by faith of the Spirit's operation; and therefore it is, that they that are dead remain dead ſtill, and they that are filthy remain filthy ſtill. But though the unbelieving ignorant world ſhould never know this name, yet there is life in it to them that know it; a life of juſtification to the ſoul that is condemned by the law; a life of ſanctification to them that are periſhing under the power and pollution of ſin; a life of conſolation to them who through preſſures of divine terrors are laid in the loweſt pit, in darkneſs, and in the deeps; a life of eternal glory to them that ſhould have died the ſecond death, and been "puniſhed with everlaſting deſtruction from the preſence of the Lord, and the glory of his power."

3. There is peace in the name of Chriſt, and of God in him. God in Chriſt is a "God of peace," committing to us a word of reconciliation; hence one of the famous titles of Chriſt is "The Prince of peace:" he is our peace with God, For he "makes peace by the blood of his croſs: When we were enemies, we were reconciled to God by the death of his Son." He makes peace with conſcience, by ſprinkling his blood upon it; let but the name of Chriſt be manifeſted to a ſoul diſtracted with the terrors of a guilty conſcience, immediately the ſtorm is huſhed into a pleaſant calm. And by the manifeſtation of this name, peace is made up between man and man; the name of Chriſt diſplayed in its power makes the "wolf to dwell with the lamb, and the leopard to dwell peaceably with the kid." What is it that creates ſuch diviſions among us at this day? the church is rent, the ſtate is rent, judicatories are rent, congregations are rent, families are rent, the hearts of miniſters rent from their people, and the hearts of the people rent from their miniſters, town council and corporations rent, and run into different parties: why, the name and glory of a God in Chriſt, which is the centre of peace and love, is departed; little of Chriſt, or of his cauſe

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and intereſt, is before our eyes, "every one minding his own things, but few the things of Chriſt:" and I deſpair ever to ſee either our kirk or ſtate diviſions ſettled, till the name and glory of Chriſt, and his cauſe and intereſt, come to be greater in our eyes, than any private views or intereſts of our own.

4. Redemption and remiſſion of ſin is in his name; hence called "the Redeemer:" Iſ. lix. 20. "The Redeemer ſhall come to Zion." We are ſaid to "have redemption in his blood, even the forgiveneſs of ſin." He is the Lord, "pardoning iniquity, tranſgreſſion, and ſin." Whenever he manifeſts, his name ſavingly unto a poor ſoul, crying, "Mine iniquities are gone over my head, as a burden too heavy for me to bear;" the poor ſoul can read pardon of its ſin, and ſing with David, Pſal. ciii. "Bleſs the Lord, O my ſoul: and all that is within me, bleſs his holy name. Who pardoneth all thine iniquities: and who redeems thy life from deſtruction."

5. There is not only remiſſion of ſin, but a law-magnifying and juſtifying righteouſneſs in his name: Jer. xxiii. 6. "In his days Judah ſhall be ſaved, and Iſrael ſhall dwell in ſafety: and this is his name whereby he ſhall be called, *The Lord our Righteouſneſs.*" And, Oh! whenever this name of his is read with the application of faith, ſaying, as Iſ. xlv. 24. "In the Lord have I righteouſneſs;" the man begins to rejoice and glory in his name, ſaying, as Iſ. lxi. 10. "He hath clothed me with the garments of ſalvation, and covered me with the robe of righteouſneſs." The poor condemned ſinner, that was trembling before the bar of his own conſcience, begins to liſt up his head, and ſay, "Who can lay any thing to my charge? It is God that juſtifieth: who is he that condemneth?" Chriſt is the end of the law, and through him the righteouſneſs of the law is fulfilled; for he was "made ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him."

6. Health or healing is in his name: Exod. xv. 26. "I am the Lord that healeth thee, JEHOVAH-ROPHI." Mal. iv. 2. "Unto you that fear my name, ſhall the Sun of righteouſneſs ariſe with healing in his wings." By this name the eyes of the blind were opened, the ears of the deaf unſtopped, the lame man made to leap like an hart, and the tongue of the dumb to ſing. Let this name b- but whiſpered into the heart by the Spirit, or let it be but called upon by faith in prayer, it will make the bones which were broken to rejoice. All ſoul maladies and diſeaſes evaniſh before it. "He ſent forth his word," which is in his name, "and healed them."

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7. There is ſhelter in a ſtormy day in his name: "The name of the Lord is a ſtrong tower." When ſtorms and tempeſts are blowing, the believer, when he gets this name over his head, he can ſing and ſay, "In the floods of great waters, they ſhall not come near unto me, for the Lord is my refuge, and my ſtrength, and a very preſent help in time of trouble; therefore I will not be afraid," Pſal. xlvi. This name is the "ſtrength of the poor, and the ſtrength of the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones is as a ſtorm againſt the wall. I will lay me down in peace, and ſleep, for thou, Lord, makeſt me to dwell in ſafety. I will not be afraid of ten thouſands of the people, who ſet themſelves againſt me round about."

8. There is honour and preferment in his name: Pſal. xci. 14. "I will ſet him on high, becauſe he hath known my name." Whenever this name is manifeſted to a ſoul, it gets a name and a place within God's houſe, better than of ſons and daughters among men; and hence it is, that the "righteous is more excellent than his neighbour: Ever ſince thou waſt precious in my ſight, thou haſt been honourable," Iſ. xliii. 4. In a word, not to multiply particulars here, ſalvation is in the name of our God in Chriſt: "Our God is the God of ſalvation; and unto God the Lord do belong the iſſues from death." And whenever a poor ſoul by faith reads the name of God in Chriſt, it is capable to read its own ſalvation, and to ſing, as Iſ. xii. 2. 3. "Behold, God is my ſalvation: I will truſt, and not be afraid; for the Lord JEHOVAH is my ſtrength and my ſong, he alſo is become my ſalvation. And therefore with joy will I draw water out of the wells of ſalvation." Thus you ſee what matter of joy and gloriation there is in the name of God as it is diſplayed in Chriſt; and therefore let us rejoice in this name, and glory in it all the day long.

The *third* thing in this uſe, was to tell you of the proper ſeaſons of glorying and triumphing in this name that our Immanuel bears. *Anſw.* We ſhould glory in this name "all the day long: While I have a being, I will bleſs the name of the Lord," ſays David. "Thanks be unto God, which always cauſeth us to triumph in Chriſt." I will only inſtance two or three particular ſeaſons proper for it.

1. Whenever we draw near to God in any duty of worſhip, we ſhould ſet it before us, and glory in it as the foundation of our acceptance in his preſence. When you go to prayer, or praiſe, or to read or hear the word; whatever ye do, either in word or in deed, do all in the name of the Lord Jeſus; go about the duty glorying in this name, and it will make you and your duties accepted, and you to rejoice to work righteouſneſs,

ouſneſs, and to remember the Lord in his ways, ſaying with David, Pſal. xliii. 4. "I will go unto the altar of God, unto God my exceeding joy."

2. When you go about duty wanting a frame; for it is not your frame, but his name that muſt bear you through before God. Or when you have win to any thing of a frame or enlargement, or got duty comfortably diſcharged, then is a proper ſeaſon for glorying in this name; for the wicked legal heart is then ready to ſacrifice unto its own net, and to burn incenſe unto its own drag. Let us learn to ſay, when we have win to our higheſt frames or enlargements, "Not unto us, not unto us, but unto thy name be the glory: Not I, but the grace of God in me."

3. When his name is ſlighted and diſparaged by a blind world round about you, then is a proper ſeaſon for glorying in this name. When the daughters of Jeruſalem are uttering themſelves ſlightly concerning Chriſt, ſaying, "What is thy beloved more than another beloved?" Cant. v. 9. this quickens the ſpouſe's zeal for his glory and honour, and makes her run out in his commendation; and when ſhe is done, ſhe concludes with a holy boaſting of him whom they diſparaged, ſaying, "This is my beloved, and this is my friend, O daughters of Jeruſalem."

4. When you are damped through the prevalency of indwelling ſin, then glory in this name: ſo did Paul, Rom. vii. 24. he is crying, "Wretched man that I am, who will deliver me from this body of ſin and death!" but immediately he views the name of a reconciled God in Chriſt, and then he gets up his heart, and cries, "I thank God through Jeſus Chriſt: There is therefore now no condemnation to them which are in Chriſt Jeſus." And ſo he goes on triumphing in this name through the whole of the 8th chapter.

5. When you are preſſed upon by the temptations and fiery darts of Satan, then glory and rejoice in this name; for if in the name of a God in Chriſt you ſet up your banner againſt the devil, he will fly before you; he is not able to hear tell of the ſeed of the woman that bruiſed his head.

6. When you are ſurrounded with the dark and black clouds of deſertion, then ſtudy to glory and rejoice in the name of a reconciled God in Chriſt. When we walk in darkneſs, and ſee no light, we are to truſt, and rejoice, and glory in the name of the Lord, and ſtay ourſelves upon him as our God; this will fill us with "joy unſpeakable and full of glory;" and no wonder, for when by faith the ſoul reads this name, it cannot miſs to read a reconciled God in it.

7. Glory in this name, even in the face of death, and of an awful

awful tribunal. Oh Sirs! this name will bear you through death, for by it death is deſtroyed, and the grave vanquiſhed. Set the name of Chriſt before you, and Jordan will divide, and the way to the land of promiſe will be patent and open: carry this name with you in before a tribunal, and you ſhall meet a friend upon the bench, who will ſay to you, "Come, thou bleſſed, and inherit the kingdom prepared for thee from the foundation of the world." Thus you ſee ſome ſeaſons when we are to glory in this name.

The *fourth* thing upon this uſe, was to obviate ſome objections, or remove ſome difficulties that lie in the way of this duty, of glorying in the name of God as it is manifeſted in Chriſt.

Object. 1. You bid me rejoice and glory in the name of a God in Chriſt; but alas! how can this be, for the name of God is juſt my terror, "When I remember God I am troubled?" I anſwer, I own indeed his law name, or his abſolute name, is enough to terrify the ſtrongeſt believer, or the ſaint of the higheſt magnitude, while any thing either of the guilt or filth of ſin hangs about him: but it is abſolutely impoſſible that his name in Chriſt can be a terror, but rather a comfort unto any ſinner on this ſide of hell. Can the name "merciful or gracious," can the name, "Lord pardoning iniquity, the God of ſalvation," be a terror? No, it cannot be. So that when thou ſayeſt thou art troubled at the remembrance of the name of God, it is plain thou art reading his abſolute name, or his name not in Chriſt, but out of Chriſt: and therefore look again toward his holy temple, and view him upon the mercy-ſeat between the cherubims, and thou ſhalt ſee his name to be, "The conſolation of Iſrael."

Object. 2. How can I glory in his name, for alas! I fear I do not know this name of a God in Chriſt, "I am more brutiſh than any man, I have not the underſtanding of a man; I have not learned this wiſdom, nor have I the knowledge of the holy?" *Anſw.* If this be really the exerciſe of thy ſoul, it is an evidence thou haſt been at the ſchool of Chriſt, for ſelf-denial is the firſt leſſon that he teaches all his ſcholars. Whenever the name of Chriſt is revealed unto a ſoul, its own name, its own knowledge, attainments, righteouſneſs, ſtrength, and all evaniſh, and go as clean out of the man's ſight, as the twinkling ſtars in the firmament when the ſun ariſes; ſelf hides its head when Chriſt is formed. And therefore, if this ſenſe of ignorance of the name of Chriſt be accompanied with an earneſt deſire and longing of ſoul to be better acquainted with this name, it is a ſign thou knoweſt it, and ſhalt "follow on to know it," and that "his goings forth" to thy ſoul ſhall be "prepared as the

the morning." And therefore, I ſay, rejoice and glory in this name.

Object. 3. "I am plagued all the day long, and chaſtened every morning, deep calleth unto deep" with me, and therefore I cannot rejoice in this name, for through continued affliction "my harp is turned to mourning, and my organ into the voice of them that weep." *Anſw.* If by this affliction the Lord is "purging away thy droſs," and making thee a partaker of his holineſs," thou haſt reaſon to rejoice and glory in his name, for theſe "light afflictions" will ſoon be at an end, and they will "work for thee a far more exceeding and eternal weight of glory." Do but view the name of God in Chriſt, and it will lighten thy heart under all the burdens of affliction that lie upon thy back, "They looked unto him, and were lightened." Job, when the waters of affliction were rolling in upon him on every hand, he views this name, and comforts himſelf with it, being enabled thereby to ſee a ſcene of glory opening upon the other ſide of death, chap. xix. 25. "I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth," &c.

Object. 4. You tell rejoice in this name, when "reproach has broken my heart," my name is torn, my reputation ſunk and covered with calumny. *Anſw.* The name of Chriſt was covered with calumny when he was in this world, called "a blaſphemer, a wine-bibber, a friend of publicans and ſinners;" yea, he was branded with being in league with "Beelzebub the prince of devils;" and can any thing worſe be ſaid of thy name? And therefore bear it patiently, and rejoice: for as the name of Chriſt outſhined all the clouds of calumny, ſo ſhall thine, if thou be a member of Chriſt, and reproached for well-doing: "If ye be reproached for the name of Chriſt, happy are ye; for the Spirit of glory, and of God reſteth upon you"

Object. 5. I carry ſuch a burden of ſin upon me, I have ſo many wants, ſo many plagues, ſo many maladies, hanging about me, that I cannot get up my heart. *Anſw.* Do but read the name of God as it is in Chriſt, and thou ſhalt find redreſs of all grievances, eaſe under all burdens, and healing of all plagues. Is it not matter of joy and triumph under a ſenſe of guilt, that his name is "the Lord pardoning iniquity?" Is it not relief under burdens, that he bids you caſt your burdens on him, and he will ſuſtain you?" Is it not matter of joy under all wants, that "all fulneſs is in him" for thy ſupply; and under all the plagues of thy heart, that his name is "the Lord that healeth thee; that there is balm in Gilead, and a phyſician there?" It is the way of faith to reck-

on upon, and to rejoice in what the ſoul hath in Chriſt; under deadneſs, to rejoice that its "life is hid with Chriſt in God;" under ſelf-emptineſs and poverty, to rejoice in his "unſearchable riches;" under a ſenſe of guilt, to rejoice in his reſurrection from the dead as its diſcharge; under inability to pray, to rejoice in his interceſſion. And therefore, I ſay, learn ſtill to glory in the name of a God in Chriſt.

Object. 6. I cannot get the Lord ſerved as I would be at when I ſet about duty, my wicked heart turns aſide like a *deceitful bow*, I drive *heavily* like the chariots of Pharoah. *Anſw.* Do you know what is the cauſe of your driving ſo heavily? You turn away your eyes from the name of God as it is ſet in Chriſt, and then indeed it is no wonder though your heart turn away from the living God. Do but view this name, and you ſhall be ſet upon the high places of Jacob, and thy ſoul ſhall, ere thou art aware, be made like the chariots of Amminadib.

Object. 7. I do not know if ever I believed in this name, how then ſhall I glory and rejoice in it? *Anſw.* If thou really never yet believed in this name, believe in it now, without any longer delay, for it is manifeſted to be believed in. God has ſet forth his name in Chriſt as an object of faith and truſt unto all the world: and rejoice, Oh ſinner! that thou has this name to fly to as a refuge; for it is glad tidings to men, and the ſons of men, that God's name and our name are mingled together in our great Immanuel, and "they that know this name, will put their truſt in it." And whereas you ſay you do not know if ever you believed in this name, I only aſk you, Is not this name precious to thy ſoul? Well, that is given as an evidence and mark of faith; for "to you that believe, he is precious." Does not thou love him, and all that bear his image? This is another mark of faith; for "faith worketh by love;" and by this "we know that we are paſſed from death unto life, becauſe we love the brethren."

Object. 8. This is a lowering day, ſtorms are brewing, and the clouds are raking; God ſeems to be upon his march with the weapons of wrath in his hand; he is making the earth to tremble and ſhake with the noiſe of wars abroad, and diviſions at home; and is this a time of rejoicing? *Anſw.* It is all true you ſay; but is there no comfort in that caſe, in the name of the Lord? Yes, there is. Let ſeas roar, let the nations ſhake, let heaven and earth blend into confuſion, the name of a God in Chriſt is the "river that makes glad the city of God;" and therefore, I ſay, ſtill "let the children of Zion be joyful in their King. The Lord ſitteth upon the floods; the

Lord ſitteth King for ever; and therefore let the earth rejoice, and let the multitude of the iſles be glad."

Object. 9. Jacob is brought low, the ark of God is in a great meaſure taken, the hedges are broken down, violence is done to God's heritage, wolves in ſheeps clothing have got in to the ſpoiling of the tender vines; the authority of Chriſt, and the ſacred liberties of his crown, trode under foot, which makes me to "weep, and hang my harp upon the willows;" how then ſhall I rejoice and glory in this name? *Anſw.* Indeed theſe things have a very melancholy aſpect, and we have reaſon to join trembling with our mirth, becauſe of theſe ſins that have provoked the Lord to ſmite and cover the daughter of Zion with a cloud. But yet there ſtill remains ground of triumph and gloriation in the name of a God in Chriſt, becauſe by this name all Zion's enemies ſhall be confounded; the terror of it will at length make Zion's proud enemies and oppreſſors, whether they be men in civil or eccleſiaſtical authority, to enter into the rock, and to hide themſelves in the duſt, for fear of the Lord, and for the glory of his majeſty. This name cuts off the ſpirits of princes, and is terrible to the kings of the earth, that invade or trample upon his authority. It is the eternal joy and comfort of all the true children of Zion, however oppreſſed and borne down, Zion ſhall yet be built up by the mighty God, when he appears in his glory, and in his majeſty; and therefore there is ſtill ground of glorying in his name.

By the downcaſting of Zion, he is but making way for her upbuilding; and though ſhe may be "afflicted, toſſed with tempeſts, and not comforted," yet he will "lay her ſtones with fair colours, and her foundations with ſapphires;" and though all ſhould go to all, the Lord will take care of his remnant of mourners, "I will gather them unto me that are ſorrowful for the ſolemn aſſemblies, to whom the reproach of it is a burden."

The *fifth* thing in this uſe was to offer a few advices. If you would rejoice and glory in the name of God as manifeſted in Chriſt, then,

1. Write your own name in the duſt, and learn to be denied to your own character and reputation in the world; for while our name bulks in our eye, we will never venture much for the name of Chriſt.

2. Get faith in his name, and keep in it a lively exerciſe, and live by faith on the Son of God; for we are "filled with joy and peace in believing."

3. Study integrity and uprightneſs in your heart and way;

Pſal.

Pſal. lxiv. 10. "The righteous ſhall be glad in the Lord, and ſhall truſt in him: and all the upright in heart ſhall glory."

4. Mourn for your own ſins, and the ſins of the generation wherein this name is diſhonoured. For "they that ſow in tears ſhall reap in joy. Bleſſed are they that mourn, for they ſhall be comforted" in the name of a God in Chriſt.

5. Whenever you loſe ſight of this name, run to his word and ordinances to find it again, for there it ſtands regiſtrate for your uſe; and "whatever ye do in word or in deed, do all in the name of Chriſt," for the name of God is in him.

EXOD. xxiii. 21.—*Beware of him; provoke him not, for my name is in him.*

THE SIXTH SERMON ON THIS TEXT.

I GO on now to a *fourth* word of exhortation from this doctrine. Seeing it is ſo that the name of God is in Chriſt, then *beware of him, and provoke him not.* This is an exhortation, or a caution here given to Iſrael, in the words of my text, *Beware of him, provoke him not: for he will not pardon your tranſgreſſions: for my name is in him.* We have it frequently obſerved in the hiſtory of the children of Iſrael, to whom this advice was immediately given, that they had but little regard to this awful caveat given them, with reference to the Angel of the covenant, Pſal. lxxviii. 56—58.; and ſee how he reſented it in the following verſes. Pſal. cvi. 7. 23. 43. Now, let us not follow the example of the wicked Iſraelites in this matter, Pſal. xcv. 8.—11. "Harden not your heart, as in the provocation, and as in the day of temptation in the wilderneſs: when your fathers tempted me, proved me," even when they "ſaw my works. Forty years was I grieved with this generation, and ſaid, It is a people that do err in their heart, and they have not known my ways. Unto whom I ſware in my wrath, that they ſhould not enter into my reſt." Let, I ſay, the example of the wicked and rebellious Iſraelites be a beacon unto us to avoid the ſame rocks upon which they were ruined: let us be aware of him, and be afraid to provoke him as they did.

Now, that I may illuſtrate and enlarge this branch of the exhortation, I ſhall take notice of ſome of the ſins of Iſrael, whereby they provoked the Angel of the covenant; and I fear that

that many of them ſhall be found in our own ſkirts. Let every one apply, as they are guilty before God and conſcience.

1. then, Iſrael provoked the angel of the covenant by their ignorance of God, and of his mind and will. "He gave his ſtatutes unto Jacob, and his teſtimonies unto Iſrael, when he dealt not ſo with any nation under heaven;" and yet the great things of his law and covenant were ſtrange things to them, they did not apply their hearts unto wiſdom; and therefore the Lord complains of them by the prophet, Iſ. i. 3. "The ox knoweth his owner, and the aſs his maſter's crib: but Iſrael doth not know, my people doth not conſider:" and the prophet, Hoſ. iv. 1. declares, that "the Lord had a controverſy with the inhabitants of the land, becauſe there was no truth, nor mercy, nor knowledge of God in the land." Now, apply this to yourſelves. God has ſet forth his name and glory to us in Chriſt, he has made a more glorious and bright revelation of his mind by the goſpel to us in this land, than to many nations of the earth, and you in this place have been in a particular manner privileged this way: but, alas! "the light ſhineth in darkneſs, and the darkneſs comprehendeth it not." What lamentable ignorance, even of the firſt principles of religion, is to be found among many? And among theſe that have ſome light in their head, how few have taken it into their heart? I am jealous the Angel of the Lord is provoked by the ignorance of many in this place, and that he is ſaying of not a few, "It is a people of no underſtanding; therefore he that made them, will not have mercy on them."

2. Iſrael provoked the angel of the covenant by their unbelief; they believed not in God, they truſted not in the Rock of their ſalvation. When Moſes told them the mind of God, they did not give it credit; and for their unbelief their carcaſes were made to drop in the wilderneſs: and Heb. iii. we are told, that they could not enter into the promiſed land becauſe of their unbelief. And when the prophets came preaching and publiſhing the mind and will of God unto them, one after another, till Chriſt and his apoſtles, every one of them lift up this melancholy complaint againſt them, "Who hath believed our report? and to whom is the arm of the Lord revealed?" And at laſt, for their unbelief, in rejecting the promiſed Meſſiah, they were cut off, both from being a church and nation, and ſcattered through all the earth, with a mark of the divine vengeance ſet upon them. Oh Sirs! be aware of the Angel of the covenant, and provoke him not after the ſame example of unbelief, and "let us fear, leſt a promiſe of reſt being left us, any of us ſhould ſeem to come ſhort of it,

as

as Iſrael did. Alas! how many unbelievers are there under the drop of the goſpel? How few have really received Chriſt, and lifted up the everlaſting doors of their hearts unto him? Many indeed profeſs to believe in him, but evidence the quite contrary by their daily walk and converſation. A lying, ſtealing, drinking, whoring, ſwearing believer, is a contradiction; for we muſt prove and evidence the reality of our faith by our works: "Shew me thy faith by thy works: Faith without work is dead:" a barren faith is no faith at all; for "faith worketh by love," by repentance, by obedience, by holineſs, and tenderneſs in all manner of converſation: it ſets folk a-work to "cleanſe their hands, and purify their hearts," to commence a war againſt all known ſin, to avoid the appearance of evil, and "to have no fellowſhip with the unfruitful works of darkneſs, but rather to reprove them." And Oh how few ſuch believers have we among us? Sirs, for the Lord's ſake, be aware of deluding yourſelves with a mere ſhadow for the ſolidity of faith. You ſee that folks faith will be tried by their works at the day of accounts, Matth. xxv. at the cloſe.

3. Iſrael provoked the Lord by their perjury and treachery, and breach of ſolemn covenant. God had ſeparated that people from among all the nations of the earth, and taken them for his covenanted people, and they had avouched the Lord for their God, and promiſed, under the ſolemnity of the oath of God, that they would do his commandments, and obſerve his ſtatutes and teſtimonies; but "they quickly turned aſide like a deceitful bow;" on which account God ſays, that he would ſend a ſword among them, to avenge the quarrel of his covenant. Now, let us apply this to ourſelves in the days of our reformation. Theſe lands, and particularly this, entered into ſolemn leagues and covenants, for preſerving and carrying on a work of reformation, in oppoſition to Papiſts, Prelatiſts, Eraſtians, Sectarians, and all malignants, or enemies of the work of reformation under whatever denomination, and to adhere to the doctrine, diſcipline, worſhip, and government of the church of Chriſt; but alas! how treacherouſly have we and our fathers dealt with the great God, with reſpect to theſe covenant-engagements? How ſhamefully was the obligation of them reſcinded by act of parliament; and not only ſo, but diſgracefully and ignominiouſly burnt at the public croſs of the capital city of the nation, and that by the countenance of authority? And, as if that had not been enough in oppoſition to the royal authority of the Son of God, our covenanted Head and King, the prerogatives of his crown, by act of parliament, were taken from him, and a ſinful mortal veſted

veſted with one of the jewels of his mediatory crown, and declared head in all cauſes, civil and eccleſiaſtic. And how many ſinful compliances (with theſe uſurpations) have there been both before and ſince the revolution, contrary to theſe ſolemn covenant-engagements? We have reaſon to fear that God is at this day upon his march to avenge the quarrel of his holy name, that was ſolemnly interpoſed in theſe covenants by all ranks. Ezek. xvii. from ver. 12. and downward, we read there of an *oath* taken from the king of Judah by the king of Babylon, that he and all the land ſhould be tributaries unto him: Well, though the oath was extorted, although it was made to a Heathen; yet becauſe the name of God was interpoſed, God avenges the quarrel of his name upon Zedekiah for the breach of it, as you ſee, ver. 16—19. &c. How much more will not God avenge the breach of that oath, that was made to himſelf as the immediate party by king, nobles, gentry, commons, and all ranks in the land, eſpecially when interpoſed for no other end but to maintain the doctrine, worſhip, diſcipline, and government of his houſe, according to his word? How little regard has been or is had to theſe ſolemn covenants? How little perſonal, family, church, or ſtate reformation doth appear among us, when all manner of blaſphemy, error, profanity, and wickedneſs of all ſorts, is abounding without any check? yea, when eccleſiaſtic judicatories themſelves have been, and ſtill are, acting the very reverſe of theſe covenants, in violating the rights and liberties of the Lord's people? Oh Sirs! wrath from the Lord is hovering over our heads for the profanation of that great and dreadful name of the Lord, in the matter of ſolemn oaths and covenants, both of a more public and of a more private kind. The children of Iſrael were ſeparated from the reſt of the nations, and God declares them to be "a royal prieſthood, a peculiar people, an holy nation," and diſcharged them from making any league, or entering into any affinity with theſe abominations; and yet they went a-whoring after the idols and abominations of the nations round about them, worſhipped their gods, and learned their ſinful cuſtoms, which made the Lord to abhor them, and to write their ſin upon their puniſhment, by ſcattering them among the nations. And is not this the caſe with us? By ſolemn covenant we were engaged never to join with malignants, or any enemies of the reformation, and to improve our endeavours for the reformation of Britain and Ireland; but how are theſe things obſerved, when, contrary unto theſe engagements, the public conſent is given, that abjured Prelacy and ſuperſtition ſhall continue in England; and

and when the open enemies of the covenanted reformation are not only admitted into places civil and military, but taken into the boſom of the church, and veſted with the ſacred rights and privileges thereof? There is a great pother and noiſe when one diſaffected to the civil government begins to mingle in with our civil elections of magiſtrates; and there is good reaſon to exclude them: but ſome men who make a mighty noiſe about this, make little or no account of admitting this ſet of people, diſaffected to the government of King Jeſus, to mingle in themſelves, in electing the rulers and governors of the houſe of God. Which, to me, makes it plain, that the government of an earthly prince is dearer to them, than the government of the "Prince of the kings of the earth, the King of kings, and Lord of lords."

4. Perſecution and bloodſhed was one of the ſins of Iſrael, whereby they provoked the Angel of the covenant to anger. They could not endure the faithful meſſengers and ſervants of God, who told them of their backſlidings. We read, that in the days of Manaſſeh the perſecution was carried that length againſt God's people, who adhered to the true worſhip of God, in oppoſition to the idolatry that was ſettled under that reign, that the very ſtreets of Jeruſalem were made to run with blood; and this was one of the ſins that provoked God to bring them unto utter deſolation, as you read, 2 Chron. xxxvi. 15—17. &c. And Chriſt, in the days of his fleſh, he puts them in mind of it, Matth. xxiii. at the cloſe, "O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee," &c. And has not the Angel of the covenant been provoked after the ſame manner in this land? How was this land defiled with the blood of the faithful miniſters and martyrs of Chriſt, under ſome late reigns before the revolution? What heading, hanging, and quartering? what fining, confining, and baniſhments, was carried on by a malignant party, who were then in power and authority againſt all that owned a covenanted work of reformation, or adventured to worſhip God after the manner which they called *hereſy*, inſomuch that fields and ſcaffolds were made to reek with the blood of the dear ſaints of God? And it is to be feared that the cry of that blood is going up from under the altar to this day againſt this whole land. There has been no due methods taken ſince the revolution, either by civil or eccleſiaſtic authority, to purge the land of that innocent blood: the cauſe for which the ſaints and ſervants of God ſuffered in theſe days, has not been fairly eſpouſed; yea, men whoſe hands were dipt in the defections, bloodſhed, and perſecution, of theſe days, taken into judicatories both civil and eccleſiaſtic, which

which appeared rather to be a tacit approbation of their ſin, than a condemning of it. And while I am upon this ſubject, I judge it not amiſs to put you in this city in remembrance of the barbarous and inhuman treatment that that worthy ſervant of Chriſt, Mr James Guthrie, once a ſhining light from this pulpit, met with from ſome barbarians in it. I wiſh that no drops of his blood be yet ſticking to any families or corporations in the place.

5. Idolatry and ſuperſtition was another of the ſins of Iſrael, whereby the Angel of the covenant was provoked to anger; they forſook the true worſhip of God appointed in the law of Moſes, and fell in with the idols of the nations round about them, worſhipping the hoſt of heaven, ſtocks and ſtones, the calves of Dan and Bethel, for which God reproved them by one prophet after another, until (for their following the idols of the Heathens) God was provoked to ſend them unto bondage in the land of the Heathens for the ſpace of ſeventy years. We in theſe lands are ſolemnly engaged by covenant and ſolemn league, to cleave to the true worſhip of God appointed in his word, in oppoſition to all Popiſh idolatry and ſuperſtition: and yet how much is the idolatrous maſs connived at both in England and Scotland? Popiſh miſſionaries and Jeſuits, we hear, are ſwarming, and making proſelytes to their idolatrous worſhip, without any check from thoſe who have the execution of the laws againſt popery in their hand; which gives ground to fear, that ſome general maſſacre of Proteſtants, like that in Ireland, may be on foot. We had need to be upon our guard againſt men, whoſe avowed principle is That there is no faith to be kept with Proteſtants. And as for ſuperſtitious worſhip, or ceremonies of men's invention in the worſhip of God, it is well known how, contrary to ſolemn covenants, it is practiſed under the protection of law, and the ſucceſſors to the crown obliged by law to follow and practiſe it, and this law homologate by all ſorts of perſons almoſt, and that with the ſolemnity of the oath of God. How unlike theſe things look to our reformation laws and covenant, is eaſy to judge. It is much to be feared the Angel of the covenant is ſaying at this day, "How ſhall I pardon you for theſe things?"

6. Iſrael provoked the Angel of the covenant by luxury and intemperance, which was followed with revellings and whoredoms. We are told that they did "eat and drink, and roſe up to play; and they were like fed horſes, every one neighing after his neighbour's wife. Jeſhurun," when God fed him with the fineſt of the wheat, he "waxed fat, and kicked; and forgot God that made him, and lightly eſteemed the Rock

of his ſalvation." Sirs, God has for many years together opened his granary, and given us plenty of bread, made the heavens to hear the earth, the earth to hear the corn, wine, and oil; but how are theſe mercies of God abuſed by many? eſpecially by theſe that have them in the greateſt plenty? Are they not uſed to ſerve and ſatisfy mens luſts, and as weapons whereby they fight againſt God, inſtead of binding and engaging them to his ſervice? Witneſs the public balls and effeminate aſſemblies that are ſo frequent, where there is nothing but eating and drinking, dancing and revelling, which are commonly attended with whoredom of all ſorts. By ſuch exceſſive uſe of the good creatures of God, men act rather as beaſts than reaſonable creatures; and therefore no wonder God give them over unto all manner of beaſtly luſts, and then do with them as men do with beaſts, feed them in a large place, until the day of ſlaughter. And indeed it looks as if the day of ſlaughter were faſt approaching, when men, through intemperate drinking and night-revelling, are beginning to ſheath their ſwords in one another's bowels. A melancholy and recent inſtance of which we have had this week bygone, upon the occaſion of the ſolemnity. I ſhall not take upon me to ſpeak of the parties that have got up among us, nor determine who were in the right or wrong in that night's ſquabble; only I may ſay thus far, unſeaſonable and exceſſive drinking and caballing, and night revellings, has been the occaſion of it. Had folk gone home ſeaſonably to worſhip God in their families, and parted decently in due time, the confuſion that has been in the city had been happily prevented. What a ſore matter is it, that Stirling, through their unnatural heats and contentions, is become the obloquy and reproach of the whole nation? men come that length in their debates and contentions, as to embrue their hands in one another's blood, yea, neareſt relations thirſting after one another's blood. "Tell it not in Gath, publiſh it not in the ſtreets of Aſkelon," that ſuch things are done in the midſt of us. I conclude this head by reading you two ſcriptures; the firſt of them has been fulfilled this laſt week, and the other I fear ſhall be accompliſhed, if men hold on the courſe they are in. The firſt ſcripture, which I ſay has been fulfilled literally, is that, Prov. xxiii. 29. 30. "Who hath wo? who hath ſorrow? who hath contentions? who hath babling? who hath wounds without cauſe? who hath redneſs of eyes? They that tarry long at the wine, they that go to ſeek mixt wine." And therefore take the caveat and advice that follows in the two next verſes, ver. 31. 32. "Look not thou upon the wine when it is red," &c. Another ſcripture, which is yet to be accompliſhed as to the mina-

tory part of it, you have, Iſ. xxii. 12—14. "And in that day did the Lord God of hoſts call to weeping, and to mourning, and to baldneſs, and to girding with ſackcloth: and behold, joy and gladneſs, ſlaying oxen, and killing ſheep, eating fleſh, and drinking wine; let us eat and drink, for to-morrow we ſhall die. And it was revealed in mine ears by the Lord of hoſts, Surely this iniquity ſhall not be purged from you, till ye die, ſaith the Lord God of hoſts." I wiſh the guilty may take warning in time, leaſt another ſort of alarm be founded.

7. Swearing, or a horrid profanation of the name of God, was one of the ſins of Iſrael: "Becauſe of ſwearing, the land mourneth," ſays the prophet, Hoſ. iv. And have not we in this land provoked him, and are daily provoking him by the ſame iniquity? What a needleſs multiplicity of oaths is there both in the affairs of government and trade? What unlawful, dubious, and contradictory oaths have been impoſed and ſworn? How are the conſciences of many debauched by a continual ſwearing of cuſtom-houſe oaths? And how is the holy name of God profaned by a cuſtomary ſwearing by the name of the great God, or by their faith, conſcience, and Chriſtianity? And how little regard is ſhewed to ſolemn oaths by ſome ſort of men, who, to get themſelves into places of truſt and preferment, will abiure a Popiſh Pretender, with a deſign to advance his intereſt? How many are there that come under perſonal vows, congregational vows, city vows, and yet act the very reverſe of what they have vowed and ſworn by the name of the great God? Let ſuch remember that awful word, "Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain." I fear it may be ſaid of us at this day as of Iſrael, "Becauſe of ſwearing the land mourneth."

8. Iſrael provoked God by murmuring and repining againſt the conduct of divine providence. Whenever things were carried croſs to their inclination, or when reduced unto any pinch and want, preſently they flew in the face of Heaven, and charged God fooliſhly. Can God do this or that? "Can he cover a table in the wilderneſs?" And ſo they provoked the Lord to anger, and kindled the fire of his jealouſy againſt them. And is not this alſo our ſin in this land? God has for a long time blaſted the public enterpriſes of the nation; he has blaſted the trade, and written diſappointment on many of our undertakings; he has been making various rods to paſs through among us, whereby particular perſons and families have been touched to the quick. And what murmuring is there againſt the hand of God in theſe things? How little fruit is there

there of rods, whether public or perſonal? So that God may ſay of us, as he did of Iſrael, "I have ſtricken them, but they have not grieved; I have conſumed them, but they have refuſed to receive correction: they have made their faces harder than a rock, and have refuſed to return."

9. Iſrael provoked the Lord by groſs hypocriſy and diſſimulation. "When he ſlew them, then they ſought him: they remembered that God was their Rock, and the high God their Redeemer. Nevertheleſs, they lied unto him with their lips," &c. And has not this been our way with God? How often have we profeſſed to faſt and mourn, to reform and amend, the evil of our ways, and yet all our pretended goodneſs has been "like the morning cloud, and early dew, which ſoon paſſes away?" Have we not quickly, after profeſſions of humiliation, "returned with the dog to the vomit, and the ſow that *ſeemed to be* waſhed, to wallow in the mire?" He that is filthy remains filthy ſtill; the drunkard ſtill follows his cups, the ſwearer his oaths, the treacherous dealer ſtill continues to deal treacherouſly.

Queſt. 1. What is the extent of that awful certification in the text, "He will not pardon your tranſgreſſions?"

Anſw. 1. He will not pardon the finally unbelieving and impenitent; he will purſue an eternal controverſy with them in hell.

2. He will pardon no man without a ſatisfaction to his juſtice, "by no means clear the guilty," unleſs his guilt be waſhed away in the blood of the Surety.

3. He will not pardon the ſins of his own children without chaſtening them for their iniquities; he will indeed pardon their iniquities, but he will "take vengeance on their inventions. You only have I known of all the families of the earth: therefore will I puniſh you for all your iniquities," Pſal. lxxxix. 31. 32. &c.

4. When a profeſſing people, who have ſitten long under the drop of the goſpel, having ſinned away the day of grace, he will not pardon their tranſgreſſions, though Noah, Daniel, and Job ſtood before him; they may indeed ſave their own ſouls, but yet God's heart cannot be towards that people.

Queſt. 2. When is it that it is come to this paſs with a land or church, that the Angel of the covenant will not pardon them, but is ſaying, as he did to Iſrael, Jer. v. 29. "Shall I not viſit for theſe things? ſaith the Lord: ſhall not my ſoul be avenged on ſuch a nation as this?" I ſhall not pretend to give poſitive marks; but I will tell you ſome things that look very like it, and you will find them in the chapter laſt cited, Jer. v.

1. When

1. When the number of faithful miniſters and Chriſtians is greatly decreaſed: when they that are valiant for the truth are thin ſown, as in ver. 1. &c.

2. When ſin is become univerſal, as ver. 4. 5. 7. all ranks corrupting their ways.

3. When folk are turned reſolute in ſin, as ver. 3.

4. When folk turn impudent in ſin, as in ver. 3.

5. When trials and other means do not reclaim, ver. 3. "Stricken, but not grieved," &c.: when the word does no good, Heb. vi. 8.

6. When the ſins of a people are greatly multiplied, as ver. 6. Jer. xxx. 14. 15. Hoſ. iv. 1—3.

7. When folk turn ſecure, and ſtupid in a way of ſin, promiſing themſelves impunity, as ver. 12. 13. ſo Iſ. xxviii. 14. 15. 16. 17.

Queſt. 3. What is to be done in order to prevent matters coming to that paſs, that the Angel "will not pardon?" *Anſw.* Take care to obey his voice. But this leads to another exhortation, which I muſt refer to another occaſion.

Exod. xxiii. 21.—*Obey his voice: for my name is in him.*

THE SEVENTH SERMON ON THIS TEXT.

A *Fifth* exhortation I offer from the doctrine is this: Seeing it is ſo that the name of the great God is in Chriſt the great Angel of the covenant; then follow the advice given here; ſee that ye *obey his voice.* You ſee in the context, the verſe immediately following, that the voice of the Angel is the very ſame with the voice of his eternal Father, ver. 22. "If thou ſhalt indeed obey his voice, and do all that I ſpeak then I will be an enemy unto thine enemies," &c. The three that bear record in heaven, the Father, the Word, and the Spirit, are one God, the ſame in ſubſtance, equal in power and glory; and therefore, when one of the witneſſes in heaven ſpeak, a whole Trinity ſpeaks. The reaſon here given, why we ſhould obey the voice of Chriſt, is, *Becauſe my name is in him.* Says God the Father, I am in him, and therefore *obey his voice.* Hence Chriſt, when here upon earth, in a ſtate of humiliation, tells the ſons of men, "He that heareth me,

heareth him that ſent me; and he that deſpiſeth me, deſpiſeth him that ſent me." And therefore I exhort you, Sirs, who are before me, to ſee that ye obey the voice of Chriſt, the great Angel or Apoſtle of the New Teſtament church. Three ſeveral times was this charge repeated by a ſolemn proclamation from heaven, while Chriſt was here upon earth, "This is my beloved Son, in whom I am well pleaſed; hear ye him." And ſee an awful charge given to the ſame purpoſe by the apoſtle, Heb. xii. 25. "See that ye refuſe not him that ſpeaketh: for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven."

But that I may enlarge this exhortation, I ſhall endeavour,

1. To inquire what we are to underſtand by the *voice* of Chriſt.

2. Inquire more particulary what his voice and language is to the preſent generation.

3. What it is to *obey his voice.*

4. Offer ſome conſiderations to excite and quicken ſinners to *obey his voice.*

5. Offer ſome characters of theſe that are obedient to his voice.

6. Conclude with ſome advices how his voice is to be obeyed.

Queſt. 1. What is the *voice* of Chriſt, which we are required to hear and obey?

Anſw. For clearing of this you would know, that we are not to expect to hear the voice of Chriſt in that manner that Iſrael heard it at the delivery of the law upon mount Sinai, "which voice they that heard it, intreated that the word ſhould not be ſpoken to them any more: for they could not endure that which was commanded:" yea, Moſes himſelf was made to own, "I exceedingly fear and quake," Heb. xii. 18. 19. 20. 21. Neither are we to think of hearing the voice of Chriſt in a way of immediate revelation, as the prophets under the Old Teſtament, and apoſtles under the New, to whom he ſpoke "at ſundry times, and in divers manners," by dreams and viſions. I do not think indeed that the Lord has ſo limited his adorable ſovereignty, but that he may notify his mind, as to ſome particular events of providence, to whom, and after what manner he pleaſes. But although theſe things may be premonitions and warnings, yet they are not the grounds of our faith, that being laid in the "more ſure word of prophecy, to which we do well to take heed, as unto a light ſhining in a dark place." Neither muſt we think of hearing his voice in an oral and perſonal way, as the diſciples and

and others heard him, when he was perſonally here upon earth: no, "the heavens are to contain him, until the time of the reſtitution of all things." Now, when he is upon the throne of glory and majeſty at the right hand of God, he ſpeaks not in an immediate, but in a mediate way, by his heralds and ambaſſadors. Hence John Baptiſt is called "the voice of one crying in the wilderneſs." 2 Cor. v. 20. "Now then we are ambaſſadors for Chriſt, as though God did beſeech you by us: we pray you in Chriſt's ſtead, be ye reconciled to God."

But more directly for an anſwer to the queſtion, you would know that the voice of Chriſt, or of God in him, is conveyed to the children of men two ways, either by his providence, or by his word.

1. By his providential diſpenſations, whether of mercy or of judgement. There is not a mercy that the hand of Providence reaches to thee, O man, whether it be preventing mercy, providing mercy, ſparing, or delivering mercy, but the voice of it is there. "Knoweſt thou not, O man, that the goodneſs of God leadeth thee to repentance?" Rom. ii. 4. Oh! how ſweet are they that take up, or anſwer this voice of God, or are led to repentance by his bounty and liberality to them! The more liberal that God is to many folks in this generation, the more they do kick againſt God, like Jeſhurun. But let ſuch remember that awful caveat which you will find in the place laſt cited, that by the abuſe of divine mercy, and impenitence under it, thou art "treaſuring up unto thyſelf wrath againſt the day of wrath, and revelation of the righteous judgement of God." But then the voice of God is conveyed not only in his favourable, but in his frowning diſpenſations. There is not a rod or judgement ſent upon a perſon, a family, a city, or land, but the Lord's voice is there: Mic. vi. 9. "The Lord's voice crieth unto the city, and the man of wiſdom ſhall ſee thy name: hear ye the rod, and who hath appointed it." And by this voice of judgement the Lord ſeems to be crying unto this city, and to all ranks in it, at this day. He has cried long to it by the voice of his ſervants, riſing up early and ſending them; but this voice of God has not been regarded by the generality, who have ſtopped the ear, and pulled away the ſhoulder; and therefore now he is beginning to ſpeak after another manner, even by the voice of his awful judgements, and wrath-like diſpenſations. Oh that, "when his judgements are in the earth, the inhabitants of the world," and the inhabitants of this city, "may learn righteouſneſs."

2. The voice of Chriſt, and of God in him, is conveyed in his word either read or preached. And here again his voice is various.

various. For inſtance, there is the ſtill and calm voice of the goſpel, where, like a "charmer, he charms never ſo wiſely." And then there is the thundering voice of the law, iſſuing forth from mount Sinai, making the guilty conſcience of the ſinner, like the wilderneſs, to quake.

1ſt, In the law we may hear ſometimes his commanding voice, requiring duty, "ſhewing us what is good, and what the Lord our God requireth of us." There is his forbidding voice. "Oh do not this abominable thing that my ſoul hates." Many of the commands of the moral law are uttered in a way of prohibition, diſcharging and inhibiting us from this, and that, and the other ſin. There we ſhall hear his warning and threatening voice, telling ſinners what will be the iſſue, if they adventure upon ſin, which is a tranſgreſſion of the divine law. There he warns ſinners, that however ſweet their ſin-morſels may be under their tongue, yet they will be turned into bitterneſs in their belly, and bite like a ſerpent, and ſting like an adder, that the curſe of God will follow it, and purſue the ſinner to the loweſt hell. There we have his reproving voice, rebuking ſinners when they have turned away from the duty enjoined in the law. "I will ſharply reprove thee, and ſet thine iniquities in order before thine eyes." And Oh but his rebukes are awful, and full of majeſty, whether in his word or providence. "We periſh (ſays the church), at the rebuke of thy countenance." Here we have this ſwearing voice, for the ſupport of his veracity, engaged in the penalty of his law againſt rebellious and obſtinate ſinners, Pſal. xcv. we are told that God did "ſwear in his wrath, that the rebellious Iſraelites ſhould not enter into his reſt:" and Iſ. xxii. 14. "As I live, ſaith the Lord God of hoſts, your iniquity ſhall not be purged from you, till ye die." And, laſtly, we have his ſentencing and finally condemning voice; he has told us what is to be the doom of the ungodly world at the laſt day, Matth. xxv. 41. "Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels."

2dly, His voice, I was ſaying, is to be heard in the goſpel as well as in the law. And here we have a diverſity of joyful ſounds that it makes in the ears of ſinners.

Here we have his teaching voice. Every doctrine of the goſpel is a leſſon, by which he would let ſinners into the knowledge of God, and of his mind and will, as to the way of ſalvation through himſelf. And here his voice is meek and lowly; and how fond is he to open the deep things of God to us? "Come hither, ye children, and I will teach you the fear of the Lord." See how he, as it were, inſinuates himſelf

ſelf upon ſinners, commending his inſtructions to them, Prov. viii 6.—10.

In the goſpel we have not only his teaching but his promiſing voice. He begins after the fall with the voice of promiſe, Gen. iii. 15. "The ſeed of the woman ſhall bruiſe the head of the ſerpent;" and with this voice he ſpoke to Abraham, "In thy ſeed ſhall all the nations of the earth be bleſſed." Theſe two promiſes are opened and multiplied in a vaſt variety of other promiſes through the word to the very end of the Revelation, where the canon of the ſcripture is ſhut up. And he delights much in uttering this voice, becauſe it is the immediate ground of faith, his faithfulneſs and mercy being engaged therein.

In the goſpel we have his counſelling voice, as to Laodicea, Rev. iii. 18. "I counſel thee to buy of me gold tried in the fire," &c. Here we have his calling and inviting voice, uttered as it were by the ſound of a trumpet from the high places of the city of God, Prov. viii. "Wiſdom crieth on the tops of the high places, and chief places of concourſe: Unto you, O men, do I call, and my voice is to the ſons of men." That none may pretend ignorance, he orders his ſervants to "go out to the ſtreets and broad ways," crying, as Iſ. lv. 1. "Ho, every one that thirſteth, come ye to the waters, and he that hath no money, let him come; come, buy wine and milk, without money and without price."

We have his expoſtulating voice ſometimes in the goſpel: Oh! "wherefore do ye ſpend your money for that which is not bread? and your labour for that which profits not? O my people, what have I done unto thee, and wherein have I wearied thee? teſtify againſt me." His beſeeching and intreating voice: "We beſeech you, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. We pray you in Chriſt's ſtead, be ye reconciled to God."

Sometimes we may hear his arguing and reaſoning voice: he is willing to diſpute the matter with ſinners, and to let them ſee what a bad cauſe they have by the hand, and how advantageous it will be unto them to comply with his invitations and offers: Iſ. i. 18. "Come now, and let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool." He challenges them to a diſpute, Iſ. xli. 21. "Produce your cauſe, ſaith the Lord; bring forth your ſtrong reaſons, ſaith the King of Jacob." Sometimes we find him entering into a diſpute with himſelf, as if he were at a ſtand whether to let juſtice or mercy take place, toward the

the obſtinate ſinner: Hoſ. xi. 8. "How ſhall I give thee up, Ephraim? how ſhall I deliver thee, Iſrael,? how ſhall I make thee as Admah? how ſhall I ſet thee as Zeboim? my bowels are turned within me, my repentings are kindled together." Sometimes we ſhall hear his lamenting voice, as if he were wringing his hands, and weeping over the folly and obſtinacy of ſinners: Luke xix. 41. 42. "When he beheld the city, he wept over it, ſaying, Oh that thou hadſt known, even thou, in this thy day, the things which belong unto thy peace!"

Sometimes we hear his triumphing and rejoicing voice, when a prodigal ſinner is brought home. There is joy in heaven at the converſion of a ſinner: "Let us make merry (ſaith the father of the prodigal); for this my ſon was dead, and is alive again; he was loſt, and is found."

Thus I have given you ſome account of the voice of the Angel of the covenant, that has the name of God in him, both from the law and from the goſpel. Sometimes he ſtands on mount Gerizim, and ſometimes on mount Ebal; ſometimes he ſtands on mount Zion, and ſometimes on mount Sinai; he turns from the one to the other, juſt as he finds the caſe of the ſinner requires it. But the deſign of his voice, both in law and goſpel, is to perſuade ſinners to give him the hearing of faith, that their ſouls may live: and when nothing will do, then he is provoked to ſay, as he did to the old world, "My Spirit ſhall no more ſtrive with men upon earth;" or, as he did to Ephraim, "He is joined to his idols, I will let him alone."

EXOD. xxiii. 21.—*Obey his voice: for my name is in him.*

THE EIGHTH SERMON ON THIS TEXT.

THE *ſecond* general head propoſed upon this uſe was, to inquire what is the voice of the great Angel of the covenant unto the preſent generation. He has been crying unto all the generations that have gone before us; he ſpoke unto the ſpirits, or ſouls of men, that are now in priſon, viz. in the priſon of hell, as he did to the old world in the days of Noah, by his miniſtry; and he is now lifting up his voice unto this preſent generation.

And there are ſome more general, and ſome more particular cries, that he is giving at this day.

Firſt, I ſay, there are ſome general cries that he is giving unto all men every where, eſpecially under the diſpenſation of the word.

1. then, One general cry he gives unto all men is, That "all have ſinned, and come ſhort of the glory of God;" or that which he uttered to the old world, That "all fleſh have corrupted their ways, they are altogether become filthy; there is none that doth good, no not one." He is crying to all mankind ſince the fall, as in Jer. ii. 12. 13. "Be aſtoniſhed, O ye heavens, at this, and be horribly afraid, be ye very deſolate, ſaith the Lord. For my people have committed two great evils; they have forſaken me," &c. Oh Sirs! hear this cry of the Angel of the covenant, and conſider it, that all mankind ſince the fall of Adam, and therefore you in particular, are far from God; that though God "made you upright," yet you have "found out many inventions;" that though God "planted you a noble vine, wholly a right ſeed," yet ye are become "the degenerate plant of a ſtrange vine: The whole head is ſick, and the whole heart faint; from the ſole of the foot even unto the crown of the head, there is nothing but wounds, and bruiſes, and putrefying ſores." Oh ſinners! hear what the Angel is ſaying, and lay to heart the corruption of your nature, till ye be made to acknowledge with David, "I was conceived in ſin, and brought forth in iniquity. Behold, I am vile, what ſhall I anſwer thee?" It is for want of a right uptaking of natural corruption and depravation, that the goſpel has ſo little ſucceſs, and that Chriſt is ſo little valued and prized; for "the whole need not a phyſician, but they that are ſick."

2. The angel of the covenant, Jeſus Chriſt, is crying unto every Chriſtleſs ſinner, that death and the curſe of God is purſuing him on the account of ſin. You know the curſe or penalty of the law is, "In the day that thou eateſt thereof, thou ſhalt ſurely die; The ſoul that ſinneth, ſhall die:" and accordingly "by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, in that all have ſinned:" and therefore, "Curſed is every one that continueth not in all things which are written in the book of the law to do them." Oh Sirs! for the Lord's ſake think upon it, for he that ſpeaks from heaven is telling you, that the vengeance of an infinite God is purſuing you on the account of ſin; you are "condemned already, and the wrath of God abideth on you; and therefore you are curſed in your baſket and ſtore, in the city and field, in your outgoings and incomings;" curſed in your ſoul and body; curſed in time and through eternity. And therefore I warn you, that "in the hand of the Lord there is

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a cup, and the wine is red, it is full of mixture, and all the wicked of the earth ſhall wring out the dregs thereof, and drink them."

3. Another cry I think the Angel of the covenant is giving, is that, Rom. viii. 22. "The whole creation groaneth, and travaileth in pain together until now." Whenever man ſinned, the curſe of God not only lighted upon him, but ſpread itſelf over the creation. The inferior creatures felt the dint of the curſe of God, and were ſubjected unto bondage, through the ſin of man; yea, the very earth under our feet lies groaning under the weight of it, "Curſed is the ground for thy ſake;" inſomuch, that if it were not for the patience and long-ſuffering of the great Creator, the earth would very ſoon do with men and women, as it did to Korah, Dathan, and Abiram, ſwallow them up.

4. The Angel of God is crying to all men, that death and the grave will ſhortly devour and ſwallow them up: "Duſt thou art, and unto duſt ſhalt thou return." See to this purpoſe, Iſ. xl. 6.—8. "The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs," &c. And therefore, Sirs, in the name of the Angel of God, I warn you to make ready for death; for that grim meſſenger of the Lord of hoſts is every day making his approaches toward you, and will hue down theſe carcaſes of yours, that you are now pampering and feeding; they will be a pleaſant feaſt for the worms.

5. Another cry is, that "as it is appointed for all men once to die, ſo after death the judgement." Sirs, think upon it now; no ſooner hath death diſlodged you from theſe tabernacles of clay, and the eyes of your bodies ſhut, but that very moment you will find your ſouls ſiſted before the awful tribunal of an infinite God, in order to have your eternal ſtate determined. Oh Sirs! "prepare to meet your God," for a meeting with him you muſt have ere it be long. There is another ſort of a ſcene to open upon the back of death, than you now ſee with your bodily eyes, or yet with the eyes of depraved reaſon, though aſſiſted with revelation. And if you die out of Chriſt, your hearts will be ſtricken with a horrible ſurpriſe at the firſt ſight of the awful and infinite majeſty of God, as a vindictive Judge and implacable enemy. Oh! "who knows the power of his wrath? according to his fear, ſo is his wrath." Deſolation and deſtruction will overtake the ſinner as a whirlwind.

6. Another cry the uncreated Angel of the covenant is uttering by the voice of his diſpenſations, is that which you have, Matth. iii. 10. "And now alſo the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, ſhall be hewn down, and caſt into the fire."

Sirs,

Sirs, the awful diſpenſations of God, and his providential appearances, ſeem to have this language, that he is taking the ax of his indignation in his hand, to hew down the generation of his wrath; eſpecially thoſe who have had a long ſtanding under the means of grace, and yet have continued barren. "Cut it down, why cumbereth it the ground?" Oh Sirs! God will ſoon or ſyne avenge him of his enemies, who, through unbelief and contempt of the glorious goſpel, have affronted him and his Anointed; he will ſend forth his armies, and deſtroy theſe rebels. "Bring forth thoſe mine enemies which would not that I ſhould reign over them, and ſlay them before me." He may bear long, but he will not bear always: no, no, "my Spirit ſhall not always ſtrive with men upon earth." Oh! if a fire be once kindled in his anger, it will conſume the earth with its increaſe, it will ſet on fire the foundations of the mountains, and burn to the loweſt hell. And Oh! "who can dwell with devouring fire? who can dwell with everlaſting burnings?"

7. Another cry he is uttering, is that, Prov. i. 20—23. "Wiſdom crieth without, ſhe uttereth her voice in the ſtreets! How long, ye ſimple ones, will ye love ſimplicity?" &c. He is crying to all men every where to repent, as Iſ. lv. 7. "Let the wicked forſake his way, and the unrighteous man his thoughts," &c. Ezek. xxxiii. 7. "Turn ye, turn ye; why will ye die, O houſe of Iſrael? for as I live, ſaith the Lord God, I have no pleaſure in the death of ſinners," &c. Oh Sirs, the Angel that has his Father's name is crying to you to flee from the wrath that is to come, for "there is yet hope in Iſrael concerning you;" if you will flee to him, he will hide and deliver you from the wrath of God, the rage of men and devils; and therefore "turn ye to your ſtrong holds, ye priſoners of hope." Thus I have told you of ſome general cries unto all men.

Secondly, I will tell you of ſome more particular cries he is ſending out at this day to people of ſeveral ranks in the land.

1. The Angel that bears his Father's name, and who utters the voice of God, he is crying to the powers and potentates of the earth at this day, "By me kings reign, and princes decree juſtice. Promotion cometh neither from the eaſt, weſt, ſouth, or north: it is I that ſet up one, and caſt down another." He is ſaying to them, "Ye are called gods; but ye ſhall die like men, and fall like one of the princes. And therefore be wiſe, ye kings; be inſtructed, ye judges of the earth, leſt I break you as with a rod of iron, and daſh you, and your nation, in pieces as a potter's veſſel."

2. The

2. The Angel of God is uttering his voice, and crying to Britain and Ireland, and particularly to this land, becauſe of their perfidious dealing with him in the matter of ſolemn leagues and covenants for reformation, and other abominations, under which the lands are groaning. I think, I ſay, that the voice of the Angel to theſe lands is what ye have, Iſ. xxiv. 1.—6. "Behold, the Lord maketh the earth empty, and maketh it waſte," &c. Oh! Sirs, I fear there be a ſad reckoning for covenant-breaking and bloodſhed againſt theſe lands. The voice of the Angel in the preſent confuſions abroad, and diviſions at home, ſeems to be, "Behold the Lord cometh out of his place to puniſh the inhabitants of the earth for their iniquities. And, ſhall I not viſit for theſe things? ſhall not my ſoul be avenged on ſuch a nation as this?"

3. The voice of the Angel to nobles and gentry, and all the rich and great ones of the land, who have generally caſt off the very form of religion, and given themſelves up to luxury, oppreſſion, and revelling and caballing; I ſay, his voice to theſe ſeems to be that, Jer. v. 5. 6. "I will get me unto the great men, and will ſpeak unto them; for they have known the way of the Lord, and the judgement of their God; but theſe have altogether broken the yoke, and burſt the bonds," &c. And Jam. v. 1.—5. "Go to now, ye rich men, weep and howl for your miſeries that ſhall come upon you," &c.

4. The voice of the Angel to the corrupt miniſters of Scotland, and theſe that join with them in ſpoiling the Lord's vineyard, and his tender vines in the land, and who caſt ſnares and ſtumbling-blocks before the Lord's people, marring inſtead of maintaining and carrying on a covenanted reformation; his voice to them, and all their patrons, from the higheſt to the loweſt, with whom they bandy to the ſpoiling of the poor people of God, is that, Iſ. iii. 12.—15. "As for my people, children are their oppreſſors," &c. and Hoſ. v. 1. and ix. 7. 8. &c. The voice of the Angel, particularly to all intruders into the miniſtry, and theſe that join hands with them, and abet them in their intruſions, is that, Jer. xxiii. 21. 22. and xxv. 34. 35. to the cloſe. Ezek. xiii. from ver. 10. to ver. 16.

5. The voice of the Angel to the poor ſcattered and oppreſſed flock of Chriſt, that are mourning becauſe of the abounding wickedneſs and defections of the day, and becauſe of the oppreſſion of the enemy, is like that, Pſal. xii. 5. "For the ſighing of the poor, for the cries of the needy, now will I ariſe, ſaith the Lord, to ſet them free from theſe that are too ſtrong for them;" and that of Zeph. iii. 18. "I will gather them unto me that are ſorrowful for the ſolemn aſſemblies, to whom the reproach of it is a burden;" and that, Mic. ii. 12. 13.

"I will ſurely aſſemble, O Jacob, all of thee; I will ſurely gather the remnant of Iſrael, I will put them together as the ſheep of Bozrah, as the flock, in the midſt of their fold: they ſhall make great noiſe by reaſon of the multitude of men. The breaker is come up before them: they have broken up, and have paſſed through the gate, and are gone out by it, and their king ſhall paſs before them, and the Lord on the head of them." The Angel of the covenant, he is alſo the tender ſhepherd of Iſrael "who gathers the lambs with his arms," &c.

6. The Angel of the covenant is crying to all his faithful ſervants and ambaſſadors, who are endeavouring to maintain the work of God, and to bear witneſs for him, againſt the corruptions of the day and generation, and to hold up Chriſt's ſtandard and teſtimony, in oppoſition to thoſe who would pull it down; he is ſaying to them, "Cry aloud, and ſpare not, lift up your voice like a trumpet, tell the houſe of Judah and Iſrael their abominations. Be ye faithful unto death, and I will give you a crown of life. Keep the word of my patience, and I will keep you in the hour of temptation, that ſhall come to prove them that dwell upon the earth."

I will conclude with a few cries he is yet uttering from mount Zion; for if I could help it, I do not love to ſtand long on mount Sinai, or Ebal; but what the Lord bids us, that we muſt ſpeak, whether it be good or bad.

1. He is crying to the condemned ſinner to come to him, and he ſhall have a free pardon of all his ſins: Iſ. i. 18. "Come, and let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet and crimſon, I will make them white as ſnow and as wool." Iſ. xliii. 25. "I, even I am he that blotteth out thy tranſgreſſions, for mine own name's ſake."

2. He is crying to the rebels to ſubmit, and they ſhall have peace: Iſ. xxvii. 4. 5. "Fury is not in me: who would ſet the briers and thorns againſt me in battle? I would go through them, I would burn them together. But let him take hold of my ſtrength, that he may make peace with me, and he ſhall make peace with me. We are ambaſſadors for Chriſt, as though God did beſeech you by us: we pray you in Chriſt's ſtead, be ye reconciled to God."

3. He is crying to captives to accept of liberty, and he will make them free indeed: "The lawful captive ſhall be delivered," &c. Liberty from ſin, from Satan, and the world, &c.

4. He is crying to the wounded and diſeaſed ſoul to come unto him and be healed, for his name is JEHOVAH ROPHI. There is healing in his wings for every diſeaſe, &c.

5. He

5. He is crying to the weary and burdened ſoul to come unto him for reſt, Matth. xi. at the cloſe. Pſal. lv. 22. "Caſt thy burden upon the Lord, and he will ſuſtain thee," &c.

6. He is crying to the ignorant to come to him for inſtruction, for he hath pity on the ignorant, that are groaning under a ſenſe of ignorance: "Come hither, ye children, and I will teach you the fear of the Lord. He is made of God unto us wiſdom," &c.

7. He is crying to naked ſouls that have not a rag to cover them, to come to him for clothing, for the garments of ſalvation and the robes of righteouſneſs. "Hearken unto me, ye that are ſtout-hearted, and far from righteouſneſs. Behold, I bring near my righteouſneſs: it ſhall not be far off, and my ſalvation ſhall not tarry," &c.

8. He is crying to the hungry and ſtarving ſoul to "come, eat of *his* bread:" Iſ. xxv. 6. "A feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Iſ. lv. 1. Prov. viii. at the beginning. Prov. ix. at the beginning.

9. He is crying to the ſinner that is bewildered, and cannot find the way to life and happineſs, that he is given for a "leader and commander," and that he "leads the blind in a way they know not," &c.

10. He is crying to the baſe-born ſinner, to come unto him, and he will give them the adoption of children, a place in God's family that ſhall never be cut off: John i. 12. "But as many as received him, to them gave he power to become the ſons of God." Gal. iv. 4. 5. He was "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons."

11. He is crying to the ſinner that is in a compact and confederacy with hell, to break his covenant with hell, and his agreement with death, and take hold of his covenant of grace and peace: Iſ. lv. 3. "Incline your ear and come unto me; hear, and your ſoul ſhall live, and I will make an everlaſting covenant with you, even the ſure mercies of David.

12. He is crying to the ſinner that is upon the very borders of hell and eternity, to believe in him, to look unto him, and be ſaved.

Now, Sirs, for the Lord's ſake hear the voice of the Angel; for ye ſee, if ye do not hear, he will not pardon your tranſgreſſions, for his father's name is in him. Oh! "how ſhall ye eſcape, if ye turn away from him that ſpeaketh from heaven?

Exod. xxiii. 21.—*Obey his voice: for my name is in him.*

THE NINTH SERMON ON THIS TEXT.

I AM ſtill upon the *ſecond* general head in diſcourſing this branch of the exhortation in the text, *Obey his voice: for my name is in him.*

I told you what we are to underſtand by the *voice* of Chriſt; and came, *ſecondly*, to tell you what is the voice of Chriſt unto the preſent generation. I told you, in ſix particulars, what ſeemed to be the Lord's voice to all in general. I told you, more particularly, what ſeemed to be his voice to the powers of the earth; what ſeemed to be his voice unto theſe lands, and this land eſpecially; what his voice is to the nobles and gentry; what his voice is to a corrupt miniſtry, that are unfaithful to the ſouls of men, or run when he does not ſend them; what his voice was to the mourners in Zion, the Lord's oppreſſed ones; and what his voice is to all the faithful ſervants and ambaſſadors at this day, that are witneſſing for him againſt the corruptions and abominations of the day; and then turned to mount Zion, and told you of twelve cries that he was ſending forth from thence.

I propoſed to tell you of ſome cries that the Angel ſeems to be ſending forth unto this city and congregation of Stirling at this day, and to ſeveral ſorts of ſinners, that are to be found in the midſt of it. And, Sirs, remember that we that are miniſters, are but earthen trumpets, through which the voice of God is conveyed to you; we are the "voice of the Angel crying in the wilderneſs" to men of this generation, as John Baptiſt his voice was unto the generation wherein he lived. And if the voice of the Angel, ſpeaking by us, touch any man, or point to him in particular, let him remember that it is not the earthen trumpet he has to do with, but he that ſounds it, or ſpeaks through it. We that are miniſters, we are ambaſſadors for Chriſt; and ambaſſadors muſt deliver their king's commiſſion, whether men will hear or forbear, for they ſpeak upon the peril of their ſouls, which no wiſe man will riſk, either for the pleaſure or diſpleaſure of mortal worms, of whatever quality in the world; for if we pleaſe men, our great Lord has declared, that we are not his ſervants.

Perhaps ſome are beginning to ſay already, Miniſter, we with you would let us alone; preach the general truths of the word, but do not meddle with the particular evils of the place, or perſons or parties in it. To ſuch I ſhall only ſay, that it bewrays guilt in any party or perſon whatever, when they cannot endure the plain truths of the word to be preached, without being irritated or offended. We are in Chriſt's ſtead, and if we utter any thing that does not correſpond with our commiſſion from the Lord, ye are at liberty to reject it; but if we keep by our commiſſion, and deliver nothing but what is the voice of the Angel, remember that it is hard for you to kick againſt the pricks. And with reſpect to you who cannot endure plain dealing from the word, but would have general and ſmooth truths preached and inſiſted upon in a time of abounding and crying ſin, ſee what is the voice of the Angel to you, Iſ. xxx. 12—14. Read from ver. 8. and downward, where you will ſee the perſons characteriſed, to whom the word of the Lord is there ſpoken, "They ſaid to the ſeers, See not; and to the prophets, Propheſy unto us ſmooth things." They choofed rather to be ſoothed and flattered to their own deſtruction, than to have their ſores touched, and the truth told them, to the preſervation and ſalvation of their ſouls. They could not endure to be troubled with harſh and repeated warnings from God. But ſee what God ſays by the prophet in the next words, ver. 12—14. "Wherefore thus ſaith the holy One of Iſrael, Becauſe ye deſpiſe this word, and truſt in oppreſſion and perverſeneſs, and ſtay thereon; therefore this iniquity ſhall be to you as a breach ready to fall, ſwelling out in a high wall, whoſe breaking cometh ſuddenly at an inſtant," &c. You that ſpurn at the reproofs, or warnings, or threatenings of the word, and love only to have ſmooth things preached unto you, take care, for ye are here told of your danger by the Lord of hoſts; you are in danger of ſurpriſing ruin, "the breaking ſhall come ſuddenly in an inſtant," when ye do not expect it, "like the breaking of a potter's veſſel."

But now I come to tell you what I think is the Lord's voice unto this city and congregation; for "the Lord's voice is crying in the city," though it is only the man of wiſdom that will hear and obey the deſign of it. There are theſe two or three cries that I think the Angel is giving unto the city in general.

1. The *firſt* is that which ye have been hearing from the mouth of your aged miniſter for ſome time, Matth. xxi. 43. "The kingdom of God ſhall be taken from you, and given to others bringing forth the fruits thereof." This city and congregation has been long privileged with the goſpel in purity;

the privileges of the kingdom of grace, and the way to the kingdom of glory, have been opened to you. The laws and the ſtatutes of the kingdom have been publiſhed among you, by his heralds, whom he has ſent one after another ſince the reformation from Popery; but where is the fruit of all this among the bulk and generality? how few are they that believe the goſpel-report, and bring forth the fruits thereof, in their lives and converſation? And therefore the Lord has been, and ſtill is, crying, "The kingdom of God ſhall be taken from you, and given to others bringing forth the fruits thereof." You may ſee what the Lord ſays to, and does with, his barren vineyard, after all the pains he wared on it, Iſ. v. 2.—6. "And he fenced it, and gathered out the ſtones thereof," &c. Now, ſeeing the ſame cry is lifted up among you in this place, you had need to hear and take warning, leſt the iſſue be fatal, as it was to the children of Iſrael. "*If* God ſpared not the natural branches, take heed leſt he ſpare not thee," &c.

2. The *ſecond* cry to this city in particular, may be that which you have, Iſ. lvii. 1. "The righteous periſheth, and no man layeth it to heart; and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come." Sirs, God's little remnant, however little they may be thought of by ſome, yet they are the pillars of the land or city where they live: they ſtand in the gap to keep off the flood of wrath from the Lord, that is ready to break in upon a ſinful place; Iſ. i. 9. "Except the Lord of hoſts had left unto us a very ſmall remnant, we had been as Sodom, and been made like unto Gomorrah." It was the want of a very ſmall handful of righteous perſons in Sodom, that made hell to fall out of heaven upon that wicked people. And therefore when the Lord is taking away the righteous out of a place by death or otherwiſe, it is a ſign that evil from the Lord of hoſts is determined againſt that place. And is not this the caſe with us? The Lord is weeding up his own, and taking them away to their reſt; and when few are laying ſuch ſtrokes to heart, it bodes ill to the place, and has a loud cry from the Angel of God's preſence, that he is on his way to puniſh us for our iniquities.

3. Another cry that the Angel ſeems to be giving unto this city, is that which you have, Matth. xii. 25. "Every kingdom divided againſt itſelf, is brought to deſolation: and every city or houſe divided againſt itſelf, cannot ſtand." It is a thing too well known now through the nation, to what a height party humour and intereſt has run, even to the effuſion of blood and legal proſecutions before courts of juſtice. I do not

not deſign to dip into party quarrels; only I notice, that the voice of theſe unnatural jars and diviſions is, that the city is near a fall and ruin. It is a common and known maxim, and holds true of all ſocieties, whether of one kind or another, That commonly ruin is the conſequence of unnatural quarrels; that diviſions end in deſolations. "If we bite and devour one another, we ſhall be devoured one of another," Gal. v. 15. Churches and nations have known this by long experience. God firſt divided the builders of Babel, and then he ſcattered them. God ſent a ſpirit of diviſion among the inhabitants of Jeruſalem, before they were utterly deſtroyed by the Roman armies. And ſeeing diviſion and contention has been the common forerunner of ruin, both in cities and kingdoms, we have reaſon to think, that the cry of the Angel to us in this city is, that ruin and deſolation is near.

4. Another cry that the Angel of God's preſence is ſending to this city, conſequential to the former, is that which you have, Mark ix. 50. "Have ſalt in yourſelves, and be at peace one with another." You know the uſe of ſalt is to keep fleſh or other things from putrefaction. There are many putrefying luſts in the hearts of men, from whence wars and diviſions do ſpring, Jam. iv. 1. Now, in order to the cure of theſe putrefying luſts, let the ſalt of God's word and grace have room and place within you, and then your contentions will ſoon ceaſe, and men will be at peace one with another. Perhaps indeed the ſalt of divine truth may gall and nip corruptions and luſts; but when it doth ſo, do not ſpurn at the medicine, and him that applies it, but bear it with patience, and let it have its perfect work, until the ſore be cured; for better to be ſalted, and have your ſores touched with the word, than to be ſalted with the fire of God's vengeance, as you ſee our Lord argues with the Jews in the context. If there be any unmortified luſt pointed out to you by the word, take care, and cut it off, and pluck it out, though as dear to you as a right hand or a right eye, for better that, than be caſt ſoul and body into the fire of hell; and therefore hear the voice of the Angel, "Have ſalt in yourſelves, and be at peace one with another." Yea, the voice of the Angel goes a little further, if men were able to bear it, and you will ſee what he ſays, Matth. v. 44. "Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you." This is a hard ſaying to corrupt nature, eſpecially when men's ſpirits are aloft, purſuing their reſentments againſt one another. But, Sirs, remember that vengeance is the Lord's, and he will repay it: and therefore when men bite and devour one another out of reſentment,

and

and to ſatisfy their revenge, they are taking God's work off his hand, and invading his prerogative; and they that do ſo, while they avenge themſelves, they are expoſing themſelves to the vengeance of God, who has ſaid, *Vengeance is* not yours, but *mine*; leave that to me, and *I will repay it.* But as for us when we are injured, he would have us to follow his own example, and to render good for evil: hence is that reaſon that our Lord gives for that hard ſaying of loving and doing good to our enemies, ver. 45. "That ye may" reſemble and prove yourſelves to "be the children of your Father which is in heaven, who maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.

And if you would yet know more of the Angel's mind, with relation to your preſent differences, you may read the preceding part of the chapter, from ver 21. to 26. and from ver. 38. to the cloſe of the chapter.

5. Another cry that the Angel is giving to us in this place, is that which the prophet Zechariah was ordered to cry to Jeruſalem in a day like this, chap. viii. 16. 17. "Theſe are the things that ye ſhall do, Speak ye every man the truth to his neighbour: execute the judgement of truth and peace in your gates. And let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oath: for all theſe are things that I hate, ſaith the Lord." And to the ſame purpoſe is that, chap. vii. 9.—14. "Thus ſpeaketh the Lord of hoſts, ſaying, Execute true judgement, and ſhew mercy and compaſſions every man to his brother. And oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor, and let none of you imagine evil againſt his brother in your heart," &c.

Thus I have told you what I take to be the voice of the uncreated Angel of the covenant to us in this place: and I take inſtruments in every man's conſcience, that theſe preſents are intimate in the name of the Lord, without feud or favour, without regard to one ſide or another.

EVENING EXERCISE.

I THOUGHT to have gone on to tell you what the Angel of God is crying to ſome ſorts of ſinners among us. I cannot inſiſt on particulars, only in ſhort,

1. He is crying to all that turn their back on ordinances, "He that turneth away his ear from hearing his law, even his prayer ſhall be an abomination."

2. He is crying to all prayerleſs perſons and families, and I fear there are too many of theſe, that he will "pour out his fury

fury upon the heathen, and all the families that call not on his name."

3. He is crying to ignorant folk under the means of inſtruction, "It is a people of no underſtanding; therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour."

4. He is crying to every unbelieving ſinner, that he is "condemned already, and the wrath of God abideth on him."

5. He is crying to all hypocritical profeſſors, that ſatisfy themſelves with a name to live while dead, "The ſinners in Zion ſhall be afraid, and fearfulneſs ſhall ſurpriſe the hypocrite in heart."

6. He is crying to all legaliſts that are ſitting down upon their morality, civility, or good works done by them, as the foundation of their acceptance before God, that "by the works of the law no fleſh living can be juſtified; that publicans and harlots ſhall enter into the kingdom of God before them."

7. He is crying to all that are reſting upon their convictions, their flaſhes of joy or ſorrow, their faith, love, joy, repentance, or any thing within them, as grounds of acceptance, or good claims of eternal life, as Iſ. l. ult. "Behold all ye that kindle a fire, that compaſs yourſelves about with ſparks: walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow."

8. He is crying to all profaners of the name of God, whether by a cuſtomary ſwearing, or by raſh or falſe oaths, "Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain." And to theſe that deal in a ſtealing and ſwearing trade, he is ſaying, as Zech. v. 2—4. &c.

9. He is crying to all Sabbath-breakers, to "remember his day, to keep it holy, to call it their delight, the holy of the Lord, and honourable."

10. He is crying to all diſobedient children, to *honour their parents*, and to hearken to their good counſel; and they that will not, they ſhall be "cut off from the land which the Lord God hath given us: The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it." The voice of the Angel to every young body is that, Eccl. 1. "Remember thy Creator in the days of thy youth."

11. His voice to murderers, or all theſe whoſe hands are dipt in their neighbour's blood, as the hands of ſome were of late in this place, is, that, "when he maketh inquiſition for blood,

blood, he will remember them; and that the hands that ſhed innocent blood, are an abomination unto him; and that they who thirſt after blood, ſhall have blood to drink."

12. He is crying to all liars and backbiters, calumniators, who murder the reputation of their neighbours; and a ſpirit of lying and calumny is gone abroad at this day: I ſay, the voice of the Angel unto you is, "What ſhall be given unto thee? or what ſhall be done unto thee, O thou falſe tongue? Sharp arrows of the mighty, with coals of juniper."

13. He is crying to all fornicators, adulterers, and unclean perſons, that he himſelf will "judge them, and they ſhall not inherit the kingdom of God," or of Chriſt.

14. He is ſaying to all drunkards, epicures, and ſenſual perſons, that make their belly their God, that their "end is deſtruction; that in the hand of the Lord there is a cup, the wine is red, and full of mixture, and all the wicked of the earth ſhall wring out the dregs thereof, and drink them."

To conclude, he is ſaying to all obſtinate, and impenitent, and rebellious ſinners, that will not obey his voice, or turn at his reproof, "The wicked ſhall be turned into hell, and all the nations that forget God;" and that if they turn not, he is whetting his glittering ſword, and preparing for them the inſtruments of death. And, Oh! when he whets his ſword, and his hand takes hold on judgement, he will render vengeance to his enemies, and a reward to all them that hate him.

If, after all that has been ſaid, any profane mocker ſhould laugh and flout at the warnings given them, and laugh at the ſhakings of God's ſpear, as if this were not the word of the Lord that we have delivered to them; I ſhall only ſay, that the bands of mockers ſhall be made ſtrong. We ſee ſuch a ſet of men in the days of Jeremiah, chap. v. 12. 13. But ſee what is the voice of the Angel to theſe men in the following verſes, 14. 15. &c. Thus I have done with the *ſecond* thing upon this exhortation, and told you what appears to be the voice of the Angel to the preſent generation.

EXOD. xxiii. 21.—*Obey his voice: for my name is in him.*

THE TENTH SERMON ON THIS TEXT.

THE *third* thing was, to inquire what is imported in obeying the voice of the Angel. Unto this I anſwer,

1. Negatively, it does not conſiſt in a bare hearing of the ſound of words, when a chapter is read, or a ſermon preached. Alas!

Alas! this is all that many know of the voice of Christ in the dispensation of the gospel; they hear the minister's voice, and the words they utter, but know no more about the matter; as is evident from the great ignorance of not a few, which casts up when they are catechised about the common principles of religion, which they are hearing every day. Neither doth it consist in a hearing the word with some transient pleasure, like Ezekiel's hearers, whose "voice was unto them as a very lovely song," while yet, though the affections were tickled, yet their hearts were never touched. Nor is it to hear and do something, like Herod; or to take up a profession of religion while the power of it is neglected; it is not a crying, *Lord, Lord*, like these, Matth. vii. 22.

Quest. What then is it to obey the voice of the Angel, Jesus Christ?

Answ. 1. It implies a knowledge and uptaking of Christ and of his voice: "My sheep (says Christ) they know my voice." There is something of a divine light, life, and power, in the voice of Christ, that the soul is made to feel to its experience, whereby it can distinguish betwixt his voice, and the voice of a stranger: "It is the voice of my beloved," says the spouse; I know it to be his, and not another's.

2. It implies a diligent atttention of mind unto what the Lord speaks, either by his word or his providence. "Speak, Lord (will the soul say), for thy servant heareth." This is what the Lord requires of us, Is. lv. 2. 3. "Hearken diligently unto me.—Incline your ear:—hear, and your souls shall live." While Lydia hearkened diligently unto the voice of the Angel in the ministry of Paul, the Lord *opened her heart*. Sirs, do you know what it is to have your minds and hearts so arrested in hearing of the word, that your ear and mind is as it were tied to the minister's mouth in hearing? Alas! there are many hearers whose minds are in the ends of the earth when hearing of the word of the kingdom.

3. It implies a belief and persuasion of what the Angel speaks to be the voice of God. It is said of the Thessalonians, that they "received the word, not as the word of men, but as it is indeed the word of God." The man he looks above and beyond the earthen vessel through which the word is conveyed, and hears God himself, whose voice is full of majesty and power. Sirs, as long as the devil can persuade you, that your ministers are only speaking their own thoughts and conceptions, he is easy how much or how frequently you hear the word, for he knows well, that until you hear the word preached as the voice of Christ, your hearing will do no service unto your souls, or no hurt unto his kingdom. You know that

while

while Samuel did miſtake the voice of the Lord, as if it had been the voice of Eli, he ran the wrong way; ſo while men come and hear the word preached, and fancy that it is only the voice or word of a man like themſelves, they will run the wrong way; it will never have any impreſſion upon heart or life, to turn them from ſin unto God: but whenever the voice of Chriſt is taken up in the word or providence, they run directly to the Lord himſelf, ſaying, as Iſrael did, Jer. iii. "Behold we come unto thee, for thou art the Lord our God. In vain is ſalvation expected from the hills, and from the multitude of mountains: in the Lord God alone is the ſalvation of his people."

4. It implies application of the word to a man himſelf in particular. Oh! ſays the man, it is to me that this word of threatening, this word of promiſe or command, is directed, and the Lord is pointing out me in particular by it, as though he were calling me by name and ſirname. There are ſome hearers that have a dexterity of applying the word unto others; Oh, will they ſay, the miniſter met with ſuch a one, he fell foul upon ſuch a man or party: but though their own idol be touched, they take no notice of that; or when a Saviour is revealed and offered, they imagine that this is only to the elect, or to believers. But, Sirs, they that obey the voice of Chriſt, they take him up as directing his word unto them; and therefore they bring it home to their own ſouls in particular, as though they heard Chriſt ſaying, as Nathan did unto David, "Thou art the man."

5. It implies an eſteem and approbation of what the Angel ſpeaks: "Good is the will of the Lord." The man's will bends and ſtoops unto the will of the Lord, when intimate to him, either by his word or by his providence, and he loves and approves it as "worthy of all acceptation." "O how love I thy law! it is my meditation all the day. I eſteem all thy precepts concerning all things to be right." He eſteems the word of promiſe, and rolls it like a ſweet morſel under his tongue, ſaying, "It is ſweeter to me than honey from the honey-comb:" he eſteems the word of command, and cries, "I delight in the law of the Lord, after the inward man;" he would have it written in his heart, and hid in his inner parts.

6. It implies a regulating of heart and life according to the voice of Chriſt in his word. The man is not ſimply a hearer, but a doer of the word. "He that doth the will of God, ſhall know of the doctrine, whether it be of God, or whether I ſpeak of myſelf." There are many hearers of the goſpel, who gather up more of the manna of the word than they make good uſe of; they have it in their heads and memories, but it

never either enters into their heart or practice; and ſo it turns to the worms and vermin of pride and hypocriſy, and ſo lands in their deſtruction, not in their edification. But they that hear the voice of Chriſt in his word by faith, they ſtudy to reduce all into practice; hence it is, that the light of the word within them ſhines out in their walk, ſo as others "ſeeing their good works, are made to glorify their Father which is in heaven." Thus you ſee what is implied in obeying the voice of the Angel.

The *fourth* thing upon this uſe, was to offer ſome conſiderations to excite and engage you to hear and obey the voice of the great Angel of God's preſence. You ſee here that the command of God is expreſs and peremptory upon this head, *Beware of him, and obey his voice;* which is the very ſame with that voice three times iſſued out from the excellent glory concerning him, when he was yet in a ſtate of humiliation, "This is my beloved Son, in whom I am well pleaſed; hear ye him." The frequent repetition of this charge plainly ſays, that it is a matter of the laſt conſequence and moment unto us, that we indeed obey his voice. To excite you to it,

Conſider, 1. Whoſe voice it is that you are required to obey. You ſee here that it is the voice of the Angel of God in the preceding verſe, "Behold, I ſend mine Angel before thy face, to lead thee," &c. Chriſt is called an *Angel*, becauſe he is the *Sent* of God, or the great Ambaſſador of Heaven, the Meſſenger of the covenant, who was much ſought after by the ſaints under the Old Teſtament, Mal. iii. 1. It is not the voice of any created angel, but of the great uncreated Angel, even the Lord and the Prince of angels, for "by inheritance he has obtained a more excellent name than they." This Angel has a *name* above every name that can be named, whether in this world, or in that which is to come, and is ſet down at the right hand of God, far above all principality, and power, and might, and dominion, and hath all things put under his feet: and therefore *beware of him, and obey his voice.* If you aſk further whoſe voice it is? I anſwer, It is the voice of the great Meſſiah, whom the world was expecting with impatience for the ſpace of four thouſand years. It is the voice of Immanuel, God-man, *God with us;* the voice of God ſpeaking in our nature, for "he took not on him the nature of angels, but the ſeed of Abraham." Oh! ſhall we not hear the voice of an incarnate God, or of God manifeſted in the fleſh? It is the voice of a Redeemer, O ſinner, who has paid a ranſom to juſtice for thee, that thou may not go down to the pit. Oh! how hard is it that he ſhould pour out his ſoul unto death, and bear the curſe of the law, and the wrath of the Father for us, and

yet not to get a hearing from us? It is the voice of a Mediator who negotiates thy peace with God, O ſinner, and who has, to effectuate the reconciliation between God and man, endured the croſs, and deſpiſed the ſhame, and is now at the right hand of God, in the quality of an advocate with the Father, making interceſſion for the tranſgreſſors. Would it not be reckoned ſtrange, if a client, who has a cauſe of great importance depending before a court, ſhould refuſe to obey the voice of his advocate, who pleads his cauſe? It is the voice of thy Surety, O ſinner, who has paid thy debt, and ſatisfied for all thy crimes, "He was wounded for *thine* iniquities, bruiſed for *thy* tranſgreſſions," he has paid the round ſum under which thou had drowned for ever; and yet ſhall he not get a hearing? It is the voice of the Shepherd of Iſrael, that "leads Joſeph like a flock, and who gathers the lambs with his arms, who carries them in his boſom;" and will not the ſheep hear the voice of their Shepherd? It is the voice of the great Prophet, who reveals the will of God for our ſalvation. The voice of the great Prieſt of the New Teſtament church, who is over the houſe of God, and hath the keys of the houſe hanging at his girdle, and who opens, and no man ſhuts, and ſhuts, and no man opens. It is the voice of Zion's King; and ſhall not the children of Zion hear and obey the voice of their King, who "rules in Jacob, and to all the ends of the earth?" It is the voice of the King of kings, and Lord of lords. It is the voice of the Prince of the kings of the earth. In a word, you ſee in the context, it is the voice of God, and not of man; the name and nature, the majeſty and glory of his eternal Father is in him, *Obey his voice, for my name is in him*: and in ver. 22. "Thou ſhalt obey his voice, and do all that I ſpeak." He and the Father are one in nature, and have one and the ſame voice; and ſhould not this engage you to obey it?

Conſider, 2. To whom this voice is directed. You ſee that it is directed to men, and to the ſons of men, Prov. viii. 4. "Unto you, O men," ſays Chriſt the eſſential Wiſdom of God, "do I call, and my voice is to the ſons of men." And what is man that he ſhould ware a word of his mouth upon him? "Man in his beſt eſtate is altogether vanity." Adam in his beſt innocence, what was he, but juſt a piece of red clay, enlivened by the breath of the Almighty, and beautified with his image? But what is man in his fallen eſtate? He is ten thouſand times "worſe than nothing and vanity." Oh! ſinner, "look to the rock whence thou art hewn, and the hole of the pit whence thou waſt digged," and thou wilt find thy genealogy derived from hell, a child of the devil, an heir of wrath, dead in treſpaſſes and ſins, lying under the curſe of a broken

broken law, and the ſentence of death, every moment lying upon the brink of utter deſtruction; and ſhall not ſuch a creature as this hear and obey the voice of the great God, iſſued forth by the Angel of his preſence? In ſhort, there is not a ſoul hearing me, but the voice of the Angel is directed to you in particular, as much as though there were none hearing me but thyſelf; for we preach this goſpel, and ſound the trumpet of the law, to every creature, every rational creature, on this ſide of hell. Art thou a ſinner? His voice to thee from mount Sinai is, "The ſoul that ſinneth, ſhall die:" but his voice from mount Zion is, He "came not to call the righteous, but ſinners to repentance; he came not to condemn the world, but that the world through him might be ſaved." In ſhort, let thy ſins be never ſo many, and never ſo highly aggravated, yet his voice, if thou be out of hell, to thee, is, "I am the door: by me if any man enter in, he ſhall be ſaved. Whoſoever cometh unto me, I will in no wiſe caſt out." And where the Angel makes no exception, it is none of our buſineſs to except ourſelves, or to ſcore our own name out of his commiſſion. And I know nothing that can exclude you out of his commiſſion, but final unbelief: that doth it effectually; for the Angel himſelf has ſaid, "He that believeth not, ſhall not ſee life; but the wrath of God abideth on him."

Conſider, 3. After what manner the Angel of God is crying to you in this goſpel.

1*ſt*, He cries openly from the tops of the high places, and in the chief places of concourſe.

2*dly*, He cries audibly; he does not mutter, or peep, but he ſpeaks up, he ſpeaks out, he cries aloud, as with the ſound of a trumpet; he makes no ſecret of his commiſſion to you.

3*dly*, He cries importunately. O how loth is he to take a refuſal at the hands of loſt ſinners! he beſeeches you to be reconciled to him, and to God through him; he cries and weeps over Jeruſalem, Luke xix. 41. "When he beheld the city, he wept over it," and would as gladly have *gathered* them, "as the hen gathereth her chickens under her wings."

4*thly*, He cries with an alluring and charming voice: "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." He, as it were, ſuits his voice unto the caſe of the ſinner, to ſee if any way he may be allured, and drawn to him. Oh Sirs! hear the voice of the charmer, charming never ſo wiſely.

5*thly*, He is very conſtant in his cry, he ſtretches out his hand all the day long, ſaying, "Behold me, behold me. Behold, I ſtand at the door, and knock: If any man will hear my voice,

voice, and open the door, I will come in and ſup with him, and he with me."

Conſider, 4. Who concurs with the voice of the great Angel of the covenant. His voice alone ſhould command our attention; but there is a manifold concurrence of voices with his from heaven above, and from earth beneath, all inviting and requiring you to obey his voice.

1*ſt*, The voice of the Father concurs, ſaying, *Obey his voice, for my name is in him. Hear ye him, for this is my beloved Son.*

2*dly*, The voice of the Holy Ghoſt concurs: Heb. iii. 7. "As the Holy Ghoſt ſaith, To-day if ye will hear his voice." So that, in this reſpect, it is to ſin againſt the Holy Ghoſt not to hear the voice of the Son of God; and that is a dangerous riſk: and if you continue to reject the voice of the Spirit in the Son, it ſhall never be forgiven you, either in this world, or in that which is to come.

3*dly*, The voice of all the angels in heaven concurs. If they were allowed to ſpeak, as they did at his nativity, they would with one voice cry, O hear the voice of your great Lord and Maſter, for to you was he born, and for you did he die, "Peace on earth, and good-will towards man." And when a ſinner, by faith, obeys the voice of Chriſt, there is joy in heaven among the angels of God.

4*thly*, The voice of all faithful miniſters, the friends of the Bridegroom, is, to hear his voice, and obey it. We are but his heralds, through whom his voice is conveyed to you; and "as though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled to God."

5*thly*, The voice of the bride concurs; all true believers, who have already believed or obeyed his voice: Rev. xxii. 17. "The Spirit and the bride ſay, Come. And let him that heareth, ſay, Come. And let him that is athirſt, come: And whoſoever will, let him come and take of the waters of life freely."

Conſider, 5. The evil and danger of diſobeying the voice of the great Angel, who is now ſpeaking to you from heaven. You ſee in the words of my text there is an awful certification added with reſpect to thoſe that do not obey his voice, *Obey his voice, provoke him not: for he will not pardon your tranſgreſſions.* I ſhall more particularly repreſent the danger of not obeying the voice of Chriſt, ſpeaking particularly in a goſpel-diſpenſation.

1*ſt*, It is an egregious affront offered unto the glorious Majeſty of God, not to obey the voice of Chriſt. This is implied here, *My name is in him*; and therefore *obey his voice*; for if he

he be diſobeyed and diſregarded, I look upon it as an indignity done to myſelf. Hence Chriſt tells us in the New Teſtament, "He that deſpiſeth me, diſpiſeth him that ſent me." It is the Father's will, "that all men ſhould honour the Son, even as they honour the Father." Oh Sirs! unbelief, which is the fundamental act of diſobedience to the voice of the Angel, is ſuch an affront to the Majeſty of God, that it gives the lie to a whole Trinity, Father, Son, and Holy Ghoſt: "He that believeth not, hath made God a liar." And "will you provoke the Lord to jealouſy? are you ſtronger than he?"

2*dly*, Conſider, that God will require it, if the voice of the Angel be diſobeyed. You ſee an awful word to this purpoſe, Deut. xviii. 18. 19. "I will raiſe them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him. And it ſhall come to paſs, that whoſoever will not hearken unto my words which he ſhall ſpeak in my name, I will require it of him."

Queſt. How is it that God doth require or reſent it, when the voice of Chriſt, the great Angel of the covenant, is diſobeyed?

I anſwer in general, He reſents it by fixing the ſinner under the curſe and condemnation of the broken law. Chriſt comes, in a goſpel-diſpenſation, unto a company of ſinners, who are already condemned, and ſentenced to death by the ſin of the firſt Adam, and their own original and actual ſin, and offers to liberate them from the condemnatory ſentence that the law has laid them under; he offers himſelf as a ſponſible Surety, to ſtand between them and all hazard, ſo as there ſhall be no condemnation to them, if they will believe in him. Well, the ſinner, by unbelief, rejects the bleſſed Surety and Saviour, he deſpiſes the riches of God's grace, and chooſes to ſtand upon the footing of his own righteouſneſs, or to caſt himſelf upon the abſolute mercy of God. And what is the fruit of this? God revenges the affronts and indignities done to his Son, by caſting back the ſinner that rejected his great ordinance for ſalvation, unto the hand of the law as a covenant; and then he is curſed and condemned to purpoſe, and the vengeance of the law is doubled through his contempt of Chriſt, the only remedy. Hence we are told, John iii. "He that believeth not, is condemned already, and the wrath of God abideth on him:" and, Oh! "who knows the power of his wrath," that abideth on them that refuſe to obey the voice of Chriſt in this goſpel?

I will only tell you in a few particulars further, what will follow upon it, if ye do not hear the cries that the Angel of

God's

God's preſence has been ſending in among you, by his word and providential diſpenſations.

(1.) Sin will get the full power and aſcendant over you; you will be given up to the empire and reign of your own luſts, than which there cannot be a greater judgement on this ſide of hell: Pſal. lxxxi. 11. "My people would not hearken to my voice: and Iſrael would none of me. Wherefore I gave them up unto their own hearts luſts: and they walked after their own counſels." And what will the man ſtick at, that is given up to the counſels of a deceitful and deſperately wicked heart, where the ſeed of all ſin is lodged.

(2.) When the voice of the angel is not regarded, he claps up ſinners under a judicial hardneſs of heart, ſo as all means for recovery ſhall prove utterly ineffectual. God ſtrikes Pharaoh and the Egyptians with hardneſs of heart, becauſe they would not hearken unto the command of the Angel, requiring them to let Iſrael go. God ſays concerning the ſinner that is diſobedient to the voice of Chriſt, "He is joined to his idols, let him alone." My Spirit ſhall let him alone, and ceaſe to ſtrive with him. My miniſters, let him alone, or elſe go and preach him dead and lifeleſs, and ſenſeleſs, Iſ. vi. Conſcience, let him alone, and ceaſe to be a reprover. Rod and affliction, let him alone, allow him peace and proſperity in his way, until he and I meet together upon the back of death. Oh how diſmal is the caſe of the ſinner when it comes to this with it! "I would have purged them, and they would not be purged, therefore they ſhall not be purged from their filthineſs any more, till I have cauſed my fury to reſt upon them."

(3.) The curſe of God mingles itſelf with every thing in a man's lot, that will not obey the voice of the Angel that has the name of God in him. If the man have fulneſs and proſperity, the curſe of God follows him there, ſo that his bread is baken, and his drink mingled with a curſe, Deut. xxviii. 15. Mal. ii. 2. &c. If trouble and affliction be upon the man, the curſe of God is in that cup alſo; his temporal troubles are but the beginnings of ſorrows, the prelibation and foretaſtes of the cup of trembling, that he ſhall drink through eternity; they are but like ſome drops of rain to the full ſhower upon the wicked; God is determined to rain ſnares, fire, and brimſtone, this ſhall be the portion of their cup.

(4.) Public deſolation, and down-hewing of churches and nations, frequently follows upon diſobedience to the voice of the Angel. "Be inſtructed, O Jeruſalem, leſt I make thee deſolate, a land not inhabited." Jeruſalem and the temple, where are they now? what is become of the once famous church and nation of the Jews, God's peculiar people? Their land

land has *spued them out*, and the songs of the temple are turned into melancholy howlings. Why, what is the meaning of the heat of God's long continued anger against his ancient people for the space of seventeen hundred years? Why, the Angel here spoken of, "came unto his own, and his own received him not; he would have gathered them, as a hen doth her chickens under her wings, and they would not;" and therefore, "behold, their house and land is left unto them desolate."

In a word, to shut up this consideration according to the instructions that we have received from our great Lord, I proclaim from this high place of the city of God, "Wo unto the wicked, it shall be ill with him: for the reward of his hands shall be given him," Is. iii. 11. Perhaps you may think our words are but wind; but remember that they will be a heavy wind to you ere all be done. It is not our word, but the word of God proclaimed by us, "Wo unto the wicked, it shall be ill with him."

(1.) It will be ill with you in the day of personal or public distress, when an angry and revenging God will meet you in the face, whatever hand you turn to: "Whither will ye fly from his presence?"

(2.) It will be ill with you in the day of death, when that grim messenger of the Lord of hosts is coming with that heavy message, "This day thy soul shall be taken from thee." Oh! what a comfortless creature is a Christless sinner in the day of death, when his riches, honours, profits, pleasures, lands, houses, relations, and all things that he adored, are bidding him a final farewell!

(3.) It shall go ill with you on the back of death. When you begin to look into that awful and eternal world, what horror and confusion will seize you, when, instead of angels to carry you into Abraham's bosom, you shall meet legions of devils to hurry you down to the lake that burns with fire and brimstone!

(4.) It shall be ill with the wicked who refuse to hear the voice of Christ now, at the resurrection and the last judgement. You that refuse him a hearing now, you will hear him at that day, saying, "Bring forth these mine enemies who would not that I should reign over them, and slay them before me;" he will then "tear in pieces, when there is none to deliver."

(5.) It shall be ill with the wicked after the last judgement, through all eternity, when "the wicked shall be turned into hell, with all the nations that forget God:" there the smoke of your burning shall go up for ever and ever, and you

shall

ſhall there through eternity be crying with Dives, for a drop of water to cool the tip of your tongue, and it ſhall not be allowed. Oh! conſider theſe things, ye that forget God; ye that ſtop the ear, and pull away the ſhoulder from the voice and cries of the Angel; let the terrors of God perſuade you to conſider what you are doing, before it be too late.

Conſider, 6. To excite you to hearken to the voice and cries of the Angel, the advantage that ſhall redound to you, if you give him the hearing and obedience of faith. I ſhall inſtance in a few particulars among many.

1*ſt*, Give him the hearing of faith, and your ſouls ſhall live before the Lord. Remember, Sirs, that before God you are all dead men, dead in law, "dead in treſpaſſes and ſins;" but that moment you hear and obey the voice of God's Angel, "your ſouls ſhall live," Iſ. lv. 3. John xi. 25. "I am the reſurrection, and the life: he that believeth in me, though he were dead, yet ſhall he live." The man that gives the obedience of faith unto Chriſt, he begins to live a life of juſtification: being aſſoilzied from the ſentence of the broken law, he is veſted with a law-fulfilling righteouſneſs, whereby he is able to anſwer every charge that the broken law has againſt him. He begins to live a life of ſanctification: the law of the Spirit of life in Chriſt Jeſus, makes him free from the law of ſin and death; ſo that ſin ſhall not have dominion over him, he not being under the law, but "under grace; being dead to the law as a covenant by the body of Chriſt, and married to a better huſband, he brings forth fruit unto God." Hear the voice of the Angel, and ye ſhall live a life of conſolation, or comfort: "They that know the joyful ſound, they ſhall walk in the light of the Lord's countenance, and in his name ſhall they rejoice all the day long." Hear, and ye ſhall live a life of communion with the Father, and with the Son; ye ſhall be "filled with joy unſpeakable, and full of glory." Hear the voice of the Angel, and your ſouls ſhall live a life of eternal and immediate viſion and fruition of God in glory; for "he that believeth in the name of the Son of God, hath everlaſting life, and ſhall never come into condemnation." Thus if ye hear, your ſouls ſhall live. And, Oh! what a great matter is this? All things elſe are but trifles in compariſon of this *one thing needful*—"What is a man profited, if he gain the whole world, and loſe his own ſoul?"

2*dly*, Hear and obey the voice of the Angel, and not only ſhall thy ſoul live, O ſinner, but thou ſhalt live in honour and preferment. God the Father has ſuch a regard for that ſoul that obeys the voice of his Son Jeſus Chriſt, that he allows them places among them that ſtand by; he prefers them, as it

were, unto poſts of honour in his court, John xii. 26. "If any man ſerve me, him will my Father honour:" and the Angel of the covenant declares, that "he that honoureth me," by obeying my voice, "I will honour him; but he that deſpiſeth me," and diſobeys my voice, "ſhall be lightly eſteemed." I will tell you of ſeveral pieces of honour deſigned for all that obey the voice of Chriſt, however much they may be diſhonoured and contemned in the world.

(1.) Obey the Angel's voice, and ye ſhall be preferred to the dignity of being the ſons of God. And, behold, what manner of honour is this, for the heirs of hell to have a name and a place in God's houſehold, a name better than of ſons and daughters among men. Ye ſhall be no more "aliens and foreigners, but fellow-citizens with the ſaints, and of the houſehold of God." This honour have all that yield the obedience of faith to the voice of the Angel: John i. 12. "But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name."

(2.) Obey the voice of the Angel, and ye ſhall be preferred to be royal conſorts to the King of glory; ye ſhall be the bride, the Lamb's wife, married to your Maker and Redeemer, betrothed unto him in righteouſneſs, faithfulneſs, and loving-kindneſs; even betrothed unto him for ever. See to this purpoſe, Pſal. xlv. 10. 11. "Hearken, O daughter, and conſider, and incline thine ear; forget alſo thine own people, and thy father's houſe. So ſhall the King greatly deſire thy beauty." Ver. 14. 15. "She ſhall be brought unto the King in raiment of needle-work.—With gladneſs and rejoicing ſhall they be brought: they ſhall enter into the King's palace."

(3.) By yielding the obedience of faith to the voice of the Angel, ye ſhall be exalted unto a princely honour and authority under the Prince of peace: Pſal. xlv. 16. "Inſtead of thy fathers ſhall be thy children, whom thou mayſt make princes in all the earth." Believers are princes of Chriſt's creating: Rev. i. 5. 6. "Unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us kings," &c. They are not born kings, but they are made kings by him who "raiſeth the poor out of the dunghill, and ſets them among princes, even among the princes of his people."

(4.) By yielding the obedience of faith unto the voice of the Angel, ye ſhall not only be made kings, but prieſts unto God; and as ſuch ye ſhall be admitted to offer up ſacrifices upon the golden altar before the throne; and through the much incenſe of the blood and interceſſion of the Angel, your ſacrifices and offerings ſhall be accepted upon his altar. The prieſts under the law were admitted into the *holy of holies*; ſo are believers

under the New Teſtament, Heb. x. 19. "Having, brethren, boldneſs, to enter into the holieſt by the blood of Jeſus." And as prieſts unto God, ye ſhall live upon God's altar, and the great ſacrifice of Chriſt's death; ye ſhall "eat his fleſh, and drink his blood, which is meat indeed, and drink indeed."

(5.) By obeying the voice of the Angel, ye ſhall be preferred to be ſecretaries of ſtate unto the great King. "Unto you it ſhall be given to know the myſteries of the kingdom," which is not given unto others: "The ſecret of the Lord is with them that fear him, and unto them he will ſhew his covenant." The Angel of God's preſence, if ye obey his voice, he will ſhew you the path of life, through which you ſhall go in and out, and find paſture. And when he is to bring deſolating ſtrokes on a land or church, he will readily give you ſome warning and intimation of it. When God has a mind to lay Sodom in aſhes, he ſays, "Shall I hide from Abraham the thing that I do? When he has a mind to deſtroy the old world, he intimates it to righteous Noah, while he conceals it from the reſt of the world; for "he being warned of God of things not ſeen as yet, prepared an ark for the ſaving of his houſe." And is not this a high dignity and honour conferred on them that obey the voice of the Angel? John xv. 15. "All things that I have heard of my Father, I have made known unto you."

(6.) By obeying the voice of the Angel, ye come to be members of a royal ſociety and corporation, and that even in this life. Heb. xii. 22—24. we read there of a ſociety conſiſting of "God the Judge of all, Jeſus the Mediator of the new covenant, an innumerable company of angels, the general aſſembly and church of the firſt-born, and the ſpirits of juſt men made perfect." Oh! what an honourable fraternity is here! Yet that moment ye obey the voice of the Angel, ye come to have your names enrolled and regiſtrate in this ſociety, and may claim and plead all the immunities and privileges thereof.

(7.) Obey the voice of the Angel, and ye ſhall be honoured to have a dominion over death. Death hath dominion over other men: but they that obey the voice of the Angel, by believing in his name, have dominion over death, and may inſult it with a holy triumph, ſaying "O death, where is thy ſting? O grave, where is thy victory?" It is a ſtrange word the apoſtle has, 1 Cor. iii. at the cloſe: the apoſtle is there making an inventory of the believer's jointure, and among other things he adds this article, *Death is yours.* *Q. d.* I have taken this laſt enemy, of which you are afraid, a captive; I have bound him in chains, taken away his ſting, and delivered him

him over into your hand. *Q. d.* Come ſet the foot of faith upon his neck, tread upon this lion and ſcorpion, for he cannot hurt you; yea, I deliver him up to you as a ſervant, yea, as a friend, to help you home to my company and fellowſhip. It is indeed hard to convince a believer, eſpecially under the ſpirit of bondage, of the friendſhip of death. But I may compare the believer, in this caſe, unto Moſes: when Moſes ſaw his rod turned into a ſerpent, he was afraid, and fled from it; but when God commanded him to take hold of it, he found, that, inſtead of hurting him, it was a harmleſs thing, and did him and the children of Iſrael much ſervice: ſo death to a believer, at firſt ſight, is like the rod turned to a ſerpent, it affrights him; but whenever it is handled by faith, at the command of the Angel, inſtead of being hurt, it is advantageous: *To die is gain.* As Moſes's rod divided the waters, and made a paſſage for Iſrael through the deeps into Canaan; ſo death, in the hand of faith, it opens the way to the promiſed land of glory. Death, to a believer, is like a meſſenger arreſting a man for debt, after the debt is paid by his cautioner. Death, as God's meſſenger, arreſts the believer, and carries him into the judgement-ſeat; but no ſooner does the man compear there, but immediately Chriſt, the great Advocate in the midſt of the throne, produces his diſcharge, and the debt-book of juſtice cancelled and croſs-ſcored by his own blood. Thus ſhall it fare with the man at death, that obeys the Angel.

(8.) Obey the voice of the Angel that has his Father's name in him, and he will put honour upon you at the reſurrection. He will raiſe you up at the laſt day; and this vile body of yours, that is ſuch a clog to your ſpirits, it ſhall be made like unto the glorious body of Chriſt. Ye ſhall be aſſeſſors with him in judgement: "Know ye not that the ſaints ſhall judge the world?" Ye ſhall ſit upon thrones, judging the twelve tribes of Iſrael: "To him that overcometh will I give to ſit with me upon my throne, even as I alſo overcame, and am ſet down with my Father upon his throne." Perhaps now the wicked never ceaſe from troubling you one way or another; thou art haraſſed by them in thy name, in thy means; thou endures the trial of cruel mockings for obeying the voice of the Angel, as if thou wert only a hypocrite, and one that affected ſingularity; but be not diſcouraged; this blaſt will blow over, the day of thy complete redemption draweth near, and in the morning of that day the upright ſhall have dominion over them; when they ſhall be crying to the rocks and mountains to cover them, thou ſhalt be ſtanding at the right hand of Chriſt, ſhining like the brightneſs of the firmament, yea, like the ſun in the kingdom of thy Father.

(9.) When the laſt judgement is over, if thou obey and follow the voice of the Angel, thou ſhalt enter the King's palace; with gladneſs and mirth on every ſide ſhalt thou be brought into it. Oh! when the great Judge has diſpatched the wicked, and all the nations that forget God, into hell, with the devil and his angels, he will return to the proper ſeat of his empire, and all his ranſomed on every hand of him, with ſongs and everlaſting joy upon their head, every one ſtudying to outdo another in warbling out the Redeemer's praiſes, "O worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing, and dominion. And ſo ſhall they be for ever with the Lord."

Thus I have endeavoured to fulfil that commiſſion among you, Iſ. iii. 10. 11. "Go ſay to the wicked, It ſhall be ill with him; for the reward of his hands ſhall be given him; but ſay to the righteous, it ſhall be well with him; for they ſhall eat the fruit of their doings," in obeying the voice of the Angel. So that life or death is before you: if you obey the voice of the Angel, your ſouls ſhall live, and live in honour with the Lord, in time and through eternity; but if ye will not obey the voice of the Angel, but go on to provoke him, he will not pardon your tranſgreſſions, but will purſue the quarrel of your diſobedience to his voice unto the loweſt hell, and through an endleſs eternity. So much for the *fourth* thing in this uſe, which was to offer ſome conſiderations to excite you to obey the voice of Chriſt.

EXOD. xxiii. 21.—*Obey his voice: for my name is in him.*

THE ELEVENTH SERMON ON THIS TEXT.

BEFORE I go on to the *fifth* thing in this uſe, there are two or three things in the context, particularly ver. 20. which I would improve by way of motive, to excite you yet further to obey the voice of the Angel of God's preſence. "Behold, I ſend an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."

The words were indeed immediately directed to Iſrael according to the fleſh, with relation to their ſafe conduct through the

the howling wilderneſs to the earthly Canaan; but typically and ultimately they pointed at Iſrael according to the ſpirit under the New Teſtament, and Chriſt leading them through the wilderneſs of this world, till they come to the promiſed reſt of glory on the other ſide of the Jordan of death: and as it was the intereſt of Iſrael to hearken to his voice, and obey it, if ever they expected to enter the earthly Canaan; ſo in like manner it is the duty and intereſt of all goſpel-hearers, to hear and obey his voice, as ever they deſire or expect to enter the threſhold of glory.

And there are theſe few particulars here, which I would have you to conſider.

1. Hear the voice of the Angel, for he is God's ſend: "Behold, I ſend mine Angel before thee," &c. Oh Sirs! ſhall not the ſent of God get a hearing among the children of men? If but the king of Britain ſhould ſend a meſſenger, a herald, to the inhabitants of this city, I trow every one, young and old, would prick up their ears to hear, and a ſpeedy anſwer would be given unto his commands: much more if he ſhould ſend the prince-royal with his commands. Well, Sirs, here is a ſend from the King eternal and immortal, in whoſe hand is the breath of all living; and he has ſent not Michael, Gabriel, Raphael, or any of the created Angels, but he has ſent his Son, his only Son, the Son of his boſom, the Son of his delights, who is "the brightneſs of his Father's glory, and the expreſs image of his perſon;" and he has "ſent him into the world, not to condemn the world, but that the world through him might be ſaved." Oh then ſhall we not hear and obey his voice?

2. Conſider what a wonder it is, that ever he ſent him upon the buſineſs he is come about. This is intimate in the word *behold*: "Behold, I ſend an Angel before thy face." We find this title of admiration commonly prefixed unto all the advertiſements given to folk concerning the coming of Chriſt: Iſ. xlii. 1. "Behold my ſervant whom I uphold," &c. Zech. ix. 9. "Rejoice greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem: behold, thy King cometh unto thee," &c. Mal. iii. 1. "The meſſenger of the covenant, whom ye ſeek, and whom ye delight in, behold, he ſhall come, ſaith the Lord of hoſts." And whenever he appears actually upon the ſtage, the angels cry to the ſhepherds, Luke ii. "Behold, we bring you glad tidings of great joy." Oh! Sirs, it is the greateſt wonder that ever God wrought, even the chief of the ways of God, that ever he ſent his Son in the nature of man upon the errand of our redemption, and that at the price of his own blood and death: "Behold, he comes with dyed garments,

treading

treading the wine preſs alone, ſpeaking in righteouſneſs, mighty to ſave;" and yet ſhall he not get a hearing when he is come?

3. Conſider, that as the Captain of the Lord's hoſt is he come, as he told Joſhua: "Behold, I ſend an Angel before thee." You have a promiſe of him much to the ſame purpoſe, Iſ. lv. 4. "Behold, I have given him for a witneſs to the people, for a leader and commander to the people;" and Mic. ii. at the cloſe, "The breaker is come up before them, their King ſhall paſs before them, and the Lord on the head of them." Oh! Sirs, we have many enemies that lie in our way to glory, through the howling wilderneſs; "we wreſtle not only with fleſh and blood, but with principalities and powers, and the rulers of the darkneſs of this world, with ſpiritual wickedneſſes in high places:" Well, here God has ſent his own Son, as the Captain of our ſalvation, to fight all our battles, and accordingly to open our way to glory, "He ſpoiled principalities and powers on the croſs;" and whenever that routed enemy, the old ſerpent, whoſe head he has bruiſed, begins to make an attack upon his ſoldiers, he is ay ready to ſuccour and aſſiſt, and to make their bow to abide in its ſtrength; he is always ſtanding at the right hand of the poor traveller to glory, ready to uphold him with the right hand of his righteouſneſs. Now, ſhall not ſoldiers, fighting their way to glory, obey the voice of their Captain, and ſuch an one?

4. Hear and obey his voice, for he is Iſrael's keeper: "I ſend mine Angel before thee, to keep thee in the way." How ſoon would Iſrael, in the howling wilderneſs, been conſumed, if he had not been a keeper and watchman unto them? He kept them from being ſwallowed up by the nations round them, by ſtriking a terror upon their ſpirits; he kept them from being devoured by the wild beaſts of the wilderneſs, by laying a reſtraint upon them; he kept them from being conſumed with the heat of the ſun, by ſpreading a canopy of a cloud over the camp; he kept them from the injury of the night by raiſing a pillar of fire in the midſt of them; he kept them from ſtarving with hunger, by making the heavens to rain down manna about their tents; he kept them from periſhing with drought, by making the rock, *i. e.* the waters of the rock, to follow them through all the turns of their way. Thus he kept Iſrael in their way. And all this was but a ſhadow of what he is unto us now under the New Teſtament, if we but ſaw him by the eye of faith; hence is that promiſe, with reſpect to the church under the New Teſtament, Iſ. iv. 5. 6. "The Lord ſhall create upon every dwelling-place of mount Zion, and upon her aſſemblies, a cloud and ſmoke by day, and the

the ſhining of a flaming fire by night; for upon all the glory there ſhall be a defence. And there ſhall be a tabernacle for a ſhadow in the day-time from the heat, and for a place of refuge, and for a covert from the ſtorm and from the rain." Hence Peter tells us, that we are "kept by the power of God through faith unto ſalvation." Shall not all this engage us to hear his voice?

5. Hear and obey the voice of the Angel, for his errand is to lead and guide you in the right way; "He ſhall keep you in the way, and bring you to the place of reſt." O Sirs, there are many by-ways in the wilderneſs, many turns in the road to glory, that ye know not; but hearken to and obey the voice of the Angel, for "he brings the blind by a way they know not, and in paths which they have not known; he is the Shepherd of Iſrael, that leads Joſeph like a flock," Pſal. lxxx. 1. and Pſal. lxxviii. laſt verſe, "He fed them according to the integrity of his heart: and guided them by the ſkilfulneſs of his hands." See the way deſcribed in which he leads his Iſrael to glory, Iſ. xxxv. 8. "An high-way ſhall be there, and a way, and it ſhall be called the way of holineſs; the unclean ſhall not paſs over it, but it ſhall be for thoſe; the way-faring men, though fools, ſhall not err therein." Obey his voice then, as ever you expect to be led by the right way, till you come to the city of habitation, "whoſe builder and maker is God."

6. To excite you to obey the voice of the Angel, will you conſider whither he leads thoſe that follow and obey him here; we are told that it is "a place prepared of God;" that is, to Canaan in the type, but to heaven and glory in the antitype. The place that the Angel leads you to, if you obey his voice, is deſcribed variouſly in ſcripture. Sometimes called a "houſe, and a houſe not made with hands, eternal in the heavens; a houſe of many manſions," where there is lodging for all the innumerable inhabitants. Sometimes it is called "a city that has foundations, whoſe builder and maker is God, the gates of which are of pearls, the ſtreets of it are of pure gold, and tranſparent glaſs." Sometimes called "a kingdom: Fear not, little flock; for it is your Father's good pleaſure to give you the kingdom. I appoint unto you a kingdom, as my Father hath appointed unto me." And in this kingdom all the inhabitants are crowned kings; they wear a crown of glory, life, and righteouſneſs, which fadeth not away; and they have thrones to ſit upon, yea, they ſit with Chriſt upon his throne. Sometimes it is called "an inheritance, and an inheritance that is incorruptible, and u[illegible], and that fadeth not away."

If you aſk further, what [illegible] place it is? I anſwer,

(1.) It is a place of life, for there is no death there; it is properly the land of the living, and therefore commonly called *everlaſting life.* (2.) A place of health, for there is no noxious diſeaſes enter there: "The inhabitant ſhall not ſay, I am ſick," &c. (3.) It is a place of light for there is no darkneſs there, either of deſertion, temptation, or affliction: "The Lord God and the Lamb are the light of the place." There that promiſe ſhall be fully accompliſhed, "The Lord ſhall be thy everlaſting light, and thy God thy glory," (4.) It is a place of reſt: "There remaineth a reſt for God's people. They ſhall enter into peace: they ſhall reſt in their beds, each one walking in his uprightneſs." No diſturbance there through eternity from ſin, Satan, or a wicked world. (5.) A place of joy and pleaſure: "In thy preſence there is fulneſs of joy, and at thy right hand pleaſures for evermore." All the inhabitants "come to it with ſongs, and everlaſting joy upon their heads, and ſorrow and ſighing ſhall for ever flee away." (6.) A place of plenty, no pinching wants either in ſoul or body, there they are in the midſt of all fulneſs," &c. (7.) It is a place of immediate viſion and fruition of the Lord: John xvii. 24. "Father, I will that theſe whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me." (8.) It is a laſting and everlaſting place, a kingdom that endureth for ever. Eternity is the conſummation of the miſeries of the wicked, and the conſummation of the happineſs of the ranſomed in glory, it fadeth not away. (9.) It is a prepared place, as you ſee in the text; ſo it is called in the laſt ſentence, Matth. xxv. 34. "Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Queſt. How is this place prepared for theſe that follow and obey the voice of the Angel?

Anſw. (1.) It is prepared by an eternal decree, by which God ordained it for you, and you for it; for he hath "choſen us for ſalvation, predeſtinate us unto the adoption of children: and whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified." (2.) It is prepared by a large price or purchaſe paid for it, not of ſilver or gold, or ſuch corruptible things, but by the precious blood of Jeſus Chriſt, as of a Lamb without ſpot; therefore heaven is called a *purchaſed inheritance.* (3.) It is prepared and laid up by an inviolable charter, the covenant and promiſe of God, which is confirmed by the oath of God, and the blood of the Son, &c. (4.) It is prepared by the reſurrection and aſcenſion of Chriſt into heaven, where he appears as our forerunner and repreſentative, for *he is for*

us, or in our name, *entered*: hence is that of Chriſt to his drooping diſciples, John xiv. 2. "I go to prepare a place for you, that where I am, there ye may be alſo."

Now, put all theſe things together, and ſee if there be not as much in this verſe, as may excite and engage a rational ſoul to comply with this duty I am urging upon you, viz. to obey the voice of Chriſt, the great Angel of God's preſence; why, he is ſent to go before you, to keep you in the way, and to bring you to the place that God has prepared for all that obey him.

EXOD. xxiii. 21.—*Obey his voice: for my name is in him.*

THE TWELFTH SERMON ON THIS TEXT.

I AM ſtill upon an exhortation to obey the voice of Chriſt. I have ſhewed you *firſt*, what we are to underſtand by the *voice* of Chriſt, and how it is conveyed to us. 2*dly*, I endeavoured to ſhew what his voice is to the preſent generation, and particularly to us in this place. 3*dly*, What it is to obey his voice. 4*thly*, I endeavoured by ſeveral motives to excite you to obey his voice. I go on now to

The *fifth* thing in handling this branch of the exhortation, which was, to offer ſome characters of thoſe that have complied with this exhortation. Some perhaps, after all they have heard, may put the queſtion, How ſhall a perſon be ſatisfied in their own minds, that they are among that number, who yield the obedience of faith to the voice of Chriſt? I anſwer, If ever you have heard the voice of the Angel, Jeſus Chriſt, that has the name, and nature, and voice of God in him, you have felt ſomething of a divine power coming along with it unto your ſouls; for "the voice of the Lord is powerful, the voice of the Lord is full of majeſty," Pſal. xxix. "I am not aſhamed of the goſpel of Chriſt; for it is the power of God unto ſalvation," ſays Paul, Rom. i. 16. The word which is the voice of Chriſt is called "the rod of his ſtrength," Pſal. cx. 2.; and when he himſelf comes in it, and with it, a "willing people is made in the day of his power."

Queſt. What is that power that accompanies the voice of Chriſt in his word?

Anſw. 1. It has a killing power coming along with it, eſpecially his voice from mount Sinai: "When the command-

ment came (ſays Paul), ſin revived, and I died." The man was ſo full of himſelf, and of his own righteouſneſs, that he thought himſelf *alive without the law; touching the law* he imagined himſelf to be *blameleſs*; like Laodicea, he fancied himſelf "rich and increaſed with goods, and ſo ſtood in need of nothing;" but whenever he heard the voice of Chriſt, he is ſtruck to the ground, and all his fine airy imaginations about his own righteouſneſs, by the law, falls to the ground; he ſees himſelf to be a dead man, and "what things were gain to him before, theſe he counts loſs and dung now." Did you ever find this ſelf-killing power of the voice of Chriſt from mount Sinai? for if proud ſelf was never battered down by the hammer of the law, which breaks the rock in pieces, you never yet heard the voice of Chriſt. You know before ever Iſrael cried for a Mediator between God and them, they got ſuch a hearing of the voice of the Angel, as made the whole camp of ſix hundred thouſand to fall a-quaking: "The law is our ſchoolmaſter, to lead us unto Chriſt, that we may be juſtified by faith;" not that the law in itſelf reveals Chriſt, but prepares the ſoul for the revelation of him in the goſpel. I do not limit adorable ſovereignty in his way of working; but ſo much of law work is neceſſary, as to ſhake the ſoul out of all its lying refuges, and created confidences, that it may betake itſelf unto Chriſt, and to him alone, for righteouſneſs and life.

2. The voice of Chriſt, where it has been heard in a ſaving manner, it has had a quickening power: John v. 25. "The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God: and they that hear ſhall live. Are not my words ſpirit and life?" ſays the Angel, with the name of God in him, John vi. "The ſpirit of life which is in Chriſt Jeſus," comes in and with the word of the goſpel, which reveals Chriſt unto the ſoul, and "makes it free from the law of ſin and death," Rom. viii. 2. The law conſidered as a covenant is a law of ſin and death to the poor ſoul while under it. It is a law of ſin, becauſe "the ſtrength of ſin is the law;" ſin has the dominion over the man, and is in its full power, while he is cleaving to the law as a huſband; ſin has dominion over him, becauſe he is not under grace, but under the law. And then the law conſidered as a covenant, is not only the law of ſin, but of death, becauſe it binds over the man to undergo the penalty; however he may work and weary himſelf in the greatneſs of his way, to make out a title to life by his obedience and works, yet he being weak to yield that obedience that the law requires, which muſt be every way perfect, it becomes a law of death to him, the penalty takes place

place upon him, "The ſoul that ſinneth ſhall die." But now the law or power of that Spirit of life, which is in the word or voice of Chriſt, makes a man free from this law of ſin and death; it makes a man fly from the law as a covenant, unto him who is "The end of the law for righteouſneſs to every one that believeth;" and then the man becomes a living man; he reckons that he is "dead indeed unto ſin, but alive unto God through Jeſus Chriſt," and cries with David, "I ſhall not die, but live, and diſcover the works of the Lord," and the wonders of his grace, and love through Chriſt unto my ſoul. "I live; yet not I, but Chriſt that liveth in me," &c. Alas! may ſome poor ſoul ſay, I find ſo much deadneſs in my heart, that I am afraid I never heard the quickening voice of Chriſt to this day. *Anſw.* It is juſt the fruit of the voice of Chriſt to diſcover, that thou has no life, no ſtrength, no righteouſneſs, no goodneſs in thyſelf, but to ſee, though thou be legally and ſpiritually dead in thyſelf, yet your life is in the Son, it is hid with Chriſt in God. Oh! ſay you, if my life were hid there, all would be right; but I cannot think that I can be ſo dead and lifeleſs, and yet have my life hid in Chriſt. *Anſw.* Can thou ſay before God, that thy life is ſo much bound up in Chriſt, and that thou ſees ſuch an abſolute need of Chriſt, that thou can neither live nor die without him? I ſee myſelf ſo unrighteous and guilty before God, that if I get not him for the Lord my righteouſneſs, I am a dead man, a dead woman, through eternity? If this be the caſe, "ſurely in the Lord haſt thou righteouſneſs and ſtrength;" and therefore thou "ſhalt not die, but live;" the voice of the Angel has quickened thy ſoul to fly to him.

3. The voice of Chriſt has an enlightening power with it, for "the entrance of his word gives light." The word of the Lord is powerful, "enlightening the eyes." At the ſame time that Chriſt unſtops the deaf ear, ſo as to hear his voice, he opens the blind eyes of the ſinner alſo, to behold his glory and the glory of God in him. We are told, Rev. i. that John, whenever he heard the voice of Chriſt, ſaying, "I am Alpha, and Omega, the firſt and the laſt," he immediately turned to hear the voice of him that ſpake unto him, and he ſaw one like unto the Son of man, clothed with a garment down to the foot. When Chriſt ſpoke unto Paul in his way going to Damaſcus, he at the ſame time revealed himſelf unto him: "It pleaſed God to reveal his ſon in me." And therefore try yourſelves by this, Have you ever ſeen an incarnate God? has "the light of the knowledge of his glory, in the face of Jeſus Chriſt, ſhined into your hearts?" Oh! ſay you, how ſhall I know if ever that divine light did enter with the voice of

Chriſt

Chriſt into my ſoul? I anſwer, You may know it by this, that whenever this light is with-held, you will be troubled: Pſal. xxx. 7. "Thou didſt hide thy face, and I was troubled. I go mourning without the ſun." Your aim and deſign in reading, hearing, praying, and any other duty, will be to get a new beam of that light of life: Pſal. xxvii. 4. "One thing have I deſired of the Lord, that will I ſeek after, that I may behold the beauty of the Lord, and inquire after him in his temple." And you will wait for it "as they that wait for the morning, yea, more than they that wait for the morning." And when it comes from his countenance, your hearts will be glad, and more glad than when corn, wine, and oil, doth abound.

4. The voice of Chriſt has a ſoul turning and converting power in it. This is the ordinary way the efficacy and power of Chriſt in the goſpel is expreſſed, Pſal. xix. 7. It *converts the ſoul*, or it turns the ſinner from darkneſs unto light, from the power of Satan unto the living God. Whenever the Lord's voice is carried in upon the heart of backſliding Iſrael; whenever he ſays, "Return, thou backſliding Iſrael," immediately they turn to him, ſaying, "Behold, we come unto thee, for thou art the Lord our God." The whole ſoul gets a turn by the power of the voice of Chriſt. The underſtanding is turned from darkneſs to light, from ignorance to a ſaving uptaking of the things of God. The will is turned from enmity to a voluntary ſubjection to the Lord: Pſal. cx. 3. "Thy people ſhall be willing in the day of thy power." The heart is turned from its rockineſs and obſtinacy to a bleſſed yielding to the will of God, therefore called a *heart of fleſh*. The conſcience is turned from its former ſecurity and fearedneſs, to act as God's deputy, and to rebuke for every ſwerving from the holy law. The affections, ſuch as the love, delight, deſire, and joy of the ſoul, are turned from following after vanity, to centre in Chriſt, and God in him, as the only object of delight and joy, ſo as the man does not any longer ſet his affection on things below, but on things above. In ſhort, the man is turned from calling God a liar, to ſet to his ſeal that *God is true*. And with this turn of the heart and ſoul, there is a turn of all the members of the body, and of the whole converſation. The eyes that were *full of adultery*, and fed themſelves with *beholding vanity*, now delight in reading the word of God, and in beholding of his works. The ears that were delighted with hearing idle ſtories and profane ſongs, are now delighted in hearing the word of God. The tongue that was *ſet on fire of hell*, and that talked of vanity, is now employed in prayer and praiſe, and in commending Chriſt, and ſpeaking things that are good, for

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the uſe of edifying. The feet that were ſwift to run the devil's errands, are now employed in carrying the man to the houſe of God, to the ordinances of his appointment, where his ſoul may get edification and nouriſhment. Thus, I ſay, the voice of the Angel Chriſt has a turning and converting power in it.

5. The voice of Chriſt has a ſanctifying and ſin-killing power: Pſal. cvii. 20. "He ſent forth his word and healed them." The dominion of ſin is broken by the power of the voice of Chriſt; for this is the end of every manifeſtation of the Son of God, in the fleſh, in the word or Spirit, to "deſtroy the works of the devil," and particularly to deſtroy the reign of ſin, which is the firſt-born of the devil.

Object. Alas! if this be ſo, I am afraid I never yet heard the voice of Chriſt in me; for I never found unbelief, enmity, carnality, pride, and other evils, ſo much prevail againſt me, as ſince I began to lay things to heart.

Anſw. The very feeling of theſe heart plagues, or a ſenſe of them, is the fruit of the light or power of the word or voice of Chriſt in the heart. It is the work of the Spirit and voice of Chriſt to "convince of ſin, and to pierce to the dividing aſunder of joints and marrow," and to humble and meeken the ſoul ſo, as that it may give employment unto Chriſt the great Phyſician. See how Paul groans under the remains of a body of ſin, Rom. vii. 24. "O wretched man that I am, who ſhall deliver me from the body of this death!"

6. If the power of the Angel's voice has reached thy heart, thou haſt been awed with the majeſty, and charmed with the melody of it.

1ſt, You have been awed with the majeſty of his voice; and no wonder, for the *name of God is in him*, and the voice of the Angel, is the voice of God, and therefore his voice muſt be full of divine majeſty, and this brings the awe and fear of God into the heart: hence believers are ſometimes deſcribed to be ſuch as tremble at his word, and tremble at his diſpenſations: "My fleſh trembleth becauſe of thee, and I am afraid of thy judgements." Alas! the generality of goſpel-hearers in our day, are no more moved, either with the voice of Chriſt in his word, or yet in his rod, than the ſmith's anvil is with the beating of the hammer; ſo that we may take up Iſaiah's complaint, Iſ. xxvi. 11. "Lord, when thy hand is lifted up, they will not ſee, they will not behold the majeſty of the Lord; but they ſhall ſee." It is otherwiſe with theſe that have effectually heard the voice of Chriſt; they are, I ſay, awed with the majeſty of his voice.

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2dly, They are not only awed with the majeſty, but charmed with the melody of his voice. His voice is the voice of the charmer, Pſal. lviii. It has ſuch a charming captivating quality, that the dead live when they hear it; the lips of them that are aſleep begin to ſpeak, the lame leap like an hart, and the tongue of the dumb begin to ſing. I may appeal to the experience of all that know the voice of Chriſt, for the truth of this. Hence it is that his ſheep hear his voice, and at the hearing of it they follow him. If they hear him inviting them to follow him in prayer, meditation, Chriſtian conference, or in any ordinance of his worſhip, ſaying, "Come with me from Lebanon, my ſiſter, my ſpouſe," immediately their ſoul echoes, "Behold, I come, for one day in thy courts is better than a thouſand: I had rather be a door-keeper in the houſe of my God, than dwell in the tents of ſin." If they hear his voice calling them to go into the fire or water for him, they will be ready to ſay with Paul, "I am ready not to be bound only, but to die for the name of the Lord Jeſus." If they hear him calling them to any peace of work, they will be ready to ſay, Lord, command what thou wilt, only give ſtrength to obey: "I will run the way of thy commandments, when thou haſt enlarged my heart. I will go in the ſtrength of the Lord, making mention of thy righteouſneſs, even of thine only." If they hear his voice inviting them to come away to glory to him through death, they will be ready to ſay with David, "Though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff ſhall uphold me;" or with Paul, "To me to live is Chriſt, and to die is gain. I deſire to be diſſolved, and to be with Chriſt, which is beſt of all."

Object. If this be a mark of them that have heard and felt the power of the voice of Chriſt, I am afraid of myſelf, for the thoughts of death are a terror to me.

Anſw. Death, or the diſſolution of nature, is indeed a terror unto nature; and I own, that the beſt of the ſaints ſhrink at it, under this conſideration: but will you anſwer me this queſtion, Does not the thoughts of being with the Lord, and of ſeeing him as he is, and the thoughts of perfect freedom from a weary body of ſin and death, and of being perfectly like unto him in holineſs, ſometimes ſweeten the thoughts of death, and reconcile thy heart unto it? If ſo, it is an evidence that thou haſt heard the voice of Chriſt, and that ere it be long thou ſhalt be among that ranſomed company, who are ſinging his praiſes in the higher houſe.

The *laſt* thing propoſed in this uſe, was to ſhut up with a few words of advice, in order to your obeying the voice of the

the Angel who bears his Father's name. I only mention theſe following.

1. See that ye be well acquainted with the name of God as it is ſet forth in him, for this is the very ground and reaſon of all obedience to him, *Obey his voice, for my name is in him:* we will yield but a ſorry obedience, if we do not take up a God in Chriſt. Study to take up the being, the perfections, and glory of God as diſplayed in him; for it is this that makes every knee to bow, and every tongue to confeſs that Jeſus Chriſt is the Lord.

2. If you would yield acceptable obedience to the voice of the Angel, you muſt take up God in him as your God; not only your creating God, and your preſerving God, but as your redeeming God, your God by a new covenant grant, where he has ſaid, "I am the Lord thy God;" for the faith of this is the foundation of all acceptable obedience, as your Catechiſm well inſtructs you, in that queſtion, 'What doth the preface to the ten commandments teach us? It teacheth us, that becauſe God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.' Never reſt then till you know and acknowledge him as your God in Chriſt, and ſo your obedience will go upon the right footing, for "without this faith, it is impoſſible to pleaſe God; and whatſoever is not of faith, is ſin." Believe in him as your pardoning, pitying, juſtifying, ſanctifying, ſupplying, and ſaving God, and this will make his yoke eaſy, and his burden light.

3. Make conſtant uſe by faith of the ſtrength of the Angel, for your aſſiſtance in work and warfare, and of his righteouſneſs for acceptance. This was David's way, "I will go in the ſtrength of the Lord;" and when I have done ſo, "I will make mention of thy righteouſneſs, even of thine only." We muſt work by a foreign ſtrength, and be accepted upon a borrowed or imputed righteouſneſs; and in this way it is, that we "come up from the wilderneſs, leaning upon the beloved."

4. Shake yourſelves looſe of every thing, that would encumber you in obeying the voice of the Angel: Heb. xii 1. 2. "Let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us, looking unto Jeſus," &c "If thy right hand offend thee, cut it off; if thy right eye offend thee, pluck it out, and caſt it from thee;" that is, if any luſt or idol be in thy heart, be it the luſt of covetouſneſs, the luſt of uncleanneſs, the luſt of envy, the luſt of revenge, pride, worldlineſs, or whatever it be, though as dear as a right hand, or a right eye, away with it, that you may obey and follow the voice of the Angel: "Mortify theſe deeds of the body: for if we live after

after the fleſh, we ſhall die; but if we through the Spirit do mortify the deeds of the body, we ſhall live."

5. Let your obedience to the voice of the Angel be abſolute and unreſerved; be aware of hiding any idol that he requires you to part with; for "if we regard iniquity in our hearts, the Lord will not hear us." And be aware of a partial obedience to the Angel, doing one thing, and neglecting another, for he will not be obeyed by halves. It is true, indeed, it is impoſſible to yield a perfect and ſinleſs obedience to him, but we muſt aim at it through his grace, by a regard to every part of his revealed will: "Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments." It is given as the character of Zacharias and Elizabeth, that "they walked in all the commandments and ordinances of the Lord, blameleſs." Chriſt he glories in an upright Chriſtian, as a man glories in the fruit-trees of his garden. How doth he upbraid the devil with Job's integrity? "Haſt thou conſidered my ſervant Job, a perfect and an upright man, one that feareth God, and eſcheweth evil?"

6. Be diligent in reading the ſcriptures, and in hearing of the word preached, for it is by the word that the voice and mind of the Angel is known and underſtood. Hide his word in your hearts, that you may not ſin againſt him; attend unto it as a "light ſhining in a dark place;" let it be unto you as the pillar of fire and cloud to Iſrael; and follow no man further than he is a follower of Chriſt; for the Angel has ordered us to call no man father or maſter in this ſenſe.

7. Keep your eyes upon him as your guide and pattern: "He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked." He has not only chalked out our way of obedience in his word, but he has trode the path before us, and ſo "left us an example, that we ſhould follow his ſteps." And, in a ſubordination to him, eye the footſteps of the flock, that have followed the Lamb to glory, and keep company with them that are minding in ſincerity to obey his voice, and to follow him; for "he that walketh with the wiſe, ſhall be wiſe."

8. Pluck up your ſpirits, put on courage and reſolution to face all oppoſition in following the voice of the Angel; reſolve to reſiſt, even unto blood, ſtriving againſt ſin. Men will think it ſtrange, that you do not walk with them according to the courſe of the world and the luſts of the fleſh, and they will hate you, they will brand you with hypocriſy and ſingularity, they will oppoſe you in your way, they will perſecute you in your name, in your relations, in your worldly intereſts; but let none of theſe things move you, neither account your

life dear, that you may finiſh your courſe with joy; let this be always *your rejoicing*, amidſt all the ſtorms that may blow from heaven, earth, or hell, even "the teſtimony of your conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, you have had your converſation in the world."

9. Let your obedience to him be voluntary and ſure: he does not love to ſee his followers drooping and hanging their heads; no, he delighted to do his Father's will, and to fulfil the hard taſk of ſervice to his Father for our redemption, and he expects that we ſhould be joyful and voluntary in our ſervice to him. This is the way to get frequent meetings of love with him, "He meeteth him that rejoiceth to work righteouſneſs, who remembereth him in his ways." Hence are theſe repeated calls to his followers to yield cheerful obedience, "Rejoice in the Lord, ye righteous: and ſhout for joy, all ye that are upright in heart. Rejoice evermore: and again I ſay, Rejoice."

10. *Laſtly*, Let your obedience to the Angel of God be conſtant; for "he that endureth to the end, ſhall be ſaved. The righteous holdeth on his way. Be ye conſtant, and unmoveable, always abounding in the work of the Lord, knowing that your labour ſhall not be in vain in the Lord."

THE TABERNACLE OF DAVID RUINED BY MAN, AND REARED UP BY THE MIGHTY GOD.

BEING THREE DISCOURSES,

THE FIRST AND SECOND PREACHED AT EDINBURGH, NOVEMBER 1735; AND THE THIRD AT KIRKCOLM, FEBRUARY 17. 1736, AT THE OPENING OF THE PRESBYTERY OF THE ASSOCIATE MINISTERS THERE.

AMOS ix. 11. But I read from ver. 8.—*Behold the eyes of the Lord God are upon the ſinful kingdom, and I will deſtroy it from off the face of the earth; ſaving that I will not utterly deſtroy the houſe of Jacob, ſaith the Lord.*

9. *For lo, I will command, and I will ſift the houſe of Iſrael among all nations, like as corn is ſifted in a ſive, yet ſhall not the leaſt grain fall upon the earth.*

10. *All the ſinners of my people ſhall die by the ſword, which ſay, The evil ſhall not overtake nor prevent us.*

11. *In that day will I raiſe up the tabernacle of David that is fallen, and cloſe up the breaches thereof, and I will raiſe up his ruins, and I will build it as in the days of old.*

THE FIRST SERMON ON THIS TEXT.

IN theſe verſes which I have read, we have a mixture of judgement and of mercy, judgement and wrath uſhering in and paving the way to mercy; he that "planteth the heavens, and lays the foundations of the earth, and who buildeth his ſtories in the heavens" (as in the preceding part of the chapter), he pulls down the Jewiſh church, that he may raiſe up one more glorious and beautiful in its room. This prophet Amos was but of a mean extract and original, among the herdmen of Tekoa, as you will find in the beginning of his prophecy: however, that God who took David from following the ewes with young, and ſet him on the throne to ſway the ſceptre of Iſrael; he takes a poor herdman from following his flock, and commands him to go and deliver his mind and meſſage unto the king, unto the court, unto the nobles, unto the prieſts, and to the people of Iſrael. If a man carry God's commiſſion, whatever be his birth or pedigree, or whatever has been his employment, he is worthy of reception and entertainment.

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All the ſons of men are before God as a company of clay veſſels, and he makes one to honour, and another to diſhonour, and does whatever he pleaſes in the armies of heaven, and among the inhabitants of the earth. What though he take the poor from the dunghill, and ſet him among princes, if it be his pleaſure? He appeared upon the ſtage in a very degenerate day: however, like a faithful watchman, he ſets the trumpet to his mouth, and declares unto the houſe of Judah and Iſrael their abominations: and although he was prohibited and diſcharged to come near the king's court and chapel, yet, in obedience to him that ſent him, he lifts up his voice like a trumpet.

In the verſes which I have read, we may take notice of theſe few particulars following.

1. We have the deſignation that the prophet Amos, by God's commiſſion, gives unto the kingdom of Iſrael; you ſee it in the beginning of ver. 8. he calls them a *ſinful kingdom.* They were "a people laden with iniquity, a ſeed of evil doers, children that had corrupted themſelves; they had departed from God," departed from the purity of that worſhip which God had appointed them to obſerve at the temple of Jeruſalem, and, in room thereof, they had erected their idolatrous calves at Dan and Bethel; yea, many of them, the generality and body of the nation, except it was ſome ſeven thouſand or ſo, they had all bowed the knee to Baal, and run after the example of their corrupt kings and prieſts; they were indeed a *ſinful kingdom.* And, alas! may not the ſame motto be writ upon us in the land wherein we live? I could make this evident in many particulars. We are laden with ſin, we have corrupted our ways like them; they brake God's covenant, and ſo have we; they countenanced idolatry and ſuperſtition, and went after many vile abominations, they joined themſelves in a covenant with hell, and ſacrificed unto devils; and I am hearing that witchcrafts and deviliſh arts are alſo performed in this city. Oh what a load of ſin is lying on the land! What dreadful perjury and apoſtaſy! what dreadful profanation of the Lord's day and name is to be found among us! The cry of our ſins hath gone up to heaven, and they are blind that do not ſee a frowning God upon the account of theſe things. But then,

2. Another thing we may notice here, is, an advertiſement that the prophet Amos gives unto this ſinful kingdom; why, ſays he, *the eyes of the Lord are upon it.* It is very like there was a generation of men among them, as there is among ourſelves at this day, who, if they do not ſay it with their mouths, yet ſay it in their hearts, and ſay it in their practice; the language

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of their way and walk is, "God does not ſee, neither does the God of Jacob regard us: The Lord has forſaken the earth, and the Lord ſeeth not;" he neither takes notice of our good or evil, neither will he require it. But do not miſtake it, ſays the prophet, you will find it otherwiſe; *The eyes of the Lord are upon the ſinful kingdom*, the ſinful rulers, prophets, prieſts, and inhabitants of the land; "His eyes do ſee, and his eye-lids try the children of men." The adulterer, and other ſinners of that kind, that perpetrate ſin in ſecret, they ſeek the twilight; and when they do ſo, they ſay, "No eye ſhall ſee us:" but, Sirs, remember it, that "darkneſs and light are alike to God, the night ſhines as the day before him; Can any hide himſelf in ſecret places, that I ſhall not ſee him? ſaith the Lord. He diſcovers deep things out of darkneſs, and brings out to light the ſhadows of death." And therefore, wherever you are, whatever you are about, remember Hagar's confeſſion of faith, "Thou, God, ſeeſt me." Study to remember, that the eye of an all-ſeeing God follows you wherever you go, yea, ſhines into the very bottom of your ſoul. Though perhaps you may fancy with yourſelves, that your ſecret wickedneſſes are overlooked, and that your old ſins are out of mind; they are not out of mind with God, he knows them, and will bring them to light. All the wicked works of darkneſs that are perpetrate in this city, he will diſcover and bring them to light one day before men and angels; "he will bring every work into judgement, with every ſecret thing, whether it be good or evil." Some mens behaviour, now-a-days, ſays, that there is not a God to bring them to an account. For the Lord's ſake, ſtudy to have the impreſſion of an all-ſeeing God upon you wherever you go; for *the eyes of the Lord God are upon the ſinful kingdom: Verily there is a God that judgeth in the earth.*

3. We may notice here God's purpoſe and reſolution with reference to the ſinful kingdom, what he has a-mind to do with it; ſays the Lord, *I will deſtroy it from off the face of the earth.* Sinners, when there are multitudes of them joined together, fancy themſelves ſecure, eſpecially when they have men of power and authority on their ſide; but it is as eaſy for God to deſtroy whole kingdoms, as to deſtroy one particular perſon. There is no ſafety in the way of multitudes; for what are all multitudes before the great God, but "as the drop of a bucket, and are accounted as the ſmall duſt of the balance?" *I will deſtroy them*, ſaith the Lord, *from off the face of the earth.* They have made the earth to groan, the creation to groan, under the weight of their ſins: Well, I will rid the very earth of ſuch a burden, ſays God; "The Lord is a man

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of war, the Lord is his name; and when he whets his glittering ſword, when his hand takes hold on judgement," what will he do with his enemies? "He will render tribulation and anguiſh unto every ſoul of man that doth evil:" yea, he will make clean work of great and populous nations and families; high and low muſt bow when he ariſes unto judgement. When he *whets his ſword*, the wicked ſhall periſh, "his enemies ſhall be as the fat of lambs, into ſmoke ſhall they conſume away." Sirs, God is a ſtrong party; and you that are running upon the thick boſſes of his buckler, you had need to conſider what you are doing. "Who will ſet the briers and thorns in battle againſt me? I will go through them, I will conſume them together. Who can dwell with devouring fire? who can abide with everlaſting burnings?" *I will deſtroy them from off the face of the earth.* A heavy ſentence from a God of mercy! How averſe is he to bring matters to that extremity of deſtroying a people from off the face of the earth! It is juſt like the renting of his bowels to proceed to ſuch ſeverity: Hoſ. xi. 8. "How ſhall I give thee up, O Ephraim? how ſhall I deliver thee, Iſrael? how ſhall I make thee as Admah? how ſhall I ſet thee as Zeboim? mine heart is turned within me, my repentings are kindled together." He tries all ways and means imaginable to reclaim a ſinful people, before he comes this length: but when they will not be reclaimed, and when they will not regard the offers of his mercy, will not be led to repentance, what can remain but fiery wrath which ſhall devour his enemies? Sirs, do not think that the mercy of God will ſave you, when ye ſpurn at the bowels of divine mercy, while you tread and trample upon it by unbelief. God's mercy runs in a certain channel, and out of that it is not to be found. If you aſk me, what is that channel? I anſwer, It is the blood and ſatisfaction of Jeſus: and therefore, if ever ye would ſhare of mercy, and avoid the judgements here threatened, you muſt come to the blood of ſprinkling. But then,

4. We may notice the limitation of this awful ſentence: "I will deſtroy them," &c. "ſaving that I will utterly deſtroy the houſe of Jacob, ſaith the Lord God." The promiſed ſeed of the woman, which was to bruiſe the head of the ſerpent, the promiſed ſeed of Abraham, in whom all the nations of the earth were to be bleſſed, was not yet come; and therefore a part of the natural ſeed of Abraham muſt be preſerved in order to the production of that promiſed ſeed, through whom the bleſſings of heaven were to be conveyed to the ſons of men. Or by *the houſe of Jacob* we are to underſtand the godly remnant, that adhered unto the Lord, and

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unto his worſhip, his laws, inſtitutions, and ordinances, in that degenerate age; they that followed the example of Jacob, and their other worthy anceſtors, in wreſtling with God, eſpecially in that dark and cloudy day: ſays the prophet, *I will not utterly deſtroy them.* In the worſt of times, God has always a remnant that worſhip and ſerve him, and that cleave unto his ways; as I was hinting already, he had his ſeven thouſand in Iſrael, that had not bowed the knee unto Baal: and whatever comes of the reſt of the world, God will take care of them. And this you will ſee further illuſtrated in ver. 9. Where,

5. We have an account of God's management with reſpect to that remnant: *For, lo, I will command, and I will ſift the houſe of Iſrael among all nations, like as corn is ſifted in a ſive, yet ſhall not the leaſt grain thereof fall to the earth.* There is an alluſion here to an huſbandman, who when he ſifts his corn in the ſive, he ſhakes it, and he toſſes it hither and thither, not to deſtroy it, but to preſerve and purify it, and to ſeparate betwixt the good corn and the chaff; but all the time that the huſbandman is ſifting the corn, he has the ſive faſt in his hand, and he manages the ſive for the good of the corn. Juſt ſo here, God's remnant are his good corn, and the wicked are the chaff; and he will ſend a winnowing and ſifting wind into the barn of the viſible church, and will ſhake his remnant; yet he will take care of them, he has them in his hand, "All his ſaints are in thy hand," Deut. xxxiii. 3. "No man ſhall pluck them out of my hand, nor out of my Father's hand," ſays our bleſſed Lord; and not a grain ſhall fall to the ground, or be loſt. There is a particular providence of God exerciſed about his own people; his eye is ſet upon them for good; and the hand of his providence manages the great field of the creation in a ſubſerviency unto his own glory, and to their good; "He rides in the heavens for the help of his people, and in his excellency on the ſkies; he is the ſhield of their help, and the ſword of their excellency." But then,

6. We are here told what will become of the chaff, ver. 10. "All the ſinners of my people ſhall die by the ſword, which ſay, The evil ſhall not overtake nor prevent us." It is a ſtrange thing that the great Lord ſhould lay claim to them as his people, though they were a ſinful people; he would fain lay claim unto them, if they would lay claim to him. But this is an aggravation of their ſin, that they are his profeſſing people, and yet they rebel againſt him; it is ſuch a heightening aggravation of their ſin, that he appeals to the very heavens againſt them, Iſ. i. 2. "Hear, O heavens, and give ear, O earth: I have nouriſhed and brought up children, yet they

they have rebelled againſt me." *All the ſinners of my people ſhall die by the ſword. All the ſinners of my people!* Certainly this is not to be underſtood abſolutely, or elſe no fleſh ſhould be ſpared; "for all have ſinned, and come ſhort of the glory of God:" but you ſee what ſinners are intended, in the latter clauſe of ver. 10. *That ſay, The evil ſhall not overtake nor prevent us.* They promiſed themſelves impunity in their way, and "ſaid within their hearts," and perhaps with their tongues too, "We ſhall have peace, though we walk after the imaginations of our own hearts." And is there not a ſet of people in the land, and I fear too many of them in this city, who ſpeak the ſame language? Let God ſay what he will by his word, let him ſay what he will by his providence, let miniſters and Chriſtians teſtify againſt them never ſo much, and warn them of their ſins, and of the judgements of God they are bringing on themſelves and the land; yet they ſay, *The evil ſhall not overtake nor prevent us*; we will go on and proſper; we will "add drunkenneſs to our thirſt: To-morrow ſhall be as this day, and much more abundant." Sirs, ſome are ſinning with a high hand againſt the great God; but their high hand will fall, when God lifts his hand; they may *deal proudly*, but God will be *above them*: let them do their utmoſt, "the lofty looks of man ſhall be humbled, and the haughtineſs of man ſhall be bowed down, and the Lord alone ſhall be exalted," although it be unto their ruin and deſtruction. I would have you who promiſe yourſelves impunity in your evil ways to remember, that though "ſentence againſt an evil work be not ſpeedily executed," yet when the time of execution comes, the ſeverity of the ſtroke will make a recompenſe ſufficiently for the delay of it; God's hand is heavy when it is laid on, and that you will find to your coſt. "Conſider this, ye that forget God." Conſider this, ye who, to the offence of all ſober and ſerious Chriſtians, are following theſe obſcene ſpectacles and comedies that are ſet up in this place, and you who, in your night-revellings, adventure to profane the holy word and worſhip of God in the open ſtreets. You may imagine that evil ſhall not overtake you: but whether ſhall God's word or yours hold good? You ſay, "You ſhall have peace, though you" thus inſult the great God, and "add drunkenneſs to thirſt;" but God ſays, "There is no peace to the wicked."

But now follows another ſcene: a ſcene of mercy is opened up in ver. 11. *In that day will I raiſe up the tabernacle of David, that is fallen, and cloſe up the breaches thereof, and I will raiſe up his ruins, and I will build it as in the days of old.*

Where briefly we may notice, 1*ſt*, The deſignation that God gives unto his church, particularly the New Teſtament church;

church; it is called *the tabernacle of David.* I think it is ſo called, with an alluſion to the tabernacle that was made by Moſes in the wilderneſs, which was a badge of God's particular preſence among that people: it was a kind of portable thing that they carried about with them from one place to another, till they came to Canaan; and then it was ſet in the place which God had appointed for it in the temple at Jeruſalem. God's militant church in the world is a kind of moveable thing: "The tabernacle of God is with men," but it is not always fixed in one particular place; ſometimes he ſees meet to remove his tabernacle, as the tabernacle was removed of old from one place to another; ſometimes he removes it from one nation to another; hence Chriſt tells the Jews, that "the kingdom of God ſhould be taken from them, and given to a nation that would make a better uſe of it." Sirs, God's tabernacle has been pitched among us for a long time; but it has met with courſe handling, many foul hands have been admitted to approach it. None but thoſe that were *called of God* were allowed to touch the tabernacle; but, alas! how many are there in our day who intrude upon tabernacle work; that never had the call of God, or his people, unto that ſervice! And this I look upon, among other things, to be one of the many melancholy ſigns of God's removing his tabernacle from among us. Little of God, little of his glory, is to be ſeen, as in former times: the cloud of his preſence is departed. But then the tabernacle is here called *the tabernacle of David.* Sirs, David had great pleaſure in God's tabernacle: "How amiable are thy tabernacles, O Lord of hoſts? One day in thy courts is better than a thouſand: I would rather be a doorkeeper in the houſe of my God, than to dwell in the tents of wickedneſs." Alas! this is not the ſpirit of the generality now-a-days; many love rather to be in a tavern than in the tabernacle. But by David here, we are not to underſtand David perſonally, but David typically, the *Son of David,* he in whom David's family, David's throne, and David's power, were perpetuated. And then it is called *the tabernacle of David,* becauſe it is his property. The church is Chriſt's property, he bought her at a dear rate, even with the price of his precious blood; ſhe is his dwelling-place, and he has no other dwelling upon earth but his church: he ſays of Zion, where the tabernacle was placed, "This is my reſt for ever: here will I dwell, for I do like it well," Pſal. cxxxii. 14.

2*dly*, We may notice the preſent caſe of the tabernacle of David; it is *fallen*, there are *breaches* made upon it, and it is in a *ruinous* condition. "The boar of the wood had waſted it, the wild beaſts of the foreſt had devoured it:" the laws of

the temple had been violated and profaned, as they are in our day: God in his righteous judgement had let robbers into it, that had ſpoiled it: "Who gave Jacob to the ſpoil and Iſrael to the robbers? He againſt whom they had ſinned." Civil robbers, eccleſiaſtical robbers, break in upon his vineyard, and "ſpoil the tender grapes and vines," inſtead of preſerving them; they carry away the rights of the people of God, inſtead of patronizing and defending them. The typical tabernacle of David fell when Chriſt roſe from the dead; the Moſaic œconomy was then unhinged, giving way to the New Teſtament church.

3*dly*, We have a promiſe here of rebuilding David's tabernacle: *I will raiſe up his ruins, and I will build it as in the days of old.* We read of great furniture laid in to the hand of Chriſt, of great gifts beſtowed upon our Emmanuel. But for what end? It was for building a houſe for God to dwell in among the ſons of men: "When he aſcended up on high, he led captivity captive, he received gifts for men, yea, even for the rebellious, that the Lord God might dwell among us." Chriſt laid the foundation of a new tabernacle in his blood, and he aſcended up to heaven, and ſat down upon the throne, in order to purſue that great end, to raiſe up a ſpiritual temple for himſelf and his Father to dwell in; for from eternity "he rejoiced in the habitable parts of the earth, and his delights were with the ſons of men." Now, the tabernacle of David was fallen, but "the man whoſe name is the BRANCH, he comes out of his place, he builds the temple of the Lord, and he ſhall bear the glory thereof." But then,

4*thly*, That which I would have you particularly to notice is, the time or ſeaſon when this is to be done; it is *in that day*, when the Lord *deſtroys the ſinful kingdom from off the face of the earth;—that day* when he *ſifts the houſe of Iſrael among all nations, like as corn is ſifted in a ſive;—that day*, when *the ſinners of* his *people ſhall die by the ſword. In that day will I raiſe up the tabernacle of David.*

From this connection I only take notice of this obſervation, and ſo ſhall conclude at preſent.

OBSERV. "That God many times uſhers in a glorious work of reformation, by very cloudy, dark, and diſmal diſpenſations of providence."

What a diſmal aſpect had God's procedure in the preceding verſes! and yet grace and mercy breaks out of that dark cloud. But the further proſecution of this doctrine I ſhall refer till the afternoon. The Lord bleſs his word.

AMOS ix. 11.—*In that day will I raiſe up the tabernacle of David that is fallen, and cloſe up the breaches thereof, and I will raiſe up his ruins, and I will build it as in the days of old.*

THE SECOND SERMON ON THIS TEXT.

HAVING explained this portion of ſcripture in the forenoon, I ſhall not ſtand to reſume any thing that was ſaid that way. I juſt named a doctrine from the words taken in their connection, to wit, "That it is God's ordinary way to uſher in the revival and reſtoration of his own work, by very awful, dark, and gloomy diſpenſations of providence." Here was a very dark day, a day of deſtruction from the preſence of the Lord, a day of hewing down by the ſword, a day of unhinging nations and churches; and yet you ſee what it all terminates and reſolves in, *In that day will I build up the tabernacle of David, I will reſtore the breaches, and repair the ruins thereof, as in the days of old.*

I remember, when the prophet Elijah came unto mount Horeb, the Lord paſſes by him, and he knew it not. There is a very ſtrange appearance made unto the prophet: firſt, there was a great and ſtormy wind raiſed, which breaks the rocks and ſhakes the mountains, but God was not in the wind: after the wind came an earthquake; but God was not there: after the earthquake came a fire; but God was not in the fire. Well, what does all this reſolve in! This was juſt a preparation towards God's manifeſting of himſelf unto the prophet in the *ſtill and ſmall voice.* This is God's ordinary way of working, both towards particular perſons, and particular churches; *clouds and darkneſs are round about him* in his way, before *mercy and truth* are ſeen *going before his face.*

I read you two or three texts of ſcripture to confirm it. The one you have in the prophet Malachi, the laſt chapter of the Old Teſtament, 1ſt and 2d verſes; "Behold, the day cometh that ſhall burn as an oven, and all the proud, yea, and all that do wickedly, ſhall be ſtubble, and the day that cometh ſhall burn them up, ſaith the Lord of hoſts, that it ſhall leave them neither root nor branch." Well, but the cloud turns about, and the bright ſide of it appears, in ver. 2. "But unto you that fear my name, ſhall the Sun of Righteouſneſs ariſe with healing in his wings, and ye ſhall go forth and grow up as calves of the ſtall." Ver. 3. "And ye ſhall tread down the wicked;

wicked; for they ſhall be aſhes under the ſoles of your feet in the day that I ſhall do this, ſaith the Lord of hoſts." Zech. xiii. 8. 9. "And it ſhall come to paſs, that in all the land, ſaith the Lord, two parts therein ſhall be cut off, and die, but the third ſhall be left therein. And I will bring the third part through the fire, and will refine them as ſilver is refined, and will try them as gold is tried." Well, what follows upon that? "They ſhall call on my name, and I will hear them; I will ſay, It is my people; and they ſhall ſay, The Lord is my God." I only name another, in the propheſy of Iſaiah, chap. iv. We ſee terrible work in the cloſe of the preceding chapter, "Thy men ſhall fall by the ſword, and thy mighty men in the war. And her gates ſhall lament and mourn; and ſhe being deſolate ſhall ſit upon the ground." And the land ſhall be ſo deſolate, that "ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." Well, what comes out of that? See it in ver. 2. 3. "In that day ſhall the branch of the houſe of the Lord be beautiful and glorious, and the fruit of the earth ſhall be excellent and comely, for them that are eſcaped of Iſrael. And it ſhall come to paſs, that he that is left in Zion, and he that remaineth in Jeruſalem, ſhall be called holy, even every one that is written among the living in Jeruſalem."

For the further confirmation of this truth, I ſhall produce two or three inſtances, from which it will appear, that God's ordinary way is to uſher in the enlarging and upbuilding of his church by ſuch awful and terrible diſpenſations.

And the firſt I name is, God's planting a church for himſelf in the land of Canaan. When God has a mind to pitch his tabernacle there, according to the promiſe made to Abraham, by which he made a grant of it to him and to his ſeed; what way goes he to work? Firſt, Iſrael is brought into Egpyt, and are made to groan there for four hundred years. When the time of their deliverance comes, Egypt is plagued, Pharoah and his hoſt is turned into the Red ſea, there they are executed as on a high gibbet; ſix hundred thouſand that came out of Egypt, are made to dung the wilderneſs with their carcaſes; after that, twenty or thirty kingdoms are overthrown, and the old inhabitants are pulled up by the roots. And then the Lord ſets up his tabernacle, and puts Iſrael in poſſeſſion of the land, according to his promiſe.

Another inſtance to the ſame purpoſe is in the return of the children of Iſrael from the Babyloniſh captivity. Before the captivity, they were ſo degenerate, ſo ſunk in ſin, that it was impoſſible to mend them; they were, like an old houſe, too

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crazy and ruinous to be patched up. Therefore what does the Lord? He takes them quite down, he unhinges their civil and eccleſiaſtic conſtitution, he as it were pulls them up from the very ground, he makes the land ſpue out its inhabitants, he ſells Iſrael into the hand of the Babylonians, and lets them lie there ſeventy years, till the land enjoyed her Sabbaths. Well, what does he after the land had enjoyed her Sabbaths? What a ſtrange revolution is made to bring Iſrael out of captivity! The great Babyloniſh empire muſt be turned over to the hands of the Medes and Perſians, and this makes way for Iſrael to return; and he "makes them then to take root downward, and bring forth fruit upward."

A third inſtance I give you is in New Teſtament times, about three hundred years after our bleſſed Lord, in the days of Conſtantine the Great. When the whole ſtrength of the Roman empire had been employed for ſuppreſſing the name of a crucified Chriſt, that empire is made to bow to the Mediator's ſceptre, to the ſceptre of a crucified Jeſus; but before that comes about, what ſeas of Chriſtian blood muſt be ſhed in ten ſeveral bloody perſecutions? And when theſe are over, what ſtrange cataſtrophies, what terrible convulſions follow? The kings and great men, the mighty men of the earth, the grandees and great folk in the Roman empire that oppoſed Chriſt, they are overthrown in many pitched battles; and then they cry, as we read in Rev. vi. to the hills and mountains to hide them from the terror of the name Chriſt that was upon them: and after all this comes deliverance and enlargement to the Chriſtians.

A fourth inſtance is yet to come, and that is, the revival of the church upon the downfal of Antichriſt. We read in Rev. xi. that Antichriſt he prevails to the ſlaying of the witneſſes, and his kingdom is carried unto ſuch a prodigious height, that all the nations and kingdoms of the earth are made drunk with the wine of his fornication, his vile idolatries and deluſions. But in the 18th, 19th, and 20th chapters of the book of Revelation, we have an account of the overthrow of Antichriſt, with ſuch terrible appearances of God in his providence, that men are made to ride in blood unto the horſes bridles; and after all this the beaſt, and the falſe prophet, and Satan who deceived them, are caſt into the lake of fire and brimſtone, where they ſhall be tormented day and night for ever and ever. Then comes down the new Jeruſalem out of heaven, Jew and Gentile are converted to the faith of Chriſt; a cry comes from heaven, ſaying, "Behold the tabernacle of God is with men." From all theſe things the truth of the doctrine is abundantly evident, that God commonly uſhers in his remarkable appear-

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ances for his church, with very awful and cloudy diſpenſations of providence.

Readily you may aſk me the reaſon of this, why is it God goes this way to work? I anſwer,

1. In the *firſt* place, One reaſon of it is, that he may be avenged on the perſecutors and enemies of his church and people. Why does God plague and overthrow Egypt, but to avenge the quarrel of Iſrael upon Pharaoh and the Egyptians? Why is the Babyloniſh empire overthrown, but to avenge the quarrel of Iſrael that had been oppreſſed by them ſeventy years? See a word to this purpoſe, Jer. l. 33. 34. "Thus ſaith the Lord of hoſts, The children of Iſrael, and the children of Judah, were oppreſſed together, and all that took them captives, held them faſt, they refuſed to let them go. Their Redeemer is ſtrong, the Lord of hoſts is his name, he ſhall throughly plead their cauſe, that he may give reſt to the land, and diſquiet the inhabitants of Babylon." God will take his own time to reſent his people's quarrel; he lets them lie for a while under the feet of their enemies, but "the rod of the wicked ſhall not always reſt upon the lot of the righteous, leſt the righteous put forth their hands unto iniquity. Precious in the ſight of the Lord is the death of his ſaints;" and he will make inquiſition for the blood of his ſaints that has been ſhed like water in our ſtreets. Sirs, much of this blood was ſhed in the times of perſecuting tyranny, particularly in this city. That blood, I ſay, hath not been purged; yea, the guilt of it calls for wrath upon us their ſinful poſterity. There was no due inquiry after it, when the Lord turned back our captivity after the Revolution; yea, inſtead of that, men who had dipt their hands in the blood of his ſaints were put into places and poſts both civil and military; yea, I will add, that they were admitted to ſit as conſtituent members in the ſupreme judicatories of this church. We have reaſon to believe, that he will inquire after that blood; for he "viſits the iniquity of the fathers upon the children, to the third and fourth generation." It is crying yet from under the altar againſt many families in Scotland; and I fear it has a loud cry againſt this city, where it was ſhed in great abundance.

2. But then a *ſecond* reaſon why God goes this way to work is, that he may remove the abounding offences in the viſible church, and roll away the impediments that hinder her reformation. The viſible church is juſt like a draw-net, that takes in both good and bad fiſhes; and ſometimes the net is ſo full of bad fiſhes, bad miniſters, bad magiſtrates, and bad profeſſors, that error, iniquity, profanity, and ſcandalous offences,

inſtead

inſtead of being ſuppreſſed, are encouraged and patroniſed by thoſe whoſe office obliges them to ſtand up for the great God according to their commiſſion. Well, when thoſe things are neglected by men of power and authority, or by judicatories civil and eccleſiaſtic; when ſcandalous errors, wickedneſſes, and abominations, are not purged by thoſe whoſe province it is to do it; God takes the work in his own hand; his turn ſhall not lie behind; he will put to his hand, and do it himſelf, rather than it lie undone. But a terrible work he makes when he begins; I ſhall read you a ſcripture to this purpoſe, in Iſ. lix. 13. "In tranſgreſſing and lying againſt the Lord, and departing away from our God, ſpeaking oppreſſion, conceiving and uttering from the heart words of falſehood. Judgement is turned away backward, and juſtice ſtandeth afar off: for truth is fallen in the ſtreet, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himſelf a prey." Well, what follows? The Lord *ſaw* it, that his cauſe and work was neglected, and it diſpleaſed him that there was no judgement: he ſaw that there was no man to ſtand up for his truths and his ways, and for the privileges of his ſubjects; "Therefore his own arm brought ſalvation unto him; and his righteouſneſs it ſuſtained him: for he put on righteouſneſs as a breaſtplate, and an helmet of ſalvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly he will repay, fury to his adverſaries, recompence to his enemies, to the iſlands he will repay recompence." I fear, this points at the iſland of Britain, for the public affronts done to God in it, and the neglect of magiſtrates, miniſters, and others, in purging the houſe of God of ſcandalous offences and abominations. I ſhall give you an inſtance in the caſe of Eli's two ſons; they abandoned themſelves unto ſuch ſcandalous carriage about the tabernacle of God, that they gave offence unto all that feared God in Iſrael; yea, they made the ſacrifices of the Lord to be abhorred by their ſcandalous way of acting. Well, Eli, who was both their father and their judge, he neglected to take them to taſk as he ought to have done; he cenſured them, but it was very overly and ſuperficially; juſt like ſome ſentences paſſed in the judicatories of this church, when the honour of Chriſt required much more to be done. Well, what does the Lord when offences abound, and Eli neglects to paſs due cenſure upon his ſons? He "does a thing that makes the ears of every one that heard tell of it to tingle." Hophni and Phinehas, his two ſons, are ſlain in battle, Eli's neck is broken, and the armies of Iſrael fall before the Philiſtines; the ark of God is carried

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away into captivity, and delivered into the hands of the Philiſtines. Some hundreds of years after, the quarrel is purſued further; eighty-five of his poſterity are ſlain by the ſword in one day; Abiathar, one of his ſeed, in the days of Solomon, is turned out of his prieſthood, for being concerned in Adonijah's conſpiracy; and the whole of his poſterity are reduced to beggary and ſlavery. So, you ſee, God goes this way to work, that he may purge his houſe of corruptions and offences, eſpecially when this is neglected by thoſe clothed with authority ſecular or ſpiritual for that end. But then again,

3. Another reaſon why God goes this way to work in building up his own tabernacle is, becauſe there is ſomething godlike, great-like and majeſtic in this manner of procedure. There is an awful and terrible majeſty in God's way of working, particularly in his way of repairing and building up his houſe: "Clouds and darkneſs are round about him, and yet righteouſneſs and judgement are the habitation of his throne; the heavens declare his righteouſneſs, and all the people ſee his glory." There is ſomething very admirable in this way of working.

1*ſt*, In reſpect of God himſelf. It is ſeen that the excellency of the power is of him, and not of any inſtrument whatſoever. Is it not for the glory of God, to open a way for himſelf that ſeems altogether impaſſable? Iſ. xlii. 15. 16. "I will make waſte mountains and hills, and dry up all their herbs, and I will make the rivers iſlands, and I will dry up the pools." What follows? "I will lead the blind by a way they know not, and in paths they have not known: I will make darkneſs light before them, and crooked things ſtraight." It is good for the Lord's people to be aiming and minting at the reſtoration of his houſe, though they know not a ſtep before them; for though they be bemiſted, yet the Lord leads them, and he makes crooked things ſtraight. But then,

2*dly*, There is ſomething in this way admirable in reſpect of religion itſelf. All falſe religions have been propagated by an arm of fleſh; Mahometaniſm by force, Popery by fire and faggot; but the true religion of Jeſus, by ways and means that would rather ſeem to cruſh it. Theſe bloody perſecutions I was ſpeaking of would rather ſeem to ſmother the cauſe of Chriſt, than any other thing; and yet the Lord advanced his intereſt by the blood of his ſaints. Who would ever have thought, that by a handful of poor illiterate fiſhermen the whole world ſhould be made to ſubject themſelves to a crucified Chriſt, a contemned Jeſus of Nazareth?

3*dly*, It is admirable likewiſe in reſpect of the people of God, and the effect that this way of working has upon them;

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for hereby God purges away their droſs: "By this ſhall the iniquity of Jacob be purged, and this is all the fruit to take away his ſin." Theſe things do not indeed purge away ſin meritoriouſly, but they do it inſtrumentally, by ſending them to the right airth, even to the blood of Chriſt; and whenever they are waſhed here, they begin to cry, with Ephraim, "What have I any more to do with idols?" Hereby he tries them, what metal they are of; not that he is ignorant of it, but to let them know their own weakneſs, that they have no ſtrength in themſelves, but muſt truſt in the living God. Hereby he improves their graces; by theſe cloudy and dark diſpenſations he poliſhes their graces, and rubs off their ruſt: "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not aſhamed." You know the ſnedding of the tree contributes to the fertility and growth of the branches. By theſe trials, God, as the Lord of his vineyard, ſneds the luxuriant branches of his planting, whereby they are made more prolific in the way of godlineſs. And hereby the Lord weans their hearts from this vain and tranſitory world: "Their light affliction worketh for them a far more exceeding and eternal weight of glory:" therefore they "look not at things which are ſeen, but at things that are not ſeen: for the things that are ſeen, are temporal; but the things which are not ſeen, are eternal."

I ſhould next go on to the application. I ſee your time has much prevented me; therefore I ſhall conclude all at preſent with two inferences.

1. In the *firſt* place then, If it be ſo, as you have been hearing, that this is God's way of ſetting up the tabernacle of David that is fallen, and cloſing up the breaches thereof, by ſuch awful, dark, and cloudy diſpenſations; hence I infer, that unleſs God has a mind to take his kingdom away from us, unleſs he has a-mind to lift his candleſtick, and bid farewell to us for ever, we have reaſon to look for very awful and diſmal diſpenſations of divine Providence in this land. Many black ſigns of God's anger are already gone forth: God has in a great meaſure departed from high and low, rich and poor; departed from magiſtrates, miniſters, and people: little of God to be ſeen in ordinances, or the judicatories of his church; we have "forſaken the fountain of living waters." Oh what barrenneſs under a diſpenſed goſpel! Oh what abounding profanity! what curſing and ſwearing! what tyranny and oppreſſion, particularly in eccleſiaſtical liberties and privileges! How are intruders enrolled among the number of the ambaſſadors of Chriſt! How are the privileges of the

ord's people ſacrificed, in order to compliment the "man ith the gold ring and the gay clothing!" How little differ- ice is there put betwixt the *precious and the vile!* The land groaning under a weight of ſin, and the ſin of the land is ying for vengeance at the hand of God. I doubt if theſe, id many other offences, and the occaſions of them, be remo- d, till God put to his hand; as in the manner you were hear- g in the doctrine; therefore we had need to prepare for a orm: "Prepare to meet thy God, O Iſrael."

2. A *ſecond* inference I make is, If it be ſo, that God uſhers the reſtoration and upbuilding of David's tabernacle in ich a way; here is ground of encouragement to the Lord's eople. Whatever diſmal days may caſt up, all ſhall iſſue in ie advancement of the intereſt of Chriſt, and the good of iem that love him.

There are only theſe grounds and topics of conſolation I vould mention to you.

1*ſt*, Here is comfort and encouragement, that Zion's King iveth, and he will outlive all his enemies: "The Lord liveth; leſſed be my rock: and let the God of my ſalvation be exalt- ed."

2*dly*, He not only lives, but reigns; and this is ground of comfort: "Let Iſrael rejoice in him that made him: let the children of Zion be joyful in their King." Why? "The Lord reigneth, even thy God, O Zion, to all generations. The Lord reigneth; let the earth rejoice, let the multitude of the iſles be glad thereof."

3*dly*, He is adjuſting all his providential diſpenſations for the good and advantage of his own people: "He rides in the very heavens for their help." God's way many times "is in the ſea, and his paths in the great waters, and his footſteps are not known." But though we cannot trace his ſteps, yet well does he know the way he is taking with his people, when he is plunging them as it were over head and ears in the deep wa- ers of Marah. "Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, My way is hid from the Lord, and my judgement is aſſed over from my God? Haſt thou not known? haſt thou ot heard, that the everlaſting God, the Lord, the Creator of he ends of the earth, fainteth not, neither is weary? there is o ſearching out of his underſtanding." Therefore "thy ray cannot be hid from the Lord, nor thy judgement paſſed ver from thy God," Iſ. xl.

4*thly*, Know, for thy encouragement, believer, that what- ver he do with you, though he ſhould ſend a ſcattering wind, nd ſift you among the nations, yet not one grain ſhall be loſt; is eye follows his remnant, wherever they go: "The eyes

of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in the behalf of them whoſe heart is upright before him."

And then know, for thy encouragement, believer, that, go where thou wilt, thy God will go with thee, a God in Chriſt will bear thee company: "When thou paſſeſt through the waters, I will be with thee; and through the floods, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee. Fear not, for I am with thee: be not diſmayed, for I am thy God: I will ſtrengthen thee, yea, I will help thee, I will uphold thee with the right hand of my righteouſneſs." And is not this glorious encouragement? He has his people ſet at all times as a ſeal upon his heart and arm, whatever be his diſpenſations towards them.

Then know, believer, whatever be thy ſituation in the world, or whatever be thy apprehenſions of thyſelf, thou art ſtanding in heaven in the perſon of thy High Prieſt, thy Head, and thy elder Brother. As the high prieſt, when he ſtood within the vail, repreſented all the people of Iſrael; ſo all the true Iſrael of God are ſtanding within the vail of theſe viſible heavens, in their great repreſentative: "He hath made us accepted in the beloved." And is not this glorious encouragement.

I conclude with two or three words of advice in this cloudy day, or in caſe a darker day caſt up.

1. My advice to every one that has any regard to their eternal well-being is, To ſee that their ſtanding be right: for if you be not ſtanding upon the rock, upon the foundation God has laid in Zion, you will never ſtand in the day of trial; when the flood of trouble and perſecution comes, you will give way, and be carried down before the flood. Therefore take care that you be ſettled upon the rock Chriſt, "not having your own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith."

2. Another advice I give you is, Beware of an evil heart of unbelief; for the root of all apoſtaſy and defection lies here: Heb. iii. 12. "Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God." Let your life in the world be a life of faith on the Son of God; for there is no ſtanding, no warring, but by faith: "This is the victory whereby we overcome the world, even our faith."

3. Another advice I give to the Lord's remnant is, That they would beware of the prevailing defections in the day and generation

generation wherein they live. Keep your garments clean; for they that keep the Lord's way, and his teſtimony, he will take care of them, and keep them: Rev. iii. 10. "Becauſe thou haſt kept the word of my patience, I alſo will keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth." And then,

4. See that you be among the mourners in Zion, that ſigh and cry for all the diſhonours done to God in the day wherein you live. God takes care of ſuch in an evil day: he puts a mark upon them, and gives charge to the man with the ſlaughter-weapon, not to touch any of them upon whom his mark is ſet. Then,

5. Another advice I give you is, Beware of every thing that may miſlead you; beware of every perſon that may miſlead you: "Evil communication corrupts good manners." Chriſt in a ſpecial manner bids us, "beware of falſe prophets, that come in ſheeps clothing, but inwardly are ravening wolves." We are adviſed in ſcripture to beware of ſeveral kinds of guides, that we may not commit our ſouls unto their keeping or direction in their eternal concerns. As,

Firſt, We are to beware of *blind* guides, men that are ignorant of the work of God upon their own hearts, that are ignorant of the narrow way that leadeth unto life. How ſhall they lead others to heaven, who are not travelling the road to it themſelves? When "the blind lead the blind, both will fall into the ditch."

Then we are adviſed likewiſe to beware of *barking* guides: *Beware of dogs*; that is to ſay, men that bark at the truth, and that bark at honeſt miniſters and Chriſtians that deſire to adhere to the truth in a day of defection. "Beware of dogs, beware of evil workers, beware of the conciſion."

We are likewiſe warned againſt *dumb* guides, who have not a mouth to open for Chriſt or his cauſe. The watchman is to give the cry when the city is in danger of being given up into the hands of the enemy. The Lord commands his miniſters to "cry aloud, and not ſpare, to lift up their voice like a trumpet, and ſhew his people their tranſgreſſions, and the houſe of Jacob their ſins." It is a ſign that the watchman is in a confederacy with the enemy, who is ſilent when the enemy is breaking down the carved work of God's temple: can that man be counted faithful to his truſt?

Then we are likewiſe to beware of *erroneous* guides, men that are tinctured and leavened with error. A ſad watch of this kind hath of late come abroad into the world; a whole ſyſtem of errors, in a catechiſm publiſhed for promoting Arminian, Arian, and Socinian errors, and in order to darken

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the truth. Beware of ſuch erroneous men, who will "give a ſtone for bread, and a ſcorpion inſtead of a fiſh: and thoſe alſo who induſtriouſly ſkreen and cover erroneous men from due cenſure. No man that has a regard to his natural life, but will take care to have a ſteward that will provide him with wholeſome food; and much greater reaſon have perſons to beware of erroneous teachers, that poiſon ſouls with erroneous doctrine.

Likewiſe beware of *intruding* guides, that force themſelves, or are active in intruding others into the prieſt's office, or allow themſelves to be forced in upon a preſentation or a ſham call, for a piece of bread: they can never be true and faithful guides for ſouls, that do ſo. "No man taketh this honour to himſelf, but he that is called of God." And in oppoſition to ſuch, it is the duty of the Lord's people at this day to "ſtand faſt in the liberties wherewith Chriſt hath made them free."

Then another advice I would give you is, "O keep your hearts in the love of God." Study to maintain the lively impreſſion of the love of God in Chriſt; for that will kindle your zeal for God and his glory, in a day when "the love of many is waxed cold." And it will make you ſtand when the floods of trouble and perſecution are running; for "many waters cannot quench love, neither can the floods drown it: if a man would give all the ſubſtance of his houſe for this love, it would be utterly contemned" and deſpiſed.

And then another advice I give you is, Study to maintain the fear of God upon your ſpirits, and beware of the fear of man. The fear of man has been a terrible ſnare in our day and generation; many have been carried off their feet by the fears or flatteries of men; but beware of this. "Who art thou that ſhould be afraid of man that ſhall die, and of the ſon of man which ſhall be as graſs?" Sirs, what are all fleſh before God but like graſs? "All fleſh is graſs;" therefore let us not be afraid of man that is as graſs, but let us fear the Lord our maker, that "ſtretched forth the heavens, and laid the foundations of the earth."

And then, *laſtly*, Study meekneſs and quietneſs of ſpirit, in oppoſition unto a ſpirit of anger, wrath, malice, or of hatred; Zeph. ii. 3. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgement, ſeek righteouſneſs, ſeek meekneſs: it may be, ye ſhall be hid in the day of the Lord's anger." Our proud ſpirits are ready to take fire in defending the cauſe of Chriſt. Moſes was the moſt zealous man upon earth, and yet he was the meekeſt man upon earth. "The wrath of man worketh not the righteouſneſs of God:" and Chriſt's cauſe and intereſt was never advanced by a ſpirit of *wrath*.

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And in order to meeken your ſpirits, conſider theſe two things I ſhall name.

1*ſt*, What a holy and righteous hand God has even in the moſt dark and cloudy diſpenſations that can befal his church in the world. Should we be angry at what God does? "Who gave Jacob to the ſpoil, and Iſrael to the robbers? did not the Lord, he againſt whom we have ſinned?"

2*dly*, Let us conſider what we deſerve at God's hand, what a ſinful hand the beſt of us have in bringing theſe gloomy diſpenſations on the land and place wherein we live. It was the conſideration of this, that made the church, in a very dark day, Mic. vii. 9. to ſay, when ſhe was ſitting in darkneſs, when her enemies were inſulting her, ſaying, "Where is thy God?" ſays the church, in that caſe, "I will bear the indignation of the Lord, becauſe I have ſinned againſt him." Not only they, but I have ſinned againſt him, therefore "I will bear the indignation of the Lord."

AMOS ix. 11.—*In that day will I raiſe up the tabernacle of David that is fallen, and cloſe up the breaches thereof, and I will raiſe up his ruins, and I will build it as in the days of old.*

THE THIRD SERMON ON THIS TEXT.

I HAD occaſion elſewhere to inſiſt a little upon the context, and the connection of theſe words with the preceding, and ſhall not ſpend time in reſuming what was then delivered. Only I take up the words of this verſe in theſe four particulars. (1.) We have a noble ſtructure mentioned, and that is, *the tabernacle of David*; by which we are to underſtand the church of Chriſt, particularly the New Teſtament church; for ſo theſe words are applied by the apoſtle James, in his ſpeech before the firſt council at Jeruſalem, Acts xv. 16. Chriſt is called by the name of *David*, becauſe he was the root and offſpring of David, he in whom David's horn and throne is perpetuate for ever, Pſal lxxxix. 4. And the church is called his tabernacle, becauſe he is the purchaſer, he is the builder, he is the principal inhabitant, of this dwelling. (2.) We may notice the melancholy ſituation of this tabernacle of David:

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it is ſuppoſed here to be in a *fallen, broken,* and *ruined* condition; the church of Chriſt is ſometimes ſore battered and ſhattered by the gates of hell, and its emiſſaries, but they ſhall never prevail totally to ruin and deſtroy her. For, (3.) We ſee here God's gracious purpoſe and promiſe with reference unto his broken and ruinous tabernacle: *I will build it, I will raiſe it up, I will cloſe up its breaches;* or, as in the margin, *I will wall and hedge it about.* God exerciſes a particular care about this tabernacle, "the Higheſt himſelf will ſtabliſh her." (4.) Notice the time when God will perform this work in mount Zion and in Jeruſalem: it is *in that day; i. e.* in my own ſtated and appointed time, in the days of the Meſſiah, when the voice ſhall be heard from heaven, "The tabernacle of God is with men, and he will dwell with them," Rev. xxi. 3. But more of this day afterward.

By comparing theſe words with thoſe immediately preceding, they afford us this doctrine, "That God frequently uſhers in the reformation of his church by very dark and cloudy diſpenſations of providence." This doctrine I inſiſted upon already, and ſhall ſay no more upon it.

The doctrine I deſign at preſent is this.

Doct. "That God has his own time and way of rebuilding, or reforming his church, when ſhe is brought to a very low and ruinous condition:" *In that day will I build up the tabernacle of David,* &c.

The method I propoſe, through divine aſſiſtance, is as follows.

I. Why the church of Chriſt is repreſented under the name and notion of a *tabernacle*, and why *the tabernacle of David.*

II. When this tabernacle of David may be ſaid to be fallen, or to be in a broken or ruinous condition.

III. How, or by what ways and means, doth the Lord raiſe up the tabernacle of David, when fallen.

IV. Offer a few thoughts anent the day when the Lord doth this great work.

V. Why the Lord will rebuild his ruined tabernacle, and not allow it to lie in the rubbiſh.

VI. Offer a few inferences from the whole, by way of application.

I. The *firſt* thing in the method is, *Why the church of Chriſt, particularly now under the New Teſtament, is repreſented under the notion of a tabernacle.* *Anſw.* There ſeems to be a plain alluſion

lufion here unto the tabernacle, which, by God's ſpecial command unto Moſes, was reared in the wilderneſs; it is an Old Teſtament ſtile applied to the New Teſtament church, which is very frequent. Now, that Old Teſtament tabernacle was a type of the New Teſtament church, in theſe particulars.

1. The tabernacle was God's lodging and habitation in the camp of Iſrael, a ſymbol of God's gracious preſence among them: hence Balaam, when he viewed the camp and tents of Iſrael, and the tabernacle of God in the midſt of the camp, he cries, "How goodly are thy tents, O Jacob, and thy tabernacles, O Iſrael! The Lord his God is with him, and the ſhout of a king is in the midſt of him." Moſes had his tent, Aaron had his, every commander and ſoldier had his tent, and the tabernacle was the tent or habitation of the great God. In this reſpect the church is called a tabernacle, becauſe ſhe is God's lodging or habitation upon earth. With this view Chriſt the wiſdom of God ſays, Prov. viii. that "he rejoiced from eternity in the habitable parts of the earth, and his delights were with the ſons of men." The ſymbols of his preſence are in his church, and there he holds communication and fellowſhip with his people: Pſal. lxxvi. 1. 2. "In Judah is God known; his name is great in Iſrael. In Salem is his tabernacle, and his dwelling-place in Zion." Pſal. cxxxii. 13. 14. "The Lord hath choſen Zion, he hath deſired it for his habitation. This is my reſt, here will I dwell, for I have deſired it."

2. The divine oracles, the law and the teſtimony, were preſerved and kept in the tabernacle, and from thence they were given out for the uſe of Iſrael: ſo to the church pertains the oracles of God, his revealed mind and will in the ſcriptures of truth is committed to her truſt: "He ſheweth his word unto Jacob, and his teſtimonies unto Iſrael: he hath not dealt ſo with every nation." Every jot and tittle of the revealed will of God in his word, is to be maintained and preſerved pure and entire by the church, without any addition, diminution, or alteration, and that under an awful certification, Rev. xxii. 18. 19.; hence we are commanded to "contend earneſtly for the faith once delivered to the ſaints." And whenever any error in doctrine, corruption in worſhip, or iniquity in practice, is broached in the church, preſently it is to be brought unto the ſtandard and touchſtone of the word, in order to its being condemned as diſſonant thereunto: Iſ. viii. "To the law and to the teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them." Hence heretics, who maintain doctrines repugnant unto the word of God, after two or three admonitions, are to be caſt out of the church, and delivered over to Satan.

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3. The tabernacle was the place of worſhip. In the courts of the tabernacle Iſrael were to ſtand and do homage unto the great God, the God of Iſrael; and every one was to worſhip there, according to God's appointment, and not according to their own fancy. So the church of Chriſt is the place where he will be worſhipped and ſanctified of all that are about him. The ordinances of divine inſtitution, particularly public ordinances of preaching and hearing, of prayer and praiſes, are the courts of the great King, where he will have his people to attend him with their offerings, and to pay him their tribute: Iſ. lvi. 7. "I will bring them to my holy mountain, and make them joyful in my houſe of prayer; their burnt-offerings and their ſacrifices ſhall be accepted upon mine altar; for mine houſe ſhall be called an houſe of prayer for all people."

4. The pattern of the tabernacle was given by God unto Moſes in the mount, together with all the laws, ſtatutes, and regulations thereof. Moſes was not left at liberty to order one pin of the tabernacle otherwiſe than according to the pattern. So the model of the church, with a perfect ſyſtem of laws, by which ſhe is to be governed, is given of God in the mount of divine revelation. And for any man to aſſert, that the government of the church of Chriſt is ambulatory and uncertain, or that he has left no orders how to manage in the election of officers to his New Teſtament church, is upon the matter to impeach the ſcriptures of truth with imperfection; or to affirm, that God has leſs regard to his church now under the New Teſtament, than he had about the management of that little portable thing, called the tabernacle of old.

5. No man was to intrude himſelf into the ſervice of the tabernacle, or to "take this honour unto himſelf, but he that was called of God, as was Aaron." If any man had uſurped the prieſthood, beſides theſe whom the Lord called, all Iſrael would have been ready to ſtone him to death. And what an awful indignation of divine wrath was it againſt Korah, Dathan, and Abiram, when, for uſurping the prieſthood, among other things, the Lord made the earth to open its mouth, and ſwallow them up alive. All Iſrael, by God's appointment, were ordered to make a ſeceſſion from them, leſt the anger of God ſhould fall upon them alſo. In like manner, under the New Teſtament church, no man is to intrude himſelf into the ſacred offices of the church, without he be qualified and called of God unto that work. Theſe who enter into the fold of the church, and aſſume the name and notion of ſhepherds, without entering by the door of a lawful and regular call, are brand-

ed with the infamous character of thieves and robbers by Chriſt, John x. Men in our day are become ſo polite, that they think theſe hard names to be given to any man; but ſcripture ſtiles and characters will ſtand firm, and be in requeſt, when all the pretended politeneſs and eloquence of men will be buried in the duſt of oblivion.

6. The greateſt and moſt ſacred thing in the tabernacle was the ark and mercy-ſeat, with the cherubims covering it with their wings, and looking down continually unto it. This pointed out the ſacred myſtery of the incarnation, obedience, and death of Chriſt, by which the law is magnified and made honourable, and through whom God declares himſelf to be a merciful and reconciled God. Theſe ſacred myſteries, typified in the tabernacle, are now opened in the promulgation of the goſpel: hence, Rev. xi. it is ſaid, "The temple of God was opened, and the ark of his teſtament was ſeen." It is the great buſineſs of miniſters of the goſpel, now under the New Teſtament, to diſcloſe or open the ark of the covenant of grace, to preach Chriſt, and the manifold wiſdom of God through him, in the ſalvation of loſt ſinners; "which things the cherubims, or angels, deſire to look into."

7. The ark was a portable or moveable kind of a tent, and was carried about by God's appointment, from one place to another, and never had a fixed abode, until it came to mount Zion, and was ſet in its proper place in the temple. In like manner the church of God, while in this world, be not fixed to any particular nation; he lifts it from one nation to another, as beſt ſerves his glorious ends in gathering in his elect, until the myſtical body of Chriſt is completed; and then the church militant will be tranſported to the church triumphant in glory.

Other things might be added. The manna was in the ark; ſo the bread of life is in the church. Aaron's rod was in the ark; ſo eccleſiaſtical authority is only to be adminiſtered in the church, and by the officers and judges of God's ordination. The candleſticks and the lamps were in the ark; ſo in the church the light of the Lord ſhines, therefore called a valley of viſion. Thus you ſee on what account the church of Chriſt is called a *tabernacle.*

Before I leave this head, I will tell you in a few words, why ſhe is called *the tabernacle of David, i. e.* of Chriſt. *Anſw.* Becauſe of the manifold claim and title he has to her. As, (1.) She is his by his Father's gift and ordination: Pſal. ii. "I will give him the Heathen for his inheritance, and the uttermoſt ends of the earth for his poſſeſſion." (2.) By purchaſe. He has redeemed her by the price of his precious blood: Acts

xx. 28. "Feed the flock of God, which he has purchaſed with his own blood." (3.) His by conqueſt. She is his ſpoil taken from principalities and powers; he "divides a portion with the ſtrong. (4.) His by marriage. He betrothes her to himſelf for ever; her *Maker* is her *Huſband*, even her *Redeemer*, whoſe name is the *the Lord of hoſts*. (5.) He is the builder of the church. "The man whoſe name is the BRANCH, he ſhall build the temple of the Lord, and bear the glory." (6.) He is the foundation and chief corner-ſtone: Iſ. xxviii. 16. "Behold, I lay in Zion for a foundation, a ſtone, a tried ſtone, a precious corner-ſtone, a ſure foundation." (7.) He is her only Head, King, and Governor, and ſhe owns him as ſuch, ſaying, "The Lord is our Judge, the Lord is our King, the Lord is our Lawgiver." (8.) She is his by poſſeſſion: "The Lord's portion is his people, and Jacob is the lot of his inheritance." But theſe things I do not enlarge upon.

II. The *ſecond* thing in the method was, to *inquire when the tabernacle of David may be ſaid to be fallen, broken, and ruinous?* An anſwer to this may eaſily be gathered from what has been already ſaid; as,

1. The tabernacle of David may be ſaid to be fallen, when the God of the tabernacle is departed. That which made the tabernacle amiable unto David was, that the living God was there. The tabernacle is but a toom or empty houſe when God is gone, when the cloud of his preſence is withdrawn. The day has been, when God "created upon *our* Zion, and upon her aſſemblies, a cloud by day, and the ſhining of a flaming fire by night." But, alas! now we ſee not the ſigns of his wonted preſence: a melancholy *Ichabod*, "the glory is departed!" may be read in every corner of the land. This will be further evident from what follows.

2. The tabernacle of David is fallen and ruinous, when the oracles of God, the law and the teſtimony, are not carefully kept, and purely diſpenſed. Bleſſed be God, we have the written word in purity, we have excellent ſtandards of doctrine in our Confeſſion of Faith and Catechiſms. But how is the law and teſtimony diſpenſed and given out through many corners in Scotland, when an empty gingle of human oratory, and dry harangues of Heatheniſh morality, or virtue, as they call it, are ſubſtitute in the room of the goſpel of Chriſt? a natural kind of religion preached up, and the ſupernatural myſteries of the goſpel, ſuch as the incarnation and ſatisfaction of the Son of God, juſtification by his imputed righteouſneſs; regeneration, ſanctification, or goſpel-holineſs, generally exploded as unfaſhionable among many of our young miniſters? And,

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among theſe that aim at better things, how little is the true order of goſpel-doctrine obſerved, while the duties of the law are inculcate as the foundation of the glorious privileges of the goſpel, and not the grace of God in the goſpel laid as the foundation both of privileges and duty? the weapons that are "mighty through God for pulling down of the ſtrong holds" of Satan, are caſt away, and weapons that are merely carnal taken up in their room. We have miniſters now-a-days, who, inſtead of teaching men to deny themſelves, do teach from preſs and pulpit, that ſelf-love is the foundation and original of moral virtue, or of all the duties required in the moral law; and carnal reaſon aſſerted to be the firſt principle of religion. And although Arian, Socinian, Arminian, and other deteſtable and abominable errors be rampant; yet where is there a ſuitable banner of a teſtimony emitted againſt them, that it might be given unto them that fear him? Higher cenſures have been inflicted upon men for preaching the truths of God, than upon others for denying the ſupreme and independent Deity of the Son of God. This ſays that the tabernacle of God is fallen and ruinous among us.

3. The tabernacle of David is fallen, when the God of the tabernacle is not worſhipped according to his appointment: when idolatry, ſuperſtition, or formality of worſhip, takes place of that purity and ſpirituality of worſhip that God requires. And is not this the caſe with us at this day? The idolatry of the maſs is ſo open and avowed in ſome corners of our land, that Proteſtants are inſulted by Roman Catholics, when one is going to their pariſh church on the Lord's day, and the other to attend the maſs. The public prints inform us of the multitude of maſs-houſes in England, and particularly in and about London. As for ſuperſtitious worſhip, it is well known how that is eſtabliſhed by law in England, and tolerate in Scotland, contrary to the ſolemn oaths of God lying upon theſe lands. And as for formality of worſhip, look through the moſt of our worſhipping aſſemblies through Scotland, and we ſhall find the carcaſs of worſhip, inſtead of the ſoul of it, preſented unto the living God. Nothing but dead miniſters and dead people, dead preaching, hearing, praying, and praiſing; the generality of miniſters and people ſitting down with a form of godlineſs, while the life and power of it is quite gone. Little of the perfume of the Mediator's garments, like myrrh, aloes, and caſſia, is to be found in the ivory palaces at this day.

4. The tabernacle of David is then fallen and ruinous, when it is not kept up according to the pattern in the mount; and when the laws, ſtatutes, and ordinances thereof, are not obſerved.

ſerved as in the days of old. At our reformation from Popery, God's tabernacle was ſet up according to the word of God; not only the doctrine and worſhip, but the government and diſcipline of the houſe of God, was ſtated from the ſcriptures of truth, and ſolemnly adopted by the oath of the great God to be preſerved and maintained in the land to all ſucceeding generations; acts of public authority, both civil and eccleſiaſtic, were made for its preſervation. But, alas? "is not the land defiled under the inhabitants thereof, becauſe we have tranſgreſſed the laws, changed the ordinances" of God's tabernacle, and "broken the everlaſting covenant?" Iſ. xxiv. 5. as might be evidenced in many particulars; but as this has been done in part from the preſs, ſo it may come to be done more fully ere long. I ſhall only ſay, that if Mr Knox, and others of our worthy reformers, who, at the expence of their blood and treaſure, ſet up the tabernacle of God in this land, were to lift up their heads, and view the frame and form in which it now ſtands, they would be ready to ſay, This is not the tabernacle of David that we ſet up, and left behind us; the glory of it is departed.

5. The tabernacle of David is in a ruinous condition, when men are entered upon tabernacle work and ſervice, without being called, qualified, and ſanctified for ſuch ſervice. And is not this the caſe at this day in Scotland? Intruſions have been carried on with a high hand, under the maſk of eccleſiaſtic authority, both in the neighbouring congregations, and in many corners through Scotland. There has been a great cry of reformation theſe two laſt aſſemblies; but where is there an intruſion overturned through all Scotland to this day, except that of Auchtermuchty? which yet was not upon a clean ſcriptural ground: and ſince that pretended ſtep, do we not ſee intruders upon Chriſtian congregations getting the right hand of fellowſhip in preſbyteries and ſynods every day; and ſome, by an aſſembly authority, enrolled among the ambaſſadors of Chriſt? Where has there a proceſs of cenſure yet been raiſed by any judicatory in Scotland againſt thoſe who, contrary to the laws and conſtitutions of the church, yea, the natural liberties of mankind, adventured to carry on ſuch intruſions? How many unhallowed hands are admitted to tabernacle ſervice through the land? God's tabernacle and temple ſhould be purged of buyers and ſellers; of all ignorant, erroneous, and ſcandalous miniſters: and till this be done, I fear the blood of may ſouls ſhall not be wiped off from the tables where judicatories meet. That is an awful cry from under the altar of God's tabernacle; "How long, O Lord, holy and true, wilt thou not avenge our blood upon them that dwell upon

upon the earth?" Rev. vi. 10. I wiſh it be not too applicable to the caſe in hand.

I might tell you further, if time and the ſeaſon had allowed, that the tabernacle David is in a fallen and ruinous condition, when Chriſt the prophet, prieſt, and king of the tabernacle is ſlighted and undervalued; when he is not entertained by faith, and employed in all his ſaving offices, according to the offer of the goſpel. And this is a charge that falls upon you who are the people. O how few do receive Chriſt by a faith of God's operation! although all be called Chriſtians, yet how few have any thing of the ſpirit of Chriſt! and how few do walk even as he walked! Tabernacle worſhippers and profeſſors ſhould be holy, as he that hath called them is holy; but, alas! what untenderneſs of walk and talk is there among the generality! Theſe and many other things that might be inſiſted upon, plainly declare, that the tabernacle of David among us is in a fallen and ruinous condition.

III. The *third* thing propoſed was, to *inquire how is it that God raiſes up his tabernacle when it is fallen?* I anſwer, in general, That adorable ſovereignty is not to be limited to any particular way of working; for by a word ſpeaking, he can plant the heavens, and lay the foundations of the earth. If he ſay to Jeruſalem, "Thou ſhalt be built," and to the temple, "Thy foundations ſhall be laid," preſently it is done; a nation, if he has a mind, can be born unto him at once. But in his ordinary way of working, ſome of his ſteps may be obſerved; as,

1. He uſes, in a time of defection, to raiſe up witneſſes to bear teſtimony againſt the corruptions and miſmanagements of men about his tabernacle. Thus, Rev. xi. before the temple of God is opened in heaven, witneſſes are raiſed up to torment the men that dwell upon the earth; the evidence of truth brought forth by the witneſſes, has a tormenting power with it upon the conſciences of corrupt men; it pierces to the dividing aſunder of ſoul and ſpirit, of joints and marrow: and ſometimes their corruptions are ſo irritate by the truth, that, like ſwine, they turn about and rent and kill the witneſſes, caſting out their bodies to the open ſtreets, as we ſee, Rev. xi. The tabernacle of David has been preſerved in all ages, and in our own land particularly, by the teſtimony of witneſſes: and it is ſomething of a bright ſpot in our dark cloud at this day, that God has not left himſelf altogether without witneſſes: and it is pretty well known, how ſome have been caſt out and their names torn both by unſound miniſters and profeſſors; and it is hard to tell but their carcaſes, ere all be done, may yet be caſt out as dung in the ſtreets.

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2. The Lord puts it in the hearts of his people and miniſters, to take pleaſure in the ſtones and rubbiſh of his fallen tabernacle, and to mourn and lament over their own ſins, and the tokens of the Lord's anger that have gone out againſt them. We ſee the church, Pſal. cii. in the 10th or 11th verſe, is lamenting over her ruinous condition, and God's departure from her; and ſee what follows upon this, ver. 13. 14. 16. 17. "Thou ſhalt ariſe, and have mercy upon Zion: for the time to favour her, yea, the ſet time is come. For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof. When the Lord ſhall build up Zion, he ſhall appear in his glory. He will regard the prayer of the deſtitute, and not deſpiſe their prayer." The ſame we ſee alſo, Zech. xii. 10. to the cloſe; the Spirit of grace, ſupplication, and mourning, is poured out, and every family and houſe mourns and wreſtles apart; and ſee what a glorious reformation follows upon the back of this, chap. xiii. the fountain of divine grace is opened, ſin and uncleanneſs is waſhed away, the names of the idols of the land are cut off, the falſe prophet and unclean ſpirits are caſt out of the land, falſe prophets are aſhamed, neither are they allowed to wear a rough garment to deceive.

3. The Lord poliſhes and prepares ſome ſhafts for tabernacle work and ſervice, as he did Bezaleel and Aholiab for rearing the tabernacle, and all manner of work about the tabernacle in the wilderneſs. When God was to raiſe up a New Teſtament church, he gives apoſtles, prophets, paſtors, and teachers, for edifying his body: by the miniſtry of a few fiſhermen, whom he endues with gifts and grace, he overthrows the idolatries of the nations, and unhinges the Moſaic economy, and rears up a glorious tabernacle for himſelf; and obſerve, the weapon made uſe of was, the preaching of a crucified Chriſt to be the only Saviour of a loſt world, which, though it was "to the Jews a ſtumbling block, and to the Greeks fooliſhneſs," yet proved "the power of God to ſalvation."

4. His tabernacle is raiſed up by a plentiful down-pouring of his Spirit. Hoſ. xiv. when the Lord is "as the dew unto Iſrael, then he revives as the corn, and grows as the vine, and his ſcent is as the wine of Lebanon. Ezek. xxxvii. when the church is become like the dry bones in the valley, by the wind of the Spirit the dry bones are made to live, and become a great army to fight the battles of the Lord. For as low as the intereſt of Chriſt is, he can levy a great army for carrying on reformation by the very wind of his mouth. By the ruſhing of a mighty wind in the day of Pentecoſt, the foundation of the New Teſtament church was laid in the miniſtry of the apoſtles, and multitudes daily added to her. O then let us

cry,

cry, "Awake, O north wind, come thou ſouth, blow upon the garden" of this withered church, that ſhe may live: "Wilt thou not revive us again, that thy people may rejoice in thee?"

5. Sometimes he ſpirits great men, kings and nobles, to eſpouſe the cauſe of his fallen tabernacle; thus he moves the ſpirit of Darius, Cyrus, and Artaxerxes, Heathen kings, to be active in rebuilding the temple of God. There is but little appearance of any relief to the church of Chriſt, from the great folks in our day; but the God of the tabernacle, he hath the hearts of kings, nobles, gentry, and commons in his hand, and he turns them as the rivers of waters; and as he has done this in former times, ſo his hand is not ſhortened. And therefore, let us pray for kings, and all that are in authority, that he may make them nurſing-fathers unto his church, ſo as to be active for bringing about reformation-work in Scotland, and throughout all Britain and Ireland, according to our ſolemn league and covenant.

6. Sometimes he rears up his fallen tabernacle in the very blood and ſufferings of his witneſſes. The foundation of God's tabernacle upon earth, was laid in the ſufferings of the head; and very frequently it is rebuilt and reformed, in a day of defection, at the expence of the blood of his members. Thus it has been in Scotland; the work of God comes floating to us in the blood of many of our worthy anceſtors; and who knows, but we may be obliged to hand it down with our blood unto our poſterity? The ſame perſecuting ſpirit is roaring at this day, that drank the blood of our forefathers, only it is chained up for a little; but how ſoon the chain may be lengthened, and the reins looſed, we know not; only let all who cleave to the Lord's teſtimony in Scotland, be ready to ſay with Paul, "We are ready not to be bound only, but to die for the name of the Lord Jeſus."

IV. The *fourth* thing in the method was, to *offer ſome thoughts anent the time or day of the Lord's building up the tabernacle of David.* And all I ſay upon this head, ſhall be compriſed in the few following particulars.

1. That it is a time which God hath kept in his own power, and therefore we ſhould beware of diving with too much curioſity into it. Acts i. the diſciples there, after Chriſt's reſurrection, they aſk him, "Lord, wilt thou at this time reſtore the kingdom to Iſrael?" Which was upon the matter all one as if they had ſaid, "Is this the time when the tabernacle of David is to be built up? What anſwer gives he them? Why, although in a little time he was to lay the foundation of the

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New Teſtament church, and to build up the tabernacle of David in a glorious manner, yet he anſwers them, "It is not for you to know the times or the ſeaſons, which the Father hath kept in his own power;" only he would have them to go faſt and pray, and confer together, and in that way to wait for the promiſe of the Spirit. And therefore, let us follow duty without limiting the holy One of Iſrael, and leave events and times to the Lord: "Secret things belong unto the Lord, but things revealed to us and to our children."

2. When men think the time at hand, and their expectations big, that now the Lord will build up his tabernacle, things frequently take quite another turn, and defeat all their hopes for that ſeaſon. Thus Iſrael, a little after they came out of Egypt, they were upon the borders of Canaan: and they imagined, that now was the time of the outmaking of the promiſe made to Abraham, that his ſeed ſhould have it for an inheritance; and they could ſcarce be reſtrained from making the attempt immediately: Well, but their time was not God's time; they are ſent back from the borders of God's ſanctuary, to meaſure the hills and deſerts of the wilderneſs for forty years, until the carcaſes of all that generation, except Caleb and Joſhua, had dunged the wilderneſs; and then, when that is done, God's time of fulfilling his promiſe comes. And therefore let us beware of being too peremptory; many a long look did the Old Teſtament ſaints give for the Meſſiah before he came, but long looked-for came at laſt in the fulneſs of time.

3. God's time of building up his tabernacle is commonly when things are brought to the laſt extremity. This is clear in the text, when the tabernacle is fallen, broken, and ruined, *In that day, ſaith the Lord, will I build up the tabernacle of David.* When the caſe of the church appears deſperate and hopeleſs, that is God's uſual time of appearing; when the Lord's people are crying, "By whom ſhall Jacob ariſe, for he is ſmall?" When there is no man, no interceſſor, then his own arm brings ſalvation, and his righteouſneſs and veracity it ſuſtains him: Deut. xxxii. 36. "The Lord will judge his people, and repent himſelf concerning his ſervants; when he ſeeth that their power (marg. their hand) is gone, and there is none ſhut up, or left."

4. God's time of building up his tabernacle is a day of vengeance and vexation unto the wicked and ungodly world, who were crying, "Raze, raze it unto the foundation." The day of Chriſt's death, which was the day of our redemption by price, was the day of bruiſing Satan's head; and whenever Chriſt ſets up his kingdom, Satan's kingdom and government falls down, his works are deſtroyed by the manifeſtation of

the Son of God; and this is tormenting to Satan, and all that are in his intereſt. The day of vengeance and the year of the redeemed, go commonly together in ſcripture, Iſ. lxiii. 4. "The day of vengeance is in mine heart, and the year of my redeemed is come." Iſ. lxi. when he proclaims the *acceptable year* of the church's releaſe, he proclaims alſo the "day of vengeance from our God." Jeruſalem's riſe is Babylon's ruin. And therefore we need not be ſurpriſed though a ſet of men of a malignant ſpirit have a jealous eye upon our meeting here this day; for they cannot hear tell of any eſſay toward a diſplaying of a banner for Chriſt, or a work of reformation, in oppoſition to their own wicked deſigns againſt the tabernacle of David.

5. However it be a day of vexation and vengeance to Zion's enemies, yet it is a day of joy and gladneſs unto all Zion's friends and well-wiſhers: Pſal. cxxvi. 2. "Then (*viz.* when the Lord turned back the captivity of Zion) was our mouth filled with laughter, and our tongue with ſinging." And ver. 3. "The Lord hath done great things for us: whereof we are glad." And if you aſk me, What is it that makes it a day of joy to the friends of Zion, when the Lord builds up the tabernacle of David? I anſwer, It cannot be otherwiſe, when we conſider, (1.) That it is then a day of light: "The people that ſit in darkneſs, then ſee great light." Particularly, the light of truth is brought forth unto victory over the darkneſs of error. (2.) It is a day of much life and livelineſs in the Lord's way and work. The Lord quickens the dry bones, and they call on his name; he revives them, and they rejoice in him; they "revive as the corn, and grow as the vine." (3.) It is a day of much ſpiritual liberty. *The Son makes* them *free*, and they are *free indeed*. Chriſt, when he rears up the tabernacle of David, proclaims the year of releaſe, "liberty to captives, and the opening of the priſon-doors to them that were bound." (4.) It is a day of purging and planting the houſe of the Lord. He then purges his houſe of buyers and ſellers, intruders and hirelings, and every plant that his right hand hath not planted; and then he ſends his people "paſtors according to his own heart, whoſe feet are beautiful upon the mountains, becauſe they preach the goſpel of peace, and bring glad tidings of good things." When the Lord thus "clothes his prieſts with ſalvation, then his ſaints ſhout aloud for joy." (5.) It is the day of Chriſt's marriage and coronation, wherein he *betrothes* his church *unto himſelf for ever*, and ſets many new jewels added to his crown; and then the rights of his crown, and liberties of his kingdom, are aſſerted and maintained. Cant. iii. laſt, "Go forth, O ye daughters of

and behold king Solomon with the crown wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart." Thus much for the *fourth* thing in the method.

V. The *fifth* thing was, to *give the reaſons of this doctrine.* Why is it that God, in his own time and way, will build up his fallen and ruined tabernacle?

Anſw. 1. Though he will not do it for our ſakes, yet he will do it for his own name's ſake, that it may not be polluted with the blaſphemy of the enemy: Iſ. xlviii. 9—11. "For mine own ſake, even for mine own ſake will I do it; for how ſhould my name be polluted? and I will not give my glory unto another." God's name is *great in Zion*, when he builds his tabernacle: Pſal. cii. 16. "When the Lord ſhall build up Zion, he will appear in his glory."

2. He builds up his fallen tabernacle upon the account of Chriſt's interceſſion, the great Angel of the covenant, who interpoſes on her behalf when ſhe is brought low. Zech. i. 12. when Jeruſalem is lying in rubbiſh, the Angel of the covenant interpoſes, ſaying, "How long, O Lord of hoſts, how long wilt thou not have mercy on Jeruſalem, and on the cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten years?" Well, the Lord anſwered the Angel with good and comfortable words, ſaying particularly, ver. 17. "Thus ſaith the Lord of hoſts, My cities through proſperity ſhall yet be ſpread abroad, and the Lord ſhall yet comfort Zion, and ſhall yet chooſe Jeruſalem."

3. He will build up his tabernacle, from the ſympathy that he hath with his people under oppreſſion. He is "touched with the feeling of their infirmities: and in all their afflictions he is afflicted;" and therefore he ſends "the angel of his preſence to ſave them, in his love and pity he redeems them," Iſ. lxiii. 9. "The ſighing of his priſoners comes up before him:" and, "For the oppreſſion of the poor, and the ſighing of the needy, now will I ariſe (ſaith the Lord), and ſet him in ſafety from him that puffeth at him," Pſal. xii. 5.

4. He will do it for his faithfulneſs ſake engaged in his promiſe. Here is his promiſe in the text, *In that day will the Lord build up the tabernacle of David that is fallen*, &c.: and his promiſe is ſure, he will accompliſh it in his own time and way; "heaven and earth ſhall paſs away, but one jot" of what he hath ſpoken "ſhall not fall to the ground."

5. He will build it up, becauſe it is the tabernacle of *David*. And "he will not lie unto David: His ſeed ſhall endure for ever, and his throne ſhall be built up unto all generations,"

Pſal.

Pſal. lxxxix. 3. 4. The "horn of David ſhall bud, and he hath ordained a lamp for his anointed: he will clothe his enemies with ſhame, but upon him ſhall the crown flouriſh," Pſal. cxxxii. at the cloſe. Thus much for the doctrinal part of the diſcourſe.

VI. The *laſt* thing I propoſed, was the *Application*, which I ſhall endeavour to diſcuſs in a few *inferences*, having applied as I went along, particularly under the ſecond head of the doctrine.

Inf. 1. See, from what has been ſaid, the love and kindneſs of God to men upon earth. Solomon, the wiſeſt of men, cries out, "Will God in very deed dwell with man upon earth?" Will the high and lofty One, who inhabits eternity, and dwelleth in light that is inacceſſible, ever take up lodging with ſinful and rebellious men? Well, I ſay, from what has been ſaid, you ſee this poſing and ſilencing queſtion anſwered; "Behold, the tabernacle of God is with men." Yea, though men ruin and take down his tabernacle, yet he will rebuild and repair it; ſo fond is he of dwelling with men. All the furniture of grace and glory, that lies in the hand of our great Immanuel, by the pleaſure of the Father is intended to prepare a fit lodging for himſelf with men: Pſal. lxviii. 18. when he "aſcended up on high, and led captivity captive, he received gifts for men, yea, even for the rebellious, that the Lord God might dwell among us." O let us admire and adore the love of God in this matter, and cry, "Glory to God in the higheſt, and on earth peace, good will towards men."

Inf. 2. See hence the obligations that we in this land are under to the Lord, that pitched his tabernacle ſo early among us, and has allowed it to continue ſo long, when he never ſet up or continued it in ſuch a manner in any nation upon earth that I know of, ſince the coming of Chriſt in the fleſh. Many nations of the earth were never yet enlightened with the beams of the Sun of righteouſneſs, the dark places of the earth are full of the habitations of cruelty. Other places that have been enlightened for a while, their light was ſoon put out, and their candleſtick removed: witneſs that of Jeruſalem, where the New Teſtament church was founded at Pentecoſt; the ſeven churches of the Leſſer Aſia, Rome, Corinth, and other places; God has removed his tabernacle from them, and they are become like Shiloh; whereas his goſpel-tabernacle has been kept up in Scotland for many hundreds of years, notwithſtanding of the utmoſt efforts of hell to pull it down and deſtroy it. He has many times threatened in the conduct of his

his providence, and is at this day threatening ſore to remove his tabernacle from us; but O how loath is he to leave us among the dark places of the earth! his way of working ſeems to utter that language, Hoſ. xi. 8. "How ſhall I give thee up, O Ephraim? how ſhall I deliver thee, Iſrael? how ſhall I make thee as Admah? how ſhall I ſet thee as Zeboim? my bowels are turned within me, my repentings are kindled together."

Inf. 3. Let every one of us endeavour in our different ſpheres to be workers together with God in building up the tabernacle of David, which (as you have heard) is broken, and in a fallen and ruinous condition at this day.

To quicken and excite this careleſs generation to a concern about building the Lord's tabernacle, I offer theſe few conſiderations.

1*ſt*, It is the tabernacle of David, your great and only King, who has fought our battles for us againſt the powers of hell. It is he who has ſlain Goliath the terror of Iſrael, he has bruiſed his head at the expence of his death and blood; and yet ſhall we not be concerned to build up his tabernacle when it is fallen?

2*dly*, The tabernacle of David is the glory of our land; it is this that makes Zion "the perfection of beauty, the joy of the whole earth;" it is this that makes the church to "look forth as the morning, fair as the moon, clear as the ſun, and terrible as an army with banners.

3*dly*, The tabernacle of David is not only the glory, but the ſafety of a land; it is the very "chariots and horſemen of Iſrael." His glory in the midſt of a church is as a wall of fire about her, and as broad rivers and ſtreams ſurrounding the city, where no galley with oars nor gallant ſhip can paſs, to harm or moleſt the inhabitants of the city of God. It was God's tabernacle in the midſt of Iſrael, that ſtruck terror upon all the nations round about, and made Balaam, at the ſight thereof, to cry out, "Surely there is no inchantment againſt Jacob, nor divination againſt Iſrael."

4*thly*, Conſider, that as it is our duty and intereſt, ſo we are bound by the oath of God to upbuild, maintain, and preſerve, the tabernacle of David againſt all injuries. Beſides perſonal vows, there are public vows, oaths, and covenants, frequently repeated, lying upon us and our poſterity to build up the tabernacle of David, to maintain the doctrine, diſcipline, worſhip, and government of the church of Scotland, as it is ſtated in our public ſtandards. And whatever failures, through human weakneſs and infirmity, there might be either in the compoſure of theſe covenants, or yet in their adminiſtration, this can ne-

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ver looſe us from the oath of God to maintain and carry on a reformation of the church of Chriſt, antecedently binding by the authority of God in his word. The Rachabites thought themſelves bound to abſtain from wine, a thing indifferent in itſelf, becauſe of their father's oath; and are commended for it.

The raſh oath made to the Gibeonites in the days of Joſhua was found binding in the days of Saul and David, although it was only the princes of the congregation that ſware. The oath of Zedekiah king of Judah to the king of Babylon, a Heathen, though prohibit in the law of Moſes, was found binding; "Shall he break the covenant, and eſcape?" The bond of any city or community, though made only by theſe who preſently govern, is found binding in law upon their ſucceſſors in office in the ſame ſociety. And yet, will any deny that the oath of God, ſo ſolemnly ſworn by king, nobles, gentry, commons, and perſons of all ranks, with uplifted hand to the great God, for maintaining and upholding his tabernacle in the land, is not obligatory upon us their poſterity? And therefore, I ſay, if we do not concur in building the fallen tabernacle of David according to theſe oaths, we are guilty, not only of rebellion againſt the divine authority, but alſo of perjury.

5*thly*, Hell and Rome, and all their auxiliaries, are at work to ruin the Lord's tabernacle; and yet ſhall the friends of Chriſt be ſlack-handed to build and uphold it? None more active to ruin and pull down the tabernacle than a ſet of corrupt clergymen, who by ways and means of their own, have uſurped the ſacred offices of the tabernacle. We have ſeen by their acts, and now we may ſee it in print, a ſcheme and project laid to ruin the church of Chriſt into a politic engine preſerving the intereſt of the ſtate, and all the ſtipends of Scotland into livings for gentlemens ſons; and thus they propoſe to build the tabernacle of David. But if this was the way of Chriſt and his apoſtles it is eaſy to judge from Matth. iv. 25. 1 Cor. i. 26—28. Now, I ſay, when men are ſo active to ruin the Lord's tabernacle, ſhall not the lovers of Chriſt be concerned to build it up?

6*thly*, The curſe of God will follow theſe who do not help to build up the tabernacle of David. The cry ſeems to be given in the camp of Iſrael, "Who is on the Lord's ſide againſt the mighty?" You that are idle ſpectators, and refuſe your helping hand, remember that awful word, Judg. v. 23. "Curſe ye Meroz, curſe ye bitterly the inhabitants thereof; becauſe they came not up to the help of the Lord, to the help of the Lord againſt the mighty."

7*thly*, If

7thly, If the tabernacle of David fall, or be lifted from among us, many woes will follow upon it: "Yea, wo alſo unto them when I depart from them;" nothing but deſolation enſues. "Be inſtructed, O Jeruſalem, leſt I make thee deſolate, a land not inhabited. I would have gathered thee (ſays Chriſt unto the Jews), as the hen gathers her chickens under her wings, and ye would not!" and therefore "behold your houſe is left unto you deſolate." Let us but look to Shiloh, and ſee what the Lord has done there; let us look to the famous churches in the Leſſer Aſia, the once famous church of Rome; let us look to France, Spain, Germany, and other parts, where the tabernacle of David once flouriſhed, and ſee what darkneſs and deſolation is there through the removal of the tabernacle; and let theſe be beacons to warn and guard us againſt indifferency about the concerns of the Lord's tabernacle, and motives to excite us to activity and concern for maintaining and upholding of his tabernacle as in the days of old.

8thly, Let it encourage every friend of Zion to lend their helping hand, that it is God that builds the tabernacle of David, and his faithfulneſs is engaged in the text to do it. We are encouraged to "work out the work of our perſonal ſalvation with fear and trembling," under a ſenſe of our own weakneſs and impotency, becauſe "it is God that worketh in us, both to will and to do of his own good pleaſure." So let it encourage us to put hand to the work of the Lord's tabernacle, that it is God that builds the tabernacle of David: "God doth build up Jeruſalem, and gather together the diſperſed of Iſrael." If he ſmile upon our impotent mints at the work, he will make the work to go on and proſper. It is no matter how inſignificant, how few or ſmall the inſtruments be if he work with them or by them; for he can make one to chaſe a thouſand, a thouſand to put ten thouſand to flight. "The battle is not to the ſtrong, nor the race to the ſwift. Worm Jacob" in his hand will ariſe "and threſh the mountains, and beat them ſmall, and make the hills as chaff."

9thly, If we do not help up with the tabernacle of David, we bring the blood of David upon our heads; for the tabernacle was reared at the expence of his blood: and we bring the blood of all our anceſtors, who ſuffered for maintaining of God's tabernacle in the land, upon our head. Yea, we bring the blood of our ſouls, and the blood of all our poſterity, on our head: for if the tabernacle of David fall, and be removed, our own ſouls periſh, and the ſouls of our poſterity, the very means of their ſalvation being gone out of the land: for "where no vi*ſio*n

ision is, *there* the people periſh," ſaith the Lord by Solomon, rov. xxix. 18.

In order to our ſucceſsful building of the broken and fallen abernacle of David, there are theſe following particulars I ould ſuggeſt to my reverend brethren at preſent, to myſelf, nd to all hearing me.

1. In order to tabernacle-building, it is neceſſary that every ne of us prepare a habitation for the mighty God of Jacob n our hearts. It is ſcarce to be ſuppoſed that that man who :fuſeth Chriſt a room in his heart by faith, that ever he will e very active to build him a tabernacle in the land: and ierefore let every one of us comply with that ſummons, ſal. xxiv. at the cloſe, "Lift up your heads, O ye gates, be e liſted up, ye everlaſting doors, that the King of glory nay come in." And then, having given him a habitation in our hearts, provide room for him in your families. You nat are heads of families, ſay as Joſhua, Let others do as ney pleaſe, "as for me and my houſe, we will ſerve the ord." Let God be worſhipped in ſincerity morning and even-ig in your families, and make it your buſineſs to inſtruct our families, children, and ſervants, in the good ways of he Lord, after the example of Abraham the father of the aithful.

2. In order to our building the tabernacle of the Lord's con-regation in the land, it is neceſſary that we be well acquaint-d with the pattern ſhewed in the mount, particularly of the New Teſtament revelation; and what a length the work was arried in the days of our forefathers, who took themſelves nd their poſterity engaged by ſolemn covenant to preſerve, naintain, and carry on that reformation in the land; and what ontendings and wreſtlings, even unto blood, there have been for that glorious cauſe. Ignorance of the cauſe of Chriſt, as it as been ſtated from the word of God, both as to doctrine, orſhip, diſcipline, and government, and how it has been opted by ſolemn oath, makes folk to work in the dark, and . diſpute and contend about they know not what. And ierefore, let us ſtudy the teſtimony of the Lord's witneſſes former times, and what teſtimonies have been, and may e, emitted againſt the defections of our own day and gene-tion.

3. Having laid theſe things as a foundation, it is neceſſary hat, like Elijah, we ſhould be "very zealous for the Lord od of hoſts," and his tabernacle in the land. It is ſaid of hriſt, when he was purging his temple, and caſting out buy-rs and ſellers who profaned it, that "the zeal of his Father's ouſe did eat him up," John ii. 17. Something of this holy

zeal

zeal ſhould poſſeſs all the members of Chriſt, and all his miniſters. There is a generation of Gallios and Laodiceans, who, under the name of moderation, falſely ſo called, will look upon you as madmen, and hot-headed zealots, and what not. But as fire burns with the greater heat, the colder the climate and weather be; ſo true zeal will rather be kindled and increaſed, than cooled and quenched, by ſuch diſcouragements. Only let your "zeal be according to knowledge," founded upon a true acquaintance with the perſons, natures, and offices, and cauſe of Chriſt; for indeed blind zeal doth more harm than good: our zeal ſhould be accompanied with the ſerpent's wiſdom, and the dove's ſimplicity and innocence.

4. In building the tabernacle of David, we had need to count the coſt, and to reckon what tabernacle-work may coſt us; lay your account with the loſs of your name; lay your reputation down at the Lord's feet. As Chriſt *deſpiſed the ſhame* of the croſs in ſaying us, ſo muſt we in following him and his cauſe. We muſt lay our account with the loſs of our worldly ſubſtance, and "take joyfully the ſpoling of our goods." Let never your own houſes, lands, and riches, be laid in the balance with the building of God's tabernacle; otherwiſe Chriſt and you will ſoon part, like the young man in the goſpel, who "went away ſorrowful, becauſe he had great poſſeſſions." We muſt lay our account with the loſs of our lives in building of the Lord's tabernacle: many a life has gone for it in Scotland; and, if it need our lives alſo, we muſt be ready to part with them, rather than quit the Lord's tabernacle, Rev. xii. 11.

5. Come not nigh unto "the tents of theſe wicked men," who uſurp upon the prieſthood and ſervice of the tabernacle without the Lord's call, and who are active in carrying on a defection from the attained-to reformation of the Lord's tabernacle in Scotland. The countenance and encouragement given them by profeſſed friends of Chriſt, hardens and fortifies them in their way and method; ſuch are partakers of their ſin. It is the expreſs command of God, from ſuch to "withdraw, who walk not according to the tradition we have received:" and therefore every one that wiſhes well unto the Lord's tabernacle ſhould ſay of ſuch, as Jacob ſaid of Simeon and Levi, "O my ſoul, come not thou into their ſecret; unto their aſſemblies, mine honour, be not thou united; for the inſtruments of wickedneſs and cruelty are in their habitations."

6. Hold hand to all miniſters or Chriſtians who are endeavouring honeſtly in their ſphere to build up the tabernacle

of David. It is a ſore matter, and looks ominous, when the real friends of the tabernacle come to be divided among themſelves. Although we be commanded to ſeparate from tabernacle-deſtroyers, yet we are not any where commanded to ſeparate from tabernacle-builders, who "keep the commandments and ordinances of the Lord blameleſs," and are, according to their ſphere and ſituation, endeavouring to promote the public cauſe of David our King, and oppoſing his enemies. "He that is not againſt us, is with us." Let us ſtudy to be with all thoſe that are with Chriſt, or upon his ſide, and his covenanted cauſe in the land; but eſpecially with thoſe that ſtand as it were in the front of the battle, and againſt whom the ſtrength of the enemy is levelled.

7. Pray and wreſtle much at a throne of grace, that God may come and work the work himſelf; for "except the Lord build the houſe, the builders build in vain." O pray, that the cloud of his preſence may reſt upon the tabernacle; that his Spirit may be poured out from on high upon king, nobles, gentry, commons, miniſters, and people; and then the building of the tabernacle will go on apace.

8. *Laſtly*, Let every one attempt, through grace, the reformation of his own heart and life, and to have a walk like thoſe who believe that the God of the tabernacle is in the midſt of us. Iſrael were obliged to guard againſt all moral and ceremonial uncleanneſſes, becauſe "the holy One of Iſrael was in the midſt of them;" ſo let us ſtudy to act and walk, as in the ſight of that God who "ſearches Jeruſalem as with lighted candles. Be ye holy, as he that hath called you is holy." The untender walk of profeſſors is a reproach to the God of the tabernacle, and cauſes the enemy to blaſpheme. Let the laws of the tabernacle, particularly theſe of the moral law as a rule of obedience, be "a light unto your feet, and a lamp unto your paths. And as many as walk according to this rule, peace ſhall be on them, and mercy, and upon all the Iſrael of God."

THE ANNALS OF REDEEMING LOVE, WITH THE REDEEMER'S VENGEANCE UPON THE GRAND ENEMY OF THE REDEEMED.

BEING SEVERAL SERMONS

PREACHED AT SACRAMENTAL AND OTHER OCCASIONS.

Is. lxiii. 4.—*For the day of vengeance is in mine heart, and the year of my redeemed is come.*

THE FIRST SERMON ON THIS TEXT.

TO gain time, I wave the connection, and juſt come to the words themſelves, which I take up as a material repetition of the firſt promiſe, Gen. iii. 15. "The ſeed of the woman ſhall bruiſe the head of the ſerpent:" which words are an expreſs threatening of wrath and vengeance unto the old ſerpent and his ſeed; but at the ſame time, a promiſe of ſalvation implied unto the woman and her ſeed. It is as if the Lord had ſaid unto Satan, Thou haſt indeed ruined Adam and his poſterity at one ſtroke; but remember I will be avenged on thee for what thou haſt done; in the fulneſs of time I am to take on the human nature, and, in and by that nature which thou haſt ruined, I will bruiſe thy head, and ruin thy kingdom. So ſays the Lord here, "The day of vengeance is in mine heart," &c. As if he had ſaid, I cannot forget the old quarrel I have with Satan for ruining the woman and her ſeed, it is ſtill freſh in my view, I will ſurely purſue it to the deſtruction of Satan, and the redemption of my people. So then you may take up the words in theſe few particulars.

1. We have here the name or deſignation of God's remnant of mankind-ſinners, they are called his redeemed, *my redeemed*: they are mine by election, mine by my Father's donation, mine by the purchaſe of my blood, and they are to be mine by conqueſt; their redemption plainly ſuppoſes them to be in bondage unto ſin and Satan. It is obſervable, that they are called *The redeemed of the Lord*, though the price of their redemption was not yet paid; many hundreds of years did intervene

tervene before the actual payment of the ranſom, and yet it is ſpoken of as a thing done, becauſe it was a thing already acted in the purpoſe of the Father, and in the promiſe of the Son from all eternity: for the ſame reaſon Chriſt is called "a Lamb ſlain from the foundation of the world."

2. In the words we may notice the deep reſentment that the glorious Redeemer has of the quarrel of the redeemed; *The day of vengeance*, ſays he, *is in my heart.* Perhaps indeed there may be here a reference immediately to the vengeance that God was to inflict by Cyrus upon the Babylonian empire, for the hard uſage Iſrael had received from them during their ſeventy years captivity; but ultimately it has a reſpect unto the vengeance the Son of God was to take in the fulneſs of time upon Satan, that deſtroyer of mankind; he ſpeaks here in the capacity of our kinſman. According to the tenor of the law of Moſes, the neareſt of kin was to be the avenger of his kinſman's blood: ſo Chriſt here as our Goel, our brother, our elder brother, bone of our bone, and fleſh of our fleſh, eſpouſes our quarrel againſt the enemy, and deſtroys the deſtroyer: *The day of vengeance is in my heart*, it is *in my heart*, that is to ſay, I have purpoſed it, I have promiſed it, and the reſolution is firmly ſeated in my ſoul, and the very thought of it is a pleaſure and delight to me, "Thy law is within my heart," Pſal. xl. 8.

3. In the words we have the ſtated time for the deliverance of the redeemed; it is called a *day* in the beginning of the verſe, and a *year* at the end of it. A day and a year are one thing with the Lord; yea, a thouſand years are as one day, and one day as a thouſand years with him, being from everlaſting to everlaſting God, without any variableneſs or ſhadow of turning: only this perhaps may be in it, the time of mercy to the redeemed may be called a *year*, and the time of vengeance a *day*, becauſe juſtice is his ſtrange work, his ſtrange act, and therefore diſpatches it in a little time, makes ſhort work with it; but mercy is a work wherein he delights, and therefore he protracts, and draws it out unto a far greater length; "his mercy is from everlaſting to everlaſting upon them that fear him." Whatever be in this, yet the period of time here pointed at, by the day of vengeance, and the year of the redeemed, is eſpecially the fulneſs of time, when God ſent forth his Son made of a woman, made under the law, to redeem them that were were under the law, that we might receive the adoption of ſons.

4. We may notice the Redeemer's pleaſure and ſatisfaction with the view of all this, he ſpeaks of it with a particular air of joy and triumph: *The day of vengeance is in mine heart, and the*

the year of my redeemed is come. He, as it were, anticipates the ſcene, and acts it over in his own heart before the time be fully come, he reliſhes it in his own mind, and rejoices in it, as come already, becauſe now it was near at hand. Thus you ſee, that this text has a twofold aſpect; it has a favourable and kindly aſpect upon the redeemed of the Lord; but it has a frowning and terrible aſpect upon the ſerpent and his ſeed.

OBSERVE, "That as the year of the redeemed is the joy of the great Redeemer; ſo he has the ſtated time for avenging their quarrel in his heart." *The day of vengeance is in mine heart, and the year of my redeemed is come.*

Method (through divine aſſiſtance) ſhall be this

I. To ſpeak a little of the great Redeemer.

II. Of the redeemed.

III. Of the year of the redeemed.

IV. Inquire on whom their quarrel is to be avenged.

V. Of the day of vengeance and the execution of it.

VI. Make it appear, that all this was, and ſtill is, the joy of the Redeemer's heart.

VII. Apply the whole.

I. The *firſt* thing is, to *ſpeak a little of the great and glorious Redeemer.* And here I ſhall only anſwer, in ſhort, two or three queſtions that may be aſked anent him. And,

1. It may be aſked, as the church doth in the 1ſt verſe, "Who is this that cometh from Edom and Bozrah, to avenge our quarrel, and ſet us free from the hand of our enemies?" It is fit, in this day of blaſphemy and reproach in our valley of viſion, to tell you, that our Goel, the avenger of our blood, is none other than "God manifeſted in the fleſh;" and every one that ever ſaw him, will be ready to cry out with Thomas, "My Lord, and my God." Who is he? ſay you. Sirs, I tell you, that he is the great God: Tit. ii. 13. "Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt." He is the true God: 1 John v. 20. "He hath given us an underſtanding to know him that is true: and we are in him that is true, that is, in his Son Jeſus Chriſt. This is the true God, and eternal life." He is God over all, bleſſed for evermore, Rom. ix. 5. He is the eternal God; for "his goings forth were of old, from everlaſting." He is the omnipreſent God, who fills heaven and earth; for though he be aſcended to heaven, and is to continue there, as to his human nature, till the time of the reſtitution of all things, yet he is ſtill here on earth, and every where as

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is divine: "Lo (ſays he) I am with you unto the end of the
rld." He is the omniſcient God, "I am he that ſearcheth
heart and the reins;" and he needeth not that any ſhould
ify of man, for he knoweth what is in man. He is the in-
ndent and ſelf exiſtent God, for he is *the firſt*, and he alſo
he laſt, Rev. i. 17. "He is before all things, and by him all
ngs conſiſt; he is the beginning, and in all things he muſt
e the pre-eminence, Col. i. 17. 18. He is the immutable
l unchangeable God, without any variableneſs or ſhadow
turning; "The heavens ſhall wax old as a garment; and
a veſture he ſhall change them, and they ſhall be changed:
: he is the ſame, and of his years there is no end," Heb. i. 12.
b. xiii. 8. "Jeſus Chriſt the ſame yeſterday, and to day, and
ever." He is the very ſame God, numerically one with the
ther: "I and my Father are one. There are three that
ır record in heaven, the Father, the Word, and the Spirit:
d theſe three are one:" the ſame in ſubſtance, equal in
wer and glory. Now this is our Redeemer, "This is our
end, O daughters of Jeruſalem;" this is he that "ſpeaks
righteouſneſs, mighty to ſave." O Sirs, ſee if ye can call
m *Lord* in a way of believing, by the holy Spirit; for every
ngue muſt confeſs that Jeſus Chriſt is the Lord, to the glory
God the Father; however others may blaſpheme him, as
he were only an inferior deity, let us ever think and ſpeak
nourably of him; for "he is thy Lord, and worſhip thou
m;" and all men muſt honour him, as they honour the Fa-
er.

2. If it be aſked again, what is the birth and pedigree of
is Redeemer? from whom is he deſcended? I anſwer, "Who
n declare his generation?" View him in his divine nature,
He is the only begotten of the Father; the brightneſs of his
ıther's glory, and the expreſs image of his perſon;" and ſo
:e his Father, that he who hath ſeen him, hath ſeen the
ıther alſo. But as for the manner of his eternal generation
ho can declare it? It will remain an inexplicable myſtery,
l the day of glory declare it. View him as to his human
ıture, he is the promiſed ſeed of the woman; the ſeed of
braham, in whom all the nations of the earth are bleſſed; he
ſprung of ancient kings, in the royal family of David; in
m David's family did terminate, in him David's throne and
ngdom is to be perpetuate for ever. But if you ſtill aſk,
ow was he generate as man? I anſwer, even as to this, "Who
ın declare his generation?" This alſo is a myſtery; for,
ke Melchizedek his type, he is without father as to his hu-
ıan, and without a mother as to his divine nature. All that
e can tell you about this, is only, that he was conceived by

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the power of the Holy Ghoſt, in the womb of the virgin Mary, and born of her without ſin. Thus you ſee what is the birth and pedigree of our glorious Redeemer. O Sirs, you need not be aſhamed to own him, for he is the credit of all his kin, he is the credit of his Father's family, for his Father glories in him, and ſhews him in a way of triumph and gloriation to the wide world, crying, Iſ. xlii. 1. "Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth:" and if he be the credit of his Father's family, much more is he the credit of Adam's family; in him the human nature recovers its crown of glory and dignity to a vaſt advantage, which was loſt by the ſin of our firſt parents; and "in him ſhall all the ſeed of Iſrael be juſtified, and ſhall glory."

3. If you aſk again, with relation to this Redeemer, the avenger of our blood, How is he called, what is his name? I anſwer, as the Angel did unto Manoah, Judg. xiii. 18. "Why aſkeſt thou after my name, ſeeing it is ſecret?" or *wonderful* as in the margin. It is like the white ſtone, and new name, that no man knows, but he that is taught of God; for fleſh and blood cannot reveal it, but only our Father which is in heaven. However, the Spirit which ſearcheth all things, yea, even the deep things of God, has given us ſome hints of his names, every one of which is like ointment poured forth to them that can read and underſtand them in the light of the Spirit.

1*ſt*, Then, his name alone is JEHOVAH, *Moſt High over all the earth:* Jer. xxiii. 6. "This is his name whereby he ſhall be called, JEHOVAH-TSIDKENU, The Lord our righteouſneſs." Well may we call him by that name, when the angels, the cherubims and ſeraphims of the higher houſe, who ſtand continually in his preſence, cover their faces with their wings, when they ſee him upon his throne, high and lifted up, crying, "Holy, holy, holy is the Lord God of hoſts, JEHOVAH-ZABAOTH: Theſe things ſpake Eſaias, when he ſaw his glory," John xii. 41. compared with Iſ. vi. 3.

2*dly*, Another letter of his name you have, Exod. iii. 14. "Go (ſays he unto Moſes), and tell them, I AM hath ſent me unto you, I AM THAT I AM;" which is juſt an explication of the name JEHOVAH, and ſays, that he is the very fountain of all being and bleſſedneſs, that is, ſelf-exiſtent independent God, who hath faithfulneſs for the girdle of his reins, and truth for the girdle of his loins. And that he who appeared unto Moſes by this name, is none other than Chriſt the glorious Meſſiah, is clear, by comparing that paſſage with Acts vii. 32.

3*dly*, His name is *Immanuel, God with us*, Matth. i. 23. He is not only a God in our nature, but God on our ſide, *God*

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avenging our quarrel. But if the Lord of hoſts be with us, and the God of Jacob our refuge, what have we to fear? "Fear not, for I am with thee: be not diſmayed, for I am thy God: I will ſtrengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteouſneſs."

4thly, His name is, *The Word of God*: Rev. xix. 13. "He hath his veſture dipt in blood, and his name is, The Word of God." He is the Alpha and Omega of the written word; all the lines of the Bible centre in him. And as a man gives his command by his word; ſo by this Word of the Lord were the heavens made, and all the hoſts of them by the breath of his mouth. As a man brings out the thoughts of his heart by his words; ſo by Chriſt, the eternal counſels of the heart of God anent our redemption are opened and brought unto light, for he it is that opens the book, and looſes the ſeven ſeals thereof.

5thly, His name is, *The King of kings, and the Lord of lords*: and this name is written upon his thigh and his veſture, Rev. xix. 16. All the powers of the earth are but his vaſſals, for he is "the Prince of the kings of the earth: By me kings reign, and princes decree juſtice." But what do I ſpeak of the powers of the earth, for the powers of heaven bow at the name of Jeſus? He is the head of all principality and power, and might and dominion, and every name that can be named, whether in this world, or that which is to come. Many other names he gets in ſcripture, which I cannot now ſtand upon. His name is "Jeſus, a Saviour;" his name is "Meſſiah, or Chriſt the anointed;" his name is "The Lamb of God, who taketh away the ſin of the world;" his name is "The Branch of the Lord, who is beautiful and glorious;" his name is "The Shepherd of Iſrael, who leadeth Joſeph as a flock;" his name is the Prince of life, the Plant of renown." See a cluſter of his glorious names together, Iſ. ix. 6. "Unto us a child is born, unto us a ſon is given: and his name ſhall be called Wonderful, Counſellor, The mighty God, the everlaſting Father, The Prince of peace."—Thus you ſee what is our great Redeemer's name, or how he is called.

4. What are his qualities as a Redeemer?

Anſw. 1*ſt*, He is a choſen Redeemer: Iſ. xlii. 1. He is *mine elect*. He was choſen as the only fit perſon in heaven or earth, for managing that great undertaking of our redemption: "I was ſet up," ſays he, "from everlaſting, from the beginning, or ever the earth was." And God the Father, we find him glorying in the choice, Pſal. lxxxix. 19. "I have laid help upon one that is mighty: I have exalted one choſen out of the people. I have found David my ſervant." O Sirs, let the Father's choice be your choice alſo.

2dly,

2*dly*, He is a ſtrong and mighty Redeemer: "I that ſpeak in righteouſneſs, mighty to ſave. I have laid help upon one that is mighty." He is the true Samſon, that carries away the gates of our ſpiritual priſon, and who ſlays our ſpiritual enemies heaps upon heaps, with weapons which, to us, would appear as unſuitable as the jaw-bone of an aſs, for "through death he deſtroyed him that had the power of death."

3*dly*, He is a Redeemer of great authority; for "he rules in Jacob, and to all the ends of the earth." The government is laid upon his ſhoulder; not only the government of the church, but the government of the world, for the church's ſake; "he hath given him to be head over all things to the church." His authority is abſolute; for "he doth whatever pleaſes him in the armies of heaven, and among the inhabitants of the earth." His authority is irreſiſtible; every creature muſt bow unto him; he "ſtrikes through kings in the day of his wrath." His authority is perpetual; for "his kingdom is an everlaſting kingdom, and of his dominion there is no end."

4*thly*, He is an opulent and wealthy Redeemer. He was fully capable to redeem the inheritance for his poor kindred; and whatever juſtice demanded of him, he told it down to the uttermoſt farthing. O Sirs, our Goel, our kinſman, is the Heir of all things, all the immenſe treaſures of wiſdom and knowledge are hid in him; unſearchable riches, all the plenitude of the Deity dwells bodily in him.

5*thly*, He is a matchleſs and incomparable Redeemer. He is not to be paralleled among all the inhabitants of the higher or lower houſe. He has obtained a more excellent name than men or angels: "As the apple-tree among the trees of the wood." Matchleſs in his perſon as Immanuel; matchleſs in his perfections, being "the brightneſs of his Father's glory:" matchleſs in his love, for he died out of love to his very enemies; his love made him wade through the deep ocean of his Father's wrath; yea, like Jonah, to caſt himſelf into the ſea of vengeance, that we might not be ſwallowed up in it for ever.

6*thly*, He is a reſolute and courageous Redeemer. He was not afraid to encounter all the powers and armed legions of hell; no, no, *The day of vengeance*, ſays he, *is in mine heart*: he ſet his face like a flint againſt the ſtorm of his Father's wrath, and of the rage of men and devils that blew directly in his face, when he came upon the work of our redemption: he did not faint nor was diſcouraged, till he had ſet judgement in the earth; he came from Edom and Bozrah, travelling in the greatneſs of his ſtrength, ſaying, "I will tread

them in mine anger, I will trample them in my fury." Thus you ſee ſome of his excellent qualities as a Redeemer. And ſo much ſhall ſerve for the *firſt* thing, which was to give ſome little account of the Redeemer.

II. The *ſecond* thing propoſed was, to *ſpeak a little of the redeemed: The year of my redeemed is come.* And here again, two or three queſtions may be moved concerning them in ſhort.

1. Who are they that are here called the redeemed? *Anſw.* In a word, they are a ſelect company of the loſt race and poſterity of Adam choſen by the Father, and given by him to the Son, before the foundations of the world were laid, that in due time he might redeem and deliver them from that wo and wrath they lay expoſed to, for the breach and violation of the divine law, or covenant of works, and whom he engaged to call effectually, to juſtify, ſanctify, and at length to bring to eternal glory in the enjoyment of God for ever. So that you ſee Chriſt did not ſpend the price of his blood, or travel of his ſoul, for the fallen angels, but for fallen man; "he took not on him the nature of angels, but the ſeed of Abraham:" neither did he redeem all mankind, by paying a ranſom for every individual, but for theſe whom the Father gave him out of Adam's family: "I lay down my life," ſays he, "for my ſheep," not for the goats, but "for the ſheep: I pray not for the world, but for thoſe whom thou haſt given me out of the world, for they are thine," John xvii. 9.

2. You told us of the Redeemer's deſcent and pedigree; what is the pedigree of the redeemed, how are they deſcended? *Anſw.* Although the redeemed be honourably deſcended; yet they, by their natural generation, are a baſe-born company, being deſcended and ſprung of Adam, and ſo are the degenerate plant of a ſtrange vine, of the ſame common maſs of corruption with the reprobate world who periſh for ever, "Children of wrath, and heirs of hell, as well as others." The children of Iſrael were taught to ſing that melancholy and mournful ditty, "A Syrian ready to periſh was my father;" and the Lord tells them, Ezek. xvi. 3. "Thy father was an Amorite, and thy mother an Hittite." Oh Sirs, you and I, whatever our immediate parents were, whether they were gracious or graceleſs, whether they were rich or poor, noble or ignoble; yet, conſidering us as the poſterity of the firſt Adam, we may derive our pedigree from hell: "Ye are of your father the devil," ſays Chriſt unto the Jews, who made their boaſt that they had Abraham to their father. But

yet the redeemed of the Lord, though they be thus baſely deſcended by natural generation, yet by their new birth, or regeneration, they are nobly deſcended; "they are born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God: To as many as received him, to them gave he power, or *right*, to become the Sons of God."

3. If you aſk, with what price hath Chriſt redeemed them? the apoſtle Peter anſwers this queſtion, 1 Pet. i. 18. 19. "We are not redeemed with corruptible things, ſuch as ſilver and gold; but with the precious blood of our Lord Jeſus Chriſt, as of a Lamb without blemiſh and without ſpot." No leſs a price than that of blood would do the buſineſs; for "without the ſhedding of blood there is no remiſſion of ſin:" and it was no ordinary blood that would do it, but the beſt blood of the whole creation, even the blood of the immaculate Lamb of God: and what valuable blood this is, will appear, if we take either an abſolute or comparative view of it. (1.) View it abſolutely, it is the blood of God, as it is called, Acts xx. 28. "Feed the flock of God, which he hath purchaſed with his own blood." And it is ſo called, becauſe of the perſonal union between the man Chriſt Jeſus and the ſecond perſon of the glorious Trinity, by virtue of which, he is Immanuel, God-man in one perſon. O what a valuable ranſom muſt this be! It is the blood of him who is "the man of God's right hand, who is in the form of God, and thinks it no robbery to be equal with God." It is indeed royal blood that is the ranſom of our ſouls, the blood of him who is "The mighty God, The everlaſting Father, and The Prince of peace." (2.) Let us view this blood comparatively (as I was ſaying juſt now), it is the beſt blood of the whole creation. The blood of a man is more valuable than the blood of a beaſt, becauſe man was made after the image of God; the blood of the ſaints is more valuable than the blood of other men, becauſe the image of God, which was loſt by the fall, is impreſſed upon them by regenerating and ſanctifying grace; hence we are told, that precious in the ſight of the Lord is the death (or blood) of his ſaints." O then how precious muſt his blood be, who is "the expreſs image of the Father, and the brightneſs of his glory!" What is the blood of a creature, in reſpect of the blood of the ever-bleſſed Creator! Although the whole angels in heaven, men on earth, and devils in hell, yea, the whole frame of nature had been offered up in ſacrifice, they could never have ſatisfied juſtice, or expiate the guilt of the leaſt ſin; no, no, nothing leſs than a ranſom of infinite value could do it; the redemption of the ſoul is precious, and would have ceaſed for ever, unleſs the Son of God had poured out his ſoul for us. Thus you ſee what is the price wherewith they are redeemed.

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4. If it be aſked, What relation do the redeemed ſtand in to the Redeemer? for here he ſpeaks of them as his in a way of eminence, *The year of my redeemed is come.* I anſwer, We find him in ſcripture aſſerting his claim to them under a manifold relation. Sometimes we find him calling them his *people*, as in the 8th verſe of this chapter, And "he ſaid, Surely they are my people, children that will not lie: and ſo he was their Saviour." Sometimes he calls them his *ſervants*: "Where I am (ſays he), there ſhall alſo my ſervant be." Sometimes he calls them his *friends*: "Ye are my friends, if ye do whatſoever I command you." Sometimes his *feed*: Iſ. liii. 10. "He ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand." Sometimes his *brethren*; and "he is not aſhamed to call them brethren," having taken part of the children's fleſh. Sometimes his *ſpouſe* and *bride*, as you ſee frequently in the Song of Solomon. Sometimes he calls them his *jewels*: "They ſhall be mine, ſaith the Lord of hoſts, in the day that I make up my jewels." Sometimes his *portion*: "The Lord's people are his portion, and Jacob is the lot of his inheritance." Sometimes his *crown* and his *ornament*: "Thou ſhalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Sometimes his *glory*; a very ſtrange expreſſion! "I have placed ſalvation in Zion for Iſrael my glory." Thus you ſee that he aſſerts his intereſt in them under manifold relations. And ſo much concerning the Redeemer, and the redeemed. I proceed now to,

III. The *third* thing propoſed, which was, to *ſpeak a little of the year of the redeemed.* But before I enter on it we ſhall ſing.

Is. lxiii. 4.—*For the day of vengeance is in mine heart, and the year of my redeemed is come.*

THE SECOND SERMON ON THIS TEXT.

III. THE *third* thing propoſed was, to *ſpeak of the year of the redeemed.* Whether there be a literal reſpect in the words unto the year of jubilee, or the year of the releaſe of Iſrael from their captivity in Babylon, after ſeventy years bondage,

dage, I ſhall not contend: I take it here in its ſpiritual and ultimate meaning, as pointing at the time of our redemption by Chriſt Jeſus. And here I will tell you of a fivefold notable year of the redeemed. 1. There is the year of purpoſed redemption. 2. The year of purchaſed redemption. 3. The year of exhibited redemption. 4. The year of applied redemption. And, 5. The year of conſummate redemption. Theſe are five notable years, and many great and glorious things were and are to be done in every one of them.

Firſt, I ſay, there is the year of redemption by ordination or purpoſe. And this is ſuch an ancient year, that it never had a beginning, the glorious frame and plan of our redemption being laid in the heart of God from eternity, before ever the foundations of the world were laid: with reſpect to this year Chriſt is called "a Lamb ſlain from the foundation of the world." If it be aſked, What were the principal occurrences of this year?

Anſw. 1. This year electing and everlaſting love lighted upon the redeemed, when he ſaw them in his own decree lying in their blood: Ezek. xvi. 6. "And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee, when thou waſt in thy blood, Live: yea, I ſaid unto thee when thou waſt in thy blood, Live. And ver. 8. "When I paſſed by thee, and looked upon thee, behold, thy time was the time of love." O is not this a great matter, a wonderful occurrence, that from the ancient years of eternity God paſſed by the fallen angels, and pitched his love upon a company of poor ſinners of Adam's family, who were like the new-born infant, caſt out into the open field, wallowing in its native blood and filth, without hope, without help, without ſtrength, beauty, or any thing elſe to commend them unto him! Oh let heaven and earth wonder at that ſtrange word, Jer. xxxi. 3. "I have loved thee with an everlaſting love: therefore with everlaſting kindneſs have I drawn thee," from the ancient years of eternity.

2. This year of everlaſting love, the grand council of peace was called in heaven among the perſons of the adorable Trinity; where the affair under conſideration was, how Satan's uſurped kingdom in this world might be ſapt and overturned; and in order to this, how ſinners of Adam's family might be ſaved, in a conſiſtency with the honour of the divine law and juſtice, ſovereignty, and other attributes. A queſtion which would have nonpluſſed a general aſſembly of angels, and put them to an everlaſting ſtand. "How ſhall I put them among the children?" is a query which we muſt leave unto God himſelf, and his infinite wiſdom and grace, only to anſwer.

3. This

3. This year the happy overture was made, and agreed to in the council of peace, that the ſecond perſon of the glorious and adorable Trinity, the only begotten Son of God, ſhould, in the fulneſs of time, aſſume the nature of man, take his place in law, and act the part of a Saviour for loſt ſinners, and, by his obedience unto the death, fulfil the law, ſatisfy juſtice, finiſh tranſgreſſion, make an end of ſin, and do every thing requiſite for their ſalvation, and the ruin of Satan's kingdom. That this was agreed, and gone in to, appears from what we have, Pſal. xl. 6—8. "Burnt offering and ſin-offering haſt thou not required. Then ſaid I, Lo, I come: in the volume of the book it is written of me: I delight to do thy will, O my God: yea, thy law," this law of redemption, "is within my heart." O how did the heart of our glorious Immanuel leap in his breaſt when the overture was made! *Lo, I come*, &c. With what pleaſure doth he ſpeak of it, Prov. viii. 23. "I was ſet up from everlaſting, from the beginning, or ever the earth was! I rejoiced in the habitable parts of the earth, and my delights were with the ſons of men!"

4. In this year it was agreed upon, and finally ended, that the eternal Son, God coequal with the Father, ſhould come under a new covenant relation to his own Father, and that he, as head of the new-covenant, ſhould have the right to eternal life, and all the bleſſings of the covenant ſubſervient thereunto, ſettled in his own perſon; that ſo having the right in his perſon, he might give it unto as many as the Father had given him. It was with a view to this new-covenant right with his own Father, that it was propheſied of him, Pſal. lxxxix. 26. "He ſhall cry unto me, Thou art my Father, my God, and the Rock of my ſalvation." And upon this new-covenant conveyance, he tells his diſciples, when he was about to aſcend into glory, "I aſcend unto my Father and your Father, and to my God and your God."

5. It was agreed upon this year, that the whole power and ſtrength of the eternal Father, yea, the whole power of the glorious Trinity, ſhould be forthcoming to our glorious Redeemer, for his ſupport and throughbearing in his glorious undertaking of man's redemption: "He is my ſervant whom I uphold, ſaith the Lord. With him my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him," Pſal. lxxxix. 21. Therefore Chriſt is called "the man of God's right hand." As alſo it was agreed, that the fulneſs of the Godhead ſhould dwell in him bodily; that he ſhould receive the Spirit above meaſure, to fit, furniſh, and qualify him for his undertaking: "I will put my Spirit upon him, and he ſhall bring forth judgement unto the Gentiles."

6. This

6. This year it was agreed, that "the pleaſure of the Lord ſhould proſper in his hand," that he ſhould be ſucceſsful in his undertaking, maugre all the oppoſition that either hell or earth ſhould be capable to raiſe againſt him; for this end he engaged that his hand ſhould be upon the man of his right hand, whom he had made ſtrong for himſelf; that he would make his enemies his footſtool, and ſtrike through kings in the day of his wrath, and plague all theſe that hated him. Many other things I might name, as tranſacted in this year of our redemption by ordination; but if I ſhould inſiſt here, I might anticipate all that was tranſacted in the following years, becauſe whatever occurred in them was fixed upon and determined this firſt year of redemption. And therefore I proceed to a

Second year of the redeemed, and that is, the year of our redemption by purchaſe or impetration; under which period I comprehend the whole time that the Son of God ſojourned in this lower world in our nature, till he aſcended again into glory. This was the acceptable year of the Lord, which the Old Teſtament ſaints ſo much longed for; this was the day which Abraham ſaw afar off, and was glad when he ſaw it. If it be aſked, What were the tranſactions of this year? I anſwer, Great things were done this year, yea, wonderful without number. I ſhall only inſtance in a few.

1. This year the great God was incarnate: "The Word was made fleſh, and dwelt among us." Sirs, what think you of this piece of ſtrange news, were your ſouls never affected with it? Whatever you may think of it, yet Paul, the great apoſtle of the Gentiles, rehearſes it as a matter of the higheſt wonder, 1 Tim. iii. 16. "Without controverſy, great is the myſtery of godlineſs, God manifeſted in the fleſh." And Heaven thought it a matter of ſo great moment, that ſo ſoon as ever this year commenced, a meſſenger was diſpatched from the throne of glory to notify it unto the ſhepherds, ſaying, Luke ii. 10. "I bring you good tidings of great joy: for unto you is born this day, in the city of David, a Saviour, which is Chriſt the Lord." And immediately a multitude of the heavenly hoſt begin their ſong of praiſe, crying, "Glory to God in the higheſt, and on earth peace, good-will towards men." The morning ſtars ſang together, and ſhouted for joy, crying, "Glory to God in the higheſt, when the foundation-ſtone of our redemption was laid. O Sirs, let heaven and earth, angels and men, wonder at what God hath done for us! The great Creator became a creature, the Ancient of days became an infant, and made of a woman; here is a myſtery of wiſdom, grace, and love, that may make us cry, "O the depth

of

of the riches, both of the wiſdom and knowledge of God! how unſearchable are his judgements, and his ways paſt finding out!"

2. This year the great Lawgiver, whoſe will is a law to angels and men, voluntarily ſubjected himſelf to his own law, and that in the room and ſtead of rebels, who had violate his law, and contemned his authority: Gal. iv. 4. 5. "In the fulneſs of time God ſent forth his ſon made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons." O Sirs, had ever the law ſuch a ſubject! No, no; here is the Creator made under the law given to the creature; hence it was, that his obedience to the law reflected a glory and honour upon the law, which it never had before, and which the obedience of men and angels, though never ſo perfect, could not have done: Iſ. xlii. 21. "The Lord is well pleaſed for his righteouſneſs ſake, for he ſhall magnify the law, and make it honourable."

3. This year God bleſſed for ever was made a curſe; and he who is of purer eyes than that he can behold iniquity, was made ſin: Gal. iii. 13. "He hath redeemed us from the curſe of the law, being made a curſe for us." And, 2 Cor. v. 21. "He was made ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him." O were not theſe ſtrange and remarkable events! "Shall it not be ſaid in Jacob and Iſrael, What hath God wrought!"

4. This year everlaſting righteouſneſs was brought in for the juſtification of ungodly ſinners. Sirs, immediately upon Adam's fall, by the breach of the firſt covenant, ſin entered into the world; and that moment that ſin entered into the world, righteouſneſs went quite out of the world, ſo that there was none righteous, no not one. But this year Chriſt the Son of God brought it in again into the world, by his obedience unto the death; "What the law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, for ſin condemned ſin in the fleſh: that the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit."

5. This year God actually laid the foundation of a throne of grace, in juſtice and judgement, and of the houſe of mercy, which ſhall be built up for ever. God intended to rear up a new houſe of mercy for miſerable ſinners, upon the ruins of the broken covenant of works; and Chriſt himſelf is the firſt ſtone of the building: Iſ. xxviii. 16. "Behold, I lay in Zion for a foundation, a ſtone, a tried ſtone, a precious corner-ſtone; and he that believeth on him ſhall not be confounded." Indeed this ſtone was rejected by the Jewiſh builders, but God

God has made it the chief ſtone of the corner; and another foundation no man can lay: "This is the Lord's doing, and it is wondrous in our eyes."

6. This year the vail of the temple was rent from the top to the bottom, and the way to the holieſt was opened by the blood of Jeſus. Immediately upon the fall of man, the door of acceſs to God and glory was ſhut, and bolted againſt Adam and all his poſterity; this was ſignified by the cherubims with the flaming ſword, turning every way to guard our acceſs unto the tree of life. But by the blood of Jeſus, a new and living way is opened, which is conſecrated for us; and by this new way we have entered with boldneſs. "I am the door (ſays Chriſt): by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture."

7. This year ſin was finiſhed, and tranſgreſſion ended in a way of ſatisfaction, inſomuch that the uttermoſt farthing of debt, that we owed unto divine juſtice for ſin, was paid down in the red gold of a Redeemer's blood. This Chriſt teſtified in his dying words; he cried out, *It is finiſhed*; and thereupon bowed the head, and gave up the ghoſt. And upon Chriſt's uttering of that word, ſin was condemned in the fleſh of the Son of God, and the hand-writing that was againſt us, even our debt bond unto juſtice, was cancelled and torn, he having nailed it to his croſs.

8. This year the covenant of grace, or the teſtament of Chriſt, was confirmed and made ſure by his blood: Dan. ix. 27. "He ſhall confirm the covenant with many." The teſtament is now of force ſince the Teſtator's death, as the apoſtle argues, Heb. ix. The death and blood of Jeſus has given ſuch a validity unto his latter will contained in this bleſſed Bible, that we may purſue for the goods of the teſtament with boldneſs at a throne of grace, and do it with full aſſurance of faith.

9. This year the ſacrifice and oblation was made to ceaſe, the Moſaic œconomy was unhinged: all the ſhadows of the Jewiſh ceremonies did flee away, Chriſt the ſubſtance of them all being come.—Not to inſiſt upon particulars: This year the Prince of life was incarcerate for our debt, died and came under the power of death for a time. This year he was "juſtified in the Spirit, taken from priſon and from judgement," and fully diſcharged of our debt, which he had undertaken to pay. This year he was "declared to be the Son of God with power, according to the ſpirit of holineſs, by his reſurrection from the dead." This year God was declared to be a *God of peace*, by the reſurrection of Chriſt from the dead; and this year the foundation of a lively hope was laid for us, even the

rope of "an inheritance that is incorruptible, undefiled, and that fadeth not away." This year a whole elect world was raiſed from the dead in their glorious repreſentative; he having drunk of the brook in the way, immediately he lifted up the head in his reſurrection, and our heads were lifted up in him. This year God went up with a ſhout (I mean God in our nature), yea God with the ſound of a trumpet; and "when he aſcended up on high, he led captivity captive, and received gifts for men, even for the rebellious, that the Lord God might dwell among them." O Sirs, God is aſcended in our nature, and ſitting upon the throne of glory, ſwaying the ſceptre of heaven; and he is wearing our nature in glory, as a pledge that we ſhall follow him, for the human body was aſſumed for the ſake of the myſtical. Thus you ſee what great events happened in the year of our redemption by purchaſe. O let ſongs be heard from this end of the earth, at the hearing of this joyful ſound, even glory to the righteous.

Thirdly, A *third* year of the redeemed, is the year of exhibit redemption; by which I underſtand, the year of a goſpel-diſpenſation among a people. This is ſometimes called alſo a *day* in ſcripture: "O that thou hadſt known, in this thy day, the things that belong unto thy peace!" ſays the Lord to Jeruſalem. If it be aſked, What are the great tranſactions of this year? *Anſw.* Great things are done for the redeemed this year alſo. Only before I proceed to particulars, I would have you to remember, that redemption in this ſituation of it, or conſidered in its revelation or exhibition, is a thing common to all the hearers of the goſpel. Here we are to abſtract from the ſecret decrees of election and reprobation, and to make open proclamation of redeeming grace and love in Chriſt to every creature under heaven; we are to tell every man and woman ſprung of Adam, this good news, "That God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them;" that "the promiſe is unto you, and to your ſeed, and to all that are afar off, and to as many as the Lord our God ſhall call" by the ſound of the goſpel. O Sirs, "ſecret things belong unto the Lord, but things that are revealed belong unto us, and to our children:" and therefore let alone this ſecret of election or reprobation, as pertaining to God, do not invade his property, but hearken unto things revealed, things brought to light by the glorious goſpel; for this belongs unto you, and "to you is the word of this ſalvation ſent," and therefore intermeddle with it with the greateſt freedom by faith; it is no preſumption for us

to claim what (God ſays) "belongs unto us, and to our children."

Now, this premiſed, I come to tell you of ſome great things that are done in this year of exhibit and revealed redemption, which you and I do at this moment enjoy, you in hearing, and I in preaching. The great things done in this period are ſo many, that I can only point at them.

1. then, This year the people that ſat in darkneſs are made to ſee great light, and to them that ſat in the regions of the ſhadow of death, light is made to ſpring up. And O! is it not matter of praiſe, that this is the privilege of Scotland at this day? The time was, when the groſs darkneſs of Pagan and Popiſh error and idolatry did overſpread our land; but the day-ſpring from on high hath viſited us, and brought life and immortality to light; the temple of God is opened, and the ark of his teſtament may be ſeen, the vail is rent, the face of the covering is deſtroyed, I mean, as to the objective revelation, and the myſteries which were hid from ages and generations are now made manifeſt.

2. This year of exhibit redemption a throne of grace is reared, a court of grace erected, and liberty granted to every man that finds himſelf condemned in the court of conſcience, in the court of the law or juſtice, to carry his cauſe by an appeal; which if he do, he is ſure to find grace and mercy to help him in time of need. O Sirs, know your own privilege. Art thou ſaying within thy breaſt, If God mark mine iniquity, according to the tenor of his holy law, I cannot ſtand? O, I am condemned already, and the wrath of God is purſuing me? Well, I tell you for certainty, the court of grace ſtands open to you, and if you will carry your cauſe there, though it be never ſo deſperate, the cauſe is won; for all the acts and interlocutors of this court are acts of grace, acts of indemnity and oblivion, for the name of him that ſits on the throne is, "The Lord, the Lord God merciful and gracious, pardoning iniquity, tranſgreſſion, and ſin. I, even I am he that blotteth out thine iniquities for mine own ſake, and will not remember thy ſins."

3. This year the batteries of heaven are reared up againſt the gates of hell. Error, ignorance, unbelief, Atheiſm, pride, profanity, ſecurity, and the like evils; they are the ſtrong-holds of the devil's kingdom, whereby he ſecures ſinners in his ſervice. Now, by the diſpenſation of the goſpel, God's batteries are mounted againſt theſe, all the ordinances of the goſpel, particularly the preaching of the word, is calculate for caſting theſe ſtrong-holds to the ground. 2 Cor. x. 4. "The weapons of our warfare are not carnal, but mighty through God, to the *pulling* down of ſtrong-holds," &c.

4. This

4. This year the fountains of the great deep of the love of God toward a loſt and periſhing world are broken up; I mean his love in ſending of his only begotten Son upon the glorious errand of our redemption: John iii. 16. "God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life." What is the great buſineſs of goſpel-miniſters, but to repreſent to ſinners the excellency of this loving-kindneſs, that ſo the ſons of men may put their truſt under the ſhadow of his wings?

5. This year God reveals and brings near his righteouſneſs and ſalvation, even to them who are ſtout-hearted and far from righteouſneſs; Iſ. xlvi. 12. 13. "Hearken unto me, ye ſtout-hearted, that are far from righteouſneſs. I bring near my righteouſneſs: it ſhall not be far off, and my ſalvation ſhall not tarry; behold, I will place ſalvation in Zion for Iſrael my glory." O Sirs, we tell you it for good news this year, that "he who knew no ſin, was made ſin for us, that we might be made the righteouſneſs of God in him;" and that he is become "the end of the law for righteouſneſs to every one that believeth."

6. This year the tree of life which grows in the midſt of the paradiſe of God ſhakes his fruit, which is for the feeding, and his leaves, which are for the healing of the nations. And O many a ripe cluſter of fruit, many a healing leaf of ſound doctrine has been dropt in this very place; happy they who by the hand of faith have gathered and applied them. You who have not yet gathered, will you fall to work yet, gather and glean in the field of our bleſſed Boaz, our Kinſman and Redeemer, and you will find his fruits ſweet to your taſte, and his words, if you eat them, to be the joy and rejoicing of your heart.

7. This year Jacob's ladder is ſet up in Bethel, by which we may ſcale heaven, and recover that glory and happineſs from which we fell by the ſin of the firſt Adam. The goſpel ſhews unto us the path of life, a ſtair by which we may aſcend unto theſe regions of bliſs and glory that are above; and the lower part of this ladder of communication ſtands at every man's foot, inviting him, as it were, to take the benefit of it. "I am (ſays Chriſt) the way, the truth, and the life. I am the door: by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture."

8. This year the pure river of water of life iſſues forth from the throne of God and of the Lamb, and runs in the very ſtreets of the city of God, I mean of the viſible church, and a voice comes forth from heaven, crying, "Whoſoever will, let him

come

come and take of the water of life freely. Ho, every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea come, buy wine and milk without money and without price."

9. This year the doors of God's banqueting-houſe are opened, and the manna falls about the camp of the viſible church. He "makes unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined." This year that ſcripture is fulfilled, Prov. ix. 1—5.

10. This year the gates of the city of refuge are caſt wide open, the ways and avenues to it are cleared, ſtumbling-blocks are removed, and a cry made to ſelf-deſtroying ſinners, who are under the arreſt of law and juſtice, "Turn ye to your ſtrong holds, ye priſoners of hope;" flee for refuge unto the hope ſet before you. This year priſon doors are opened, and a cry made to the priſoners to *come forth*, and to them that ſit in darkneſs, *Shew yourſelves*. This year a charter for heaven and eternal life is put in every man's hand, with an expreſs command from God to every man to take the benefit thereof by faith, "Search the ſcriptures, for in them ye think to have everlaſting life." This year the latter-will or teſtament of Chriſt is opened, that every man may, by virtue of the teſtament, claim the legacies thereof." O then "let us fear, leſt a promiſe being left us of entering into his reſt, any of us ſhould come ſhort of it." Thus you ſee ſome of the great things that are done this year.

Fourthly, Another notable year of the redeemed, is the year of applied redemption; under which may be compriſed and comprehended the whole period of time from the ſoul's converſion unto the day of death. This year, what was purpoſed by the Father, purchaſed by the Son, and exhibit in the goſpel, is applied and made effectual. If it be aſked, What great things are done for the redeemed this year? I anſwer,

1. Commonly in the beginning of this year, ſome thunder-claps are heard from mount Sinai, whereby the poor ſoul that was lying faſt aſleep within the ſea mark of God's wrath, is awakened to perceive his danger. The poor veſſel of mercy was under the power of ſin and Satan promiſing himſelf peace, though he walked after the imagination of his own heart, hiding himſelf from wrath in the refuge of general mercy, in the refuge of a profeſſion of law righteouſneſs, or the like; but a ſtorm of hail, I mean of terrors of the law, comes and ſweeps away the refuge of lies, it blows away his fig-leaf covering; and thereupon the man, who before thought himſelf

himſelf ſure of ſalvation, begins to cry out with the jailer, "Men and brethren, what ſhall I do to be ſaved?" The man finds himſelf to be dead in law, condemned already, yea, to be not only legally, but ſpiritually dead, under the power of ſin and Satan, and his bonds to be ſo ſtrong, that neither he nor the whole creation is able to looſe them; and this fills him with ſuch anxiety and trouble of ſpirit, that he is even at his wits end, that he does not know what to do. O! whether ſhall I flee for help, where ſhall I leave my glory? O that I knew of a refuge in heaven or earth, to which I might run for ſhelter!

2. In the beginning of this year the dead ſoul is raiſed up unto a new ſpiritual life: "You hath he quickened who were dead in treſpaſſes and ſins." The great Redeemer, who hath life in himſelf, and received it for men, yea, for the rebellious, he comes to the ſinner's grave of ſin, in which he was buried, and cries to him, as he did to Lazarus, "Come forth, O ſinner;" and immediately the bars of ſpiritual death are broken, the bonds of death are looſed, and the law of the Spirit of life which is in Chriſt Jeſus enters into him, whereby he is made free from the law of ſin and death.

3. In the entry of this year, the Redeemer recovers ſight to the blind. The poor creature was ſo blinded by Satan the god of this world, that though the light of the Sun of righteouſneſs, had been ſhining upon him, and about him in a goſpel-diſpenſation, yet he did not behold it, the enemy had done with him as the Philiſtines did with Samſon, put out his eyes; but now the glorious Redeemer with his eye-ſalve touches the eyes of the underſtanding, whereby the blind eyes are opened; God who commanded the light to ſhine out of darkneſs, ſhines into his heart, and gives him the light of the knowledge of the glory of God in the face of Jeſus Chriſt, he is tranſlated out of darkneſs into a marvellous and ſurpriſing light. And now he begins to ſee things in another view; and the firſt ſight that he gets of Chriſt, he is even ſurpriſed and overjoyed at the ſight, crying, O! "this is my reſt for ever; here will I dwell, for I have deſired it." I have been ſeeking reſt, but could not find it, but now I have found it, "To him ſhall the Gentiles ſeek, and his reſt ſhall be glorious." Once in a day I could ſee no form nor comelineſs in him, why he ſhould be deſired; but now I ſee him to be "white and ruddy, the chiefeſt among ten thouſand."

4. In the beginning of this year, the man is entered into the kingdom of heaven, even upon this earth, he enters into the new heaven and the new earth, the kingdom of God is reared up in the ſoul, and ſin and ſelf are dethroned. The

glorious

glorious Redeemer, who is the Lord of hoſts, by the power of his eternal Spirit, he makes his entry at the everlaſting gates of the ſoul, ſaying, This ſoul is mine; it was given me by my Father, I redeemed it with the price of my blood; and therefore ſin, and Satan, and ſelf, reſign your government, and render up this ſoul and all its powers and faculties unto me; and he binds the ſtrong man, ſpoils him of his goods; the batteries of the goſpel, and ordinances thereof, are ſo well managed in the hand of the Spirit, that the ſtrong-holds of Satan, and the high and towering imaginations of the ſoul, they fall down at the feet of the glorious Redeemer, and every thought of the heart becomes a captive unto the obedience of the great Captain of ſalvation, and the ſoul becomes a volunteer in the ſervice of Chriſt.

5. In the beginning of this year, the prodigal ſtraying-ſon is brought home again; that wonderful queſtion is anſwered, How ſhall I put thee among the children, who had wandered away into a far country? and the Father and all the family rejoice and make merry at his return; and no ſooner doth he enter his Father's threſhold, but his filthy rags are caſt away, and he is clothed with the beſt robe of the Son of God, whereby he is made to look like his Father's ſon. Which leads me alſo to tell you, that this year the righteouſneſs of the law is ſo fulfilled in the guilty ſinner, that was ſtanding condemned at the bar of God and conſcience, that now there is no condemnation for him; yea, he can lift up his head with courage, and ſay, "Who is he that condemneth? It is God that juſtifieth; it is Chriſt that died, yea, rather, that is riſen again," &c.

6. Again, this year King Solomon is both crowned and married; a match is made up and concluded between the Prince of life and heir of hell. In the former year the purpoſe of marriage was proclaimed, ſaying, "I will betroth thee unto me, in righteouſneſs, mercy, faithfulneſs, and loving-kindneſs, yea, I will betroth thee unto me for ever;" and this year the bride gives her conſent unto the bargain, ſaying, "I am the Lord's:" and that day that the bride gives her conſent, the Bridegroom reckons it his coronation day: "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart."

7. This year the poor ſoul finds the pearl of great price in the field of the word, whereby it is made up and enriched for ever. It diſcovers a mine of unſearchable riches of grace, riches of wiſdom, riches of righteouſneſs, riches of glory, and claims all as its own upon the grant made thereof in the word, or in the record of God, in which he gives us that eternal

nal life, which is in his Son. This year the ſoul ſets to its ſeal that God is true, acquieſcing in it as a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners. This year the ſoul enters into the holieſt by the blood of Jeſus; enters upon a ſtate of fellowſhip and communion with God, in his light, in his life, in his love, and is put in a capacity to ſay, "Verily our fellowſhip is with the Father, and with his Son Jeſus Chriſt. This year the veſſel of mercy is plucked as a brand out of the fire, and hung upon the nail faſtened in a ſure place, from whence all the powers of hell ſhall not be able to pull it down again; for "neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord." This year the foundation of a new and ſpiritual temple is laid for God to dwell in: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" This year the branch of the old Adam is cut off, and grafted into the true vine, the plant of renown, and theſe who were limbs of Satan, are made members of Chriſt, and to hold that new head, from which the whole body by joints and bands having nouriſhment miniſtered, and knit together, increaſeth with the increaſe of God. Thus you ſee what great things are done in the very beginning of this year of applied redemption.

I might here alſo tell you, that in the progreſs of this year, the Redeemer doth many great things for the redeemed. The great work of the remaining part of this year, is to advance, and carry on the good work of ſanctification or holineſs in their ſouls, whereby they are more and more ripened for the year of everlaſting life and glory. For which end he tryſts them with a variety of diſpenſations, both as to the outward and the inward man; ſometimes with health, ſometimes with ſickneſs; ſometimes with proſperity, ſometimes with adverſity; ſometimes he ſmiles, ſometimes he ſmites; ſometimes the candle of the Lord ſhines on their heads, and they behold the glory of the Lord, ſometimes they go mourning without the ſun, crying, "O that I knew where I might find him!" ſometimes he pinches them with hunger and thirſt, at other times he anoints their heads with oil, and makes their cup to run over; ſometimes they ride upon the high places of Jacob, at other times they drive heavily like the chariots of Pharaoh; ſometimes they are plunged in a ditch of ſin, ſo that their own clothes do abhor them, at other times he takes them up from among the pots, and makes them to ſhine like the wings of a dove covered with ſilver, and her feathers with yellow gold:

and

and this way the remaining part of the year is ſpent: by all which variety of diſpenſations, he is ſtill advancing the ſoul in grace and holineſs, till it be ripe for glory; according to his promiſe, "All things ſhall work together for good, to them that love God, to them who are the called according to his purpoſe." And ſo much for the fourth year, of applied redemption. I come now to

The *fifth* and *laſt* year, and that is the year of conſummate and perfected redemption. This is an everlaſting year, which never, never ends. All the former years are already come, with reſpect to every believer; but this year is not yet come, but is faſt a-coming, *Behold, I come quickly*, ſays the Lord: and therefore I may ſay, Liſt up thy head, believer, for the year or day of thy redemption draweth nigh. Now, this year of perfected redemption has a twofold period, the one at death, and the other at the reſurrection, or the day of Chriſt's ſecond coming.

If it be aſked, *firſt*, What is done for the ranſomed of the Lord at death?

Anſw. 1. In the beginning of this year Jordan is divided, the waters thereof file off on every hand, that the redeemed of the Lord may have a ſafe paſſage to the promiſed land of glory. Poor believer, thou haſt many a weary thought about thy paſſage, leſt the waters of the Jordan of death ſwallow thee up; but do not fear, that moment thou ſets thy foot within the brink of this river, thou wilt ſee the ark of God before thee, and multitudes of thy fellow-travellers on the other ſide, and nothing but dry ground between thee and them, where there is no manner of danger.

2. In the very beginning of this year Chriſt comes, according to his promiſe, John xiv. 2. 3. to receive his ranſomed ones to glory, that where he is, they may be alſo. And when he comes, he comes with the keys of hell and death in his hand, ſaying, Fear not, for I was dead, and I am alive, and I live for evermore; I am the Lord and Maſter of death, I open the grave, and ſhut it at my pleaſure; I have ranſomed thee from the power of the grave, I have redeemed thee from death; I have plagued death, I have deſtroyed the grave; and therefore do not fear.

3. In the very beginning of this year the believer flits from his houſe of clay, into a "houſe not made with hands, eternal in the heavens." Perhaps, believer, thou pays a dear houſe-meal for thy lodging in this tabernacle of clay, "We that are in this tabernacle do groan, being burdened; but up the heart; thou ſhalt have a better lodging ere it be long, where all the rent thou wilt pay for thy quarters will be to ſing hallelujahs

of praiſe to the glorious Redeemer, and to join in that heavenly choir, "Salvation to him that ſits on the throne, and to the Lamb for ever and ever."

4. In the very beginning of this year, the believer goes to his bed to reſt him till he awakes in the morning of the reſurrection. The poor man has toiled himſelf all the day, and perhaps his day has been ſixty, ſeventy, or an hundred years long; but at length he falls aſleep in Jeſus: may be, like Job, wearieſome days and nights were appointed to him, he could not get reſt upon his other beds, his couch could not eaſe, or comfort him; but this year he enters into peace, he reſts in his bed, ſleeps on a ſoft pillow, ſleeps in Jeſus, lays his head down upon the warm boſom of Jeſus, where he ſleeps ſound without diſturbance from hell or earth, till that voice come from heaven, "Awake and ſing, ye that ſleep in the duſt."

5. In the very beginning of this year, the believer is gathered unto his own people, even unto the general aſſembly and church of the firſt-born. It is ſaid of Jacob, when he died, "he drew up his feet in his bed, and was gathered unto his people:" A ſtrange expreſſion! Jacob, when he died, was in the midſt of his children and family, and a goodly family he had about him, children and grandchildren; he was dying in honour, and in favour and reſpect with the king of Egypt: one would think that he was but departing from his people; but it is called a "gathering unto his people," becauſe death brought him to far better company, even "to the ſpirits of juſt men made perfect, and the general aſſembly of the firſt-born." All the company above are the firſt-born, becauſe every one is an heir, not one of them miſſes the inheritance. In ſo many words, not to inſiſt on particulars: In the beginning of this year the believer drops the body of ſin, which made him to go with a bowed-down back, and is made perfect in holineſs, preſented without ſpot or wrinkle, or any ſuch thing. This year the believer drops mortality, and enters upon immortality, comes to the poſſeſſion of that life everlaſting, which ſhall run parallel with the life of God. This year the believer leaves the wilderneſs of this world behind him, bids it adieu for ever, and comes to his own country, the "inheritance of the ſaints in light;" he was a ſtranger and a pilgrim, but now he comes to his own home. This year his warfare with ſin, Satan, and the world is ended, and he comes off the field like a victorious conqueror, with the palm of victory in his hand, ſinging that ſong, "Thanks be to God, that giveth me the victory, through Jeſus Chriſt our Lord." In the beginning of this year he ends his race, and comes at the mark

and prize of the high calling of God; he comes even to the end of his faith and hope, the ſalvation of his ſoul, in the full and immediate enjoyment of God for evermore. This year diſtance and darkneſs ends, and everlaſting light begins, no more clouds of deſertion to overcaſt his ſky through eternity, now the Lord ſhall be his everlaſting light, and his God his glory; the Lord God and the Lamb are the light of that place. This year the believer quits the by-table of ordinances, word, and ſacraments in the church militant, and ſits down at the high table with Abraham, Iſaac, and Jacob; yea, he drinks of the fruit of the vine new with Chriſt in the kingdom of heaven. In a word, this year all the believer's ſobs, and tears, and ſorrows end, and he begins his ſongs and triumphs: "The ranſomed of the Lord ſhall come to Zion with ſongs, and everlaſting joy upon their heads: they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away."

But then, *ſecondly*, for the other period of this year, viz. the reſurrection, great things are done by the Redeemer for his ranſomed and redeemed ones; take theſe few among many others.

1. This year the Redeemer tranſlates the ſeat of his empire from the higheſt heavens to theſe clouds that are above our heads: "Behold he cometh with clouds; and every eye ſhall ſee him." O with what royal ſplendour and magnificence will he appear when he deſcends from heaven with a ſhout, with the voice of the archangel, and the trump of God, when his white throne will be ſurrounded with ten thouſand times ten thouſand, and thouſands of thouſands! This year the viſible frame of nature is to be unhinged, and this earth, which has been a theatre of ſo much ſin, is to be burnt: "The day of the Lord cometh, wherein the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo, and the works that are therein, ſhall be burnt up," 2 Pet. iii. 10. And ver. 12. "Looking for, and haſtening unto the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat." Oh with what awful ſolemnity will the ſecond coming of the great Redeemer be attended! This year God is to ſend out his reapers to reap the field of this world, I mean, the holy angels: and they will reap ſo clean, that they will not leave one ſoul that ever ſprung of Adam behind them; no, no, they will be all gathered together to the tribunal.

2. This year death and the grave are to render the prey which they have devoured; the ſea will give up its dead, and the earth will give up its dead. Thy head, believer, this

year

year is to be lifted up out of the priſon of the grave; God will open his cabinet, and bring forth his jewels in the view of men and angels, every one of them ſhining like the ſun in the kingdom of their Father; inſomuch that Chriſt will be admired in his very ſaints and members: when they are purged from the droſs of ſin and mortality, they will ſhine like the brightneſs of the firmament, and like the ſtars for ever and ever; our vile bodies ſhall be made like unto Chriſt's glorious body. This year this mortal is to put on immortality, and death ſhall be ſwallowed up in victory. This year Chriſt's ſcattered jewels and members will all be gathered together unto him; he will call to the earth from the riſing of the ſun to the going down thereof, ſaying, "Gather my ſaints together unto me, thoſe that have made a covenant with me by ſacrifice." And O what a bright conſtellation will they make, when they ſhall be all ſeen ſtanding at the right hand of Chriſt in white raiment, with the triple crown of glory, joy, and righteouſneſs, upon their heads; being an innumerable company which no man can number!

3. This year the upright are to have dominion over the wicked. The tables will be turned, and the ſcene of this world will be quite altered, and turned upſide down; the wicked proud, who refuſed or diſdained to ſet the poor believer with the dogs of their flocks, will be ſtanding at the bar like a company of trembling pannels waiting for their ſentence, when the poor believer that was contemned by them will be ſitting upon the bench with Chriſt as his aſſeſſor, applauding him in all his judicial proceedings. "Know ye not that the ſaints ſhall judge the world? yea, Know ye not that the ſaints ſhall judge angels?" Then ſhall that ſcripture receive its full accompliſhment, Pſal. cxlix. 5—9.

4. This year Chriſt will confeſs his redeemed ones before his Father, and before his angels, who confeſſed and owned him before men, ſaying, "Lo, I and the children whom thou haſt given me." And not only will he acknowledge, but he will acquit them of all the charges and accuſations that were laid againſt them by the devil and the world, their ſins ſhall be "blotted out, when this time of refreſhing ſhall come from the preſence of the Lord."

5. This year the marriage of the Lamb is to be conſummate with the moſt triumphant ſolemnity, ſo as the very arches of heaven will echo and reſound, while the redeemed are crying one to another, "Let us be glad and rejoice, for the marriage of the Lamb is come, and his bride hath made herſelf ready." Then ſhall that word receive its full accompliſhment, Pſal. xlv. 14. 15. "She ſhall be brought unto the

King

King in raiment of needle-work: the virgins her companions that follow her ſhall be brought unto thee. With gladneſs and rejoicing ſhall they be brought: they ſhall enter into the King's palace," and take poſſeſſion of theſe thrones that were prepared for them before the foundation of the world, and ſo they ſhall ſpend this endleſs year in following the Lamb, and ſinging, "Salvation to our God that ſits upon the throne, and to the Lamb for ever and ever." Thus I have given you an account of the long year of the redeemed, which is from everlaſting to everlaſting in its ſeveral periods, and ſome hints of the tranſactions of each period; but the ten thouſandth part cannot be told of what has been done, and is yet to be done in them, for the redeemed of the Lord. I proceed now to,

IV. The *fourth* thing upon this firſt branch of the doctrine, namely, to *prove that the year of the redeemed, is the joy of the Redeemer's heart.* I ſhall not ſtay upon this, it being ſo clear in the text, you ſee with what a great deal of pleaſure and ſatisfaction he ſpeaks of it, *The day of vengeance is in mine heart, and the year of my redeemed is come.* The year of purpoſed redemption was his joy, ſo he declares, Prov. viii. when "he was ſet up from everlaſting, he rejoiced in the habitable parts of the earth, and his delights were with the ſons of men." Again, the year of purchaſed redemption was his joy: as he longed to come into the world, in order to redeem ſinners, ſo when he was actually come, he longed for the day when he ſhould finiſh it by his death upon the croſs: "I have a baptiſm to be baptiſed with, and how am I ſtraitened till it be accompliſhed!" Again, the day of exhibit and revealed redemption is his joy. With what pleaſure doth he ſend out his heralds to proclaim his ſalvation unto the ends of the earth! It was among the laſt charges that he gave his apoſtles before he aſcended, "Go ye into all the world, and preach the goſpel unto every creature." The day of applied redemption in converſion and effectual calling is his joy, therefore called "the day of the gladneſs of his heart." The heart of the Father of the prodigal was glad when his ſon came home; there is joy in heaven at the converſion of a ſinner. And then the day of conſummate redemption, with what joy doth he receive the ſoul upon the back of death into theſe manſions of glory that he has prepared for it in heaven! "I will come and receive you to myſelf, that where I am, there ye may be alſo." Chriſt ſtands ready, as it were, to keep the ſoul of the believer in his hand and arms whenever it is diſlodged from the body. And then the day of conſummate redemption both in ſoul and body at the reſurrection

reſurrection is his joy, for he will deſcend from heaven with a ſhout of joy and triumph, and he will call all the members of his body to rejoice with him: Iſ. xxvi. 19. "Thy dead men ſhall live, together with my dead body ſhall they ariſe: awake and ſing, ye that ſleep in the duſt; and thy dew ſhall be as the dew of herbs, and the earth ſhall caſt out her dead." Thus you ſee that the year of the redeemed, and every period thereof, is the joy of the Redeemer.

I ſhould now proceed to the ſecond branch of the doctrine, but I ſhall at preſent only ſhut up what has been ſaid with a word of uſe in theſe few following inferences.

1. See hence that *God is love*, as he is deſcribed by the apoſtle, 1 John iv. 16. O Sirs, the great deſign of the goſpel, and of the whole revelation of God, and of his will therein, is to afford you ſuch views of the love of God, as may kill your enmity againſt him. Now, will you but take a view of this wonderful train that Infinite Wiſdom has laid for your happineſs through all theſe five periods that I have named, and ſee if this be not a juſt deſcription, that he is love itſelf. What but infinite love purpoſed our redemption, when we were in our blood? What but love could purchaſe it with the price of the blood of God? What but love could bring forth the Redeemer and his whole purchaſe, and make a free gift and offer of him to us in the goſpel? What but infinite love could give the Spirit to apply it, by uniting us to Chriſt who were joined to our idols? What but infinite love would be at pains to carry on the good work till it be perfected in the day of Chriſt? May not the views of all theſe together make us ſtand ſtill, like men at their wits end, and cry, "O the heighth, the depth, the breadth, and length of the love of God, which paſſeth knowledge!"

2. See hence, that "truly God is good to Iſrael." Is he not good to them, when the year of their redemption, both purchaſed and perfected, is the very joy of his heart: O well may we ſet to our ſeal unto that record that God gives of himſelf, Pſal. cxix. 68. "Thou art good, and doſt good." His goodneſs is ſo great, that it cannot be conceived or expreſſed; hence is that of David, Pſal. xxxi. 19. "O how great is thy goodneſs which thou haſt laid up for them that fear thee: which thou haſt wrought for them that truſt in thee, before the ſons of men! Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

3. See hence what monſters of ingratitude they are, who reproach and blaſpheme our glorious Redeemer, and derogate from his divine glory and excellency, as if he were not the ſupreme,

ſupreme, ſelf-exiſtent, independent God, but only an inferior dependent being. None that ever knew him in a ſaving manner, or that have had his redemption applied by the Spirit unto their ſouls, could ſpeak ſo lightly of him! We may leave it to the devils and fallen angels to blaſpheme him, on whom his day of vengeance falls; but for any of Adam's family, or yet more, for any in the church of God, and that profeſs to be among the redeemed, is ſuch ingratitude as words are wanting to expreſs. If the Son of God had taken upon him the nature of angels, and paſſed by the ſeed of Abraham; if he had been their Redeemer, as he is their avenger, would ever any of them have ſpoken a miſbeholden word of him, or diſparaged his glory? No, no, their blaſphemies would have been turned into hallelujahs. What a ſhame and unaccountable thing is it then, that any of the poſterity of Adam, or much more maſters in Iſrael, whoſe province it is to commend and honour him, that they ſhould riſe up and blaſpheme that worthy name by which we are called, as if he were an inferior kind of deity, and not the ſupreme God!

The *ſecond* uſe of the doctrine may be of *Trial*. O Sirs, what year is it with you yet? You are all under the year of revealed and publiſhed redemption, but that will not prove you to be among the redeemed of the Lord. The great queſtion is, Whether the year of applied redemption be come to you, yea or not? You heard what things are commonly done in the year of applied redemption; try whether they be done upon your ſouls in particular. Has the hail-ſtorm from mount Sinai ſwept away the refuge of lies? Has the water ſo overflowed your hiding-place, that you was ſhut up to the faith? you found no place in heaven or in earth to hide you in, but in him who is "a hiding-place from the wind, and a covert from the tempeſt, as rivers of water in a dry place, as the ſhadow of a great rock in a weary land?"—This year the dead are raiſed unto life; and therefore I aſk, Has the Spirit of life which is in Chriſt Jeſus entered into thy ſoul? If ſo, then thou wilt not find thy life in thy hand, as the hypocrite, but thou wilt find thy life to be in thy head, and be ready to ſay, I am dead, and my life is hid with Chriſt in God. Again, this year the blind eyes are opened; and therefore I aſk, Haſt thou received thy ſight? Can you ſay with the poor man, "How he opened mine eyes I know not; but this I know, once I was blind, but now I ſee?" I ſee ſuch form and comelineſs in Chriſt, that he is in mine eye "more glorious and excellent than all the mountains of prey." Again, this year the kingdom of God is reared up in the ſoul; and therefore I aſk, Who bears the principal ſway within? Who ſits on the throne

throne of thy heart? Chriſt, or any of his rivals? If Chriſt have the throne, you will treat ſelf, ſin, the world, and every thing that would rival him, as uſurpers, and enemies; ſaying with David, "Do not I hate them that hate thee? and am not I grieved with thoſe that riſe up againſt thee?" Again, you heard, that this year the prodigal ſon is brought home to his Father's houſe from the far country where he was ſtarving; and therefore I aſk, Have you yet broken your Father's bread? have you in and by the word taſted that the Lord is gracious? have you been made to ſay, "Thy word was found by me, and I did eat it, and it was to me the joy and rejoicing of my heart?" If ſo, then the year of thy redemption is come. Again, this year the guilty condemned criminal is veſted with a law biding righteouſneſs; and therefore I aſk, Have you laid aſide your filthy rags, and put on your elder brother's robe? I mean, have you renounced your own righteouſneſs as dung and loſs, and ſubmitted to the righteouſneſs of God, ſaying, "In the Lord have I righteouſneſs and ſtrength, in him will I be juſtified, and will glory?"—Again, this year King Solomon is crowned and married; and therefore I aſk, Haſt thou by faith gone forth from ſin, ſelf, and the world, and beheld him with the crown upon his head? Did his matchleſs glory captivate thy heart, ſo that thou waſt made to ſay, "I am the Lord's, and I will henceforth be called by his name?" Art thou reſolved that from this time forth, through grace, thou wilt keep the bed of thy heart and ſoul for him, and that he ſhall lie as a bundle of myrrh between thy breaſts?—Again, this year the poor bankrupt beggared ſinner finds the pearl of great price; and therefore I aſk, If you have acted as the wiſe merchant, ſelling all, that you may cleave to him as your only riches, ſaying with Paul, "Yea doubtleſs, I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord?" Do you eſteem him, and the riches of grace that are in him? for "to you that believe he is precious."—Again, this year the ſoul ſeals the record of God; and therefore I aſk, How do you hold your claim to eternal life? Is God's grant of it, through Chriſt in the covenant of grace and promiſe, your only charter? Can you rejoice in the hope of the glory of God, grounded on the bare word of God, as one that findeth great ſpoils, ſaying, "This is all my ſalvation? God hath ſpoken in his holineſs, I will rejoice?"—Again, this year the ſoul enters into the holieſt, upon a ſtate of fellowſhip and communion with God; and therefore I aſk, With whom is your fellowſhip? Is it with the Father, and his Son Jeſus Chriſt? If ſo, you will have no fellowſhip with the unfruitful works of darkneſs, you will be afraid of the leaſt appear-

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ance of ſin, or temptation to it, leſt it ſeparate between you and your God.—Again, this year the veſſel of mercy that was like a brand in the fire, is pluckt out, and hung upon the nail faſtened in a ſure place; and therefore I aſk, Where and on whom hangs the main ſtreſs of thy ſalvation from ſin, Satan, hell, and wrath? Doſt thou lay the weight where God has laid it, even upon the foundation God has laid in Zion? Again, this year the foundation of a new temple is laid for God to dwell in; and therefore I aſk, Art thou concerned to keep the temple pure from every thing that has a tendency to defile it? "The temple of God is holy; and if any man defile the temple of God, him ſhall God deſtroy." You will ſtudy to be holy in ſoul, body, and in all manner of converſation. Now, I ſay, try by theſe, or the like queſtions, whether or not the year of applied redemption be come.

And if ſo, then I have a word of *Exhortation* to offer you. Is the year of thy redemption come? Then,

1. Be exhorted to remember the year of thy redemption, both the year in which it was purchaſed, and the year in which it was applied by the power of the eternal Spirit. The children of Iſrael are frequently commanded to remember the year and day in which God brought them forth out of the land of Egypt, Deut. xvi. 1. "Obſerve the month of Abib, and keep the paſſover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of the land of Egypt." Were they obliged to remember their typical and temporal redemption? and ſhall not we much more remember the time of our ſpiritual and real redemption? It is indeed a time that is to be remembered through all generations of God's Iſrael.

2. Now, upon a thankſgiving day, celebrate the praiſes of your great Redeemer, who had the year of your redemption ſo much at his heart: Jer. xxxi. 11—13. "The Lord redeemed Jacob, and ranſomed him from the hands of thoſe that were ſtronger than he: therefore come and let us ſing in the heights of Zion." I remember it is ſaid, Iſ. xxiv. 16. "From the uttermoſt parts of the earth have we heard ſongs, even glory to the righteous;" that is, unto Chriſt Jeſus the righteous. It is, as I conceive, a promiſe of an echo that ſhould be heard among the Gentile nations upon the publication of the year of redemption among them; echo of praiſe ſhould be heard rebounding to heaven upon the utterance of this joyful ſound, which you have been hearing this day, and the days bygone. O therefore let ſongs be heard among you from this wing of the earth, glory, glory, glory to Chriſt Jeſus the righteous. Glory to him, who though he be the mighty God, yet was

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made of a woman, took on him my nature, that he might become my kinſman, and have the right of my redemption. Glory to him, who, though he be the great Lawgiver, was made under the law, that I might not ſink under the curſe and condemnation of it for ever. Glory to him, who laid the foundation of the houſe of mercy, which ſhall be built up for ever, and has brought me within the walls thereof, and given me a name and place there, even an everlaſting name that ſhall not be cut off. Glory to him that has rent the vail of the temple from to top to bottom, ſo that I ſee now there is no impediment on God's part to hinder my acceſs unto God and glory. Glory to that righteous one, who is become the Lord my righteouſneſs, having magnified the law, and made it honourable, and the Lord is well pleaſed for his righteouſneſs ſake. Glory to him that has finiſhed tranſgreſſion, and made an end of ſin; and it is ſo much ended, that it ſhall never have power to condemn me; he "condemned ſin in the fleſh: and therefore there is no condemnation to them that are in Chriſt Jeſus." Glory to the great Redeemer, that has confirmed the covenant, and made it ſure with his own blood, ſo that the mountains ſhall depart, and the hills be removed, but his covenant of peace ſhall never depart. Glory to him, that entered the territories of death, the king of terrors, and came forth again like a renowned conqueror, carrying the keys of hell and death in his hand. Glory to him that has quenched the flames of wrath with his own blood, that would have conſumed me for ever, and that through him God is a God of peace, and he is declared to be ſo by the reſurrection of Chriſt Jeſus from the dead; ſo that I can now take up that ſong, Iſ. xii. 1. 2. "Though thou waſt angry with me, yet thine anger is turned away, and thou haſt comforted me. The Lord is become my ſalvation," &c. O glory to the righteous one, who as he was delivered for my offences, ſo he is riſen again for my juſtification, and I am diſcharged of my debt in him; he being juſtified, I am acquitted, and can ſay, "Who can lay any thing to my charge?" O glory to Chriſt Jeſus the righteous, that becauſe he lives, I ſhall live alſo: and "though worms ſhall deſtroy this body, yet in my fleſh ſhall I ſee God." O glory to him that is aſcended to heaven as my forerunner, and to be an advocate for me with his Father and my Father, with his God and my God, and I look for him to come the ſecond time without ſin to my everlaſting ſalvation. Thus, I ſay, let theſe or the like ſongs be ſent up as an echo of praiſe from thir uttermoſt parts of the earth. And to quicken you unto this exerciſe, conſider,

1*ſt*, It is commanded and required of you, as a due debt for

his kindneſs to you, "Rejoice in the Lord, ye righteous: and ſhout for joy, all ye that are upright in heart."

2*dly*, It is commended as a ſuitable and agreeable exerciſe; "Praiſe is comely for the upright:" Pſal. xcii. 1. 2. "It is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy name, O Moſt High; to ſhew forth thy loving-kindneſs in the morning, and thy faithfulneſs every night."

3*dly*, This is the very deſign of your formation, eſpecially as one of the redeemed of the Lord: "This people have I formed for myſelf, that they may ſhew forth my praiſe."

4*thly*, The more you ſing his praiſes, the more occaſion you ſhall have to ſing: the thankful beggar is beſt ſerved; and the thankful believer ſhall be made fat, and have his mouth more and more filled with the good of God's choſen.

5*thly*, This will be your occupation for ever in the land of praiſe that is above, to ſing the praiſes of the great Redeemer, as you ſee, Rev. v. 9. 10. And therefore you ſhould even be liſping out the ſong of praiſe in a ſtrange land.

6*thly*, It is for the honour of your Redeemer, that you celebrate his praiſes: "Whoſo offereth praiſe, glorifieth me," ſays the Lord, Pſal. l. 23. This is all the revenue that he receives either from the church militant or triumphant, Pſal. lxv. 1. "Praiſe waiteth for thee, O God, in Zion." And ſure if you be among the number of the redeemed, you will not deny or with-hold the Redeemer's tribute.

Queſt. How ſhall we praiſe him?

Anſw. 1. O praiſe him by believing in him and on him. Abraham the father of the faithful glorified him by believing, ſo ſhould all the ſeed of Abraham: "He ſtaggered not at the promiſe through unbelief; but was ſtrong in the faith, giving glory to God." It is for the honour of your Redeemer that you give credit to his word of promiſe, and that you truſt and credit him with all your concerns, in time and through eternity.

2. Praiſe him by thinking much upon him: "While I was muſing the fire burned; then ſpake I with my lips." When the heart indites a good matter concerning him, the tongue will be as the pen of a ready writer. O, ſays David, "My meditation of him ſhall be ſweet, and I will be glad in the Lord." And let your thoughts of him be high and raiſed thoughts, ſaying, "Whom have I in heaven but thee? and there is none in all the earth that I deſire beſides thee."

3. O praiſe your Redeemer, by commending him unto others, and by ſtudying to make his name to be remembered for ever. This was the practice of the ſpouſe and bride of Chriſt, Pſal. xlv. 17. and Cant. v. 10. You can do him no

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greater honour, than to make the ſavour of him known in all places, and in all companies where you have occaſion to appear.

4. O praiſe him by a ſingle regard unto his preceptive, and a holy ſubmiſſion unto his providencial will. When he manifeſts his commanding will, be ready to run his errands, and do whatſoever he commands you; and when he brings you under affliction, lay yourſelves at his feet, and ſay, "Here am I, let him do to me as he ſees meet."

5. Praiſe him by a ſtedfaſt and reſolute owning him and his truths, his ways, his ordinances, his worſhip, in this day of blaſphemy againſt him, contending earneſtly for the faith delivered to the ſaints; and in your ſphere, teſtify againſt every thing that has a tendency to bring a reflection upon his glory.

6. Praiſe him by inviting others to join with you in celebrating his praiſe. O, will the ſoul ſay, I am under ſuch a burden of obligations to him, that I would even invite the whole creation, angels and men, ſun, moon, and ſtars, to join iſſue with me, in helping me to lift up his great and glorious name: "O magnify the Lord with me, and let us exalt his name together." This was frequently David's practice, Pſal. ciii. 20—22. and Pſal. cxlviii. throughout to the end.

I conclude at preſent with a word of exhortation unto all in general. O Sirs, what ſhall I tell you, the year of jubilee, the year of releaſe and redemption is come; and I tell you that it is even come to you, to every ſoul hearing me, I proclaim the acceptable year of the Lord, as well as the day of vengeance from our God againſt all that will not embrace it. We come in the name of the Lord of hoſts to proclaim a purchaſed redemption to every one of you; "That God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them." O let this joyful ſound be received, let this acceptable year of the Lord be accepted of you by faith, and let your ſoul ſay, "O bleſſed be he that cometh in the name of the Lord to ſave us."

I told you in the doctrinal part what great and glorious things are done for ſinners in the year of exhibit or revealed redemption; O improve the day, the year of your merciful viſitation.

1. In this year light is ariſen to you who were ſitting under Pagan, Popiſh, and Prelatical darkneſs, even the light of a goſpel-revelation. And therefore let me exhort and beſeech you to beware of continuing under the power of darkneſs, beware of continuing ignorant and blind, as to the knowledge of that Redeemer, that life and immortality that is brought to light

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by the goſpel; for ignorance of God, where the goſpel-light ſhines, will be puniſhed with a double vengeance; Chriſt will come, "in flaming fire, to take vengeance on all them that know not God, and obey not the goſpel."

2. I was telling you, that this year of exhibit redemption the throne of grace is ſet up among a people, and proclamations of grace iſſued forth from it to the wretched, miſerable, blind, and poor, and naked. And therefore, O let me beſeech you to come to this throne of grace, "that ye may obtain mercy, and find grace to help you in time of need." And let not a ſenſe of ſin and unworthineſs keep you back; for a throne of grace is not made for the worthy, but for the unworthy, it is made for beggars, for bankrupts, for theſe that are undone, and the throne of grace has its ſtanding by liberality.

3. This year God is planting his batteries againſt the high imaginations of the heart, and ſummons rebels to ſurrender their hearts unto him. And therefore open the gates, ſaying, "Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors, and the King of glory ſhall come in."

4. This year Jacob's ladder is ſet up that reaches to heaven. And therefore let every man try if he can ſcale heaven by it, in order to recover that glory and happineſs which we all loſt, by the ſin of the firſt Adam.

5. This year the fountain of the great deeps of the love of God in Chriſt are broken up, good-will toward man upon earth is proclaimed. And therefore let every man caſt himſelf into the arms of a God of love and mercy: "How excellent is thy loving-kindneſs, O God! therefore the ſons of men ſhall put their truſt under the ſhadow of thy wings."

6. This year God reveals, and brings near his righteouſneſs to you who are guilty criminals; in this year the righteouſneſs is revealed, offered, preſented to you. And therefore take the benefit of it, ſubmit to it, put it on, that you may ſtand in judgement.

7. This year the fruits and leaves of the tree of life are ſcattered and ſhaken in our valley of viſion. And therefore gather, apply, and eat, that you may be filled and healed; O taſte of the bunches of the grapes of the true vine, and your ſouls ſhall live; O apply the healing leaves of his promiſes, that you may partake of the good promiſed.

8. This year the pure river of water of life runs from under the throne of God, it runs even in our ſtreets and broad ways. And therefore "whoſoever will, let him come and drink:" Oh poor dying ſinner, taſte but of this water, and it ſhall be in thee "a well of water ſpringing up unto everlaſting life."

9. This year the manna of heaven is rained down, God's banqueting

banqueting houſe is opened, he is making to you a feaſt of fat things. And therefore, O ſtarving ſinner, come and take, and eat and drink abundantly; for there is bread enough here, and to ſpare: and as every man and woman in the camp had a right to gather the manna, ſo has every ſoul a right to take Chriſt, and to eat his fleſh, and drink his blood, by an applying faith to make uſe of him for wiſdom, righteouſneſs, ſanctification, and redemption.

10. This year the city of refuge is ſtanding open, that every ſinner that has ſlain his ſoul by ſin may flee in for ſhelter from avenging wrath. And therefore, O turn in to your ſtrong-hold, for you are priſoners of hope; you have as good a right to flee to Chriſt for ſhelter, as ever the manſlayer had to run to the city of refuge: and, let me tell you, all refuge will fail you but this only; none of the other cities of Iſrael, nor yet the man's own home, could be a ſhelter to him; ſo here.

11. *Laſtly*, This year Chriſt's teſtament and latter-will is opened, and opened to all the hearers of the goſpel, and every man allowed and required to put in for his ſhare of the legacies, yea, to claim the whole legacies of the teſtament. And therefore, O let us enter, "leſt a promiſe being left us of entering into his reſt, any of us ſhould ſeem to come ſhort of it;" O ſet to your ſeal to the teſtament by believing, which Chriſt has ſealed with the blood of his heart; and let not unbelief or Satan cheat you out of your ſouls, when you have ſuch a good charter for your ſalvation, and the command of God to uſe it, and lay hold on it, John v. 39. "Search the ſcriptures, for in them ye think ye have eternal life, and they are they which teſtify of me."

Is. lxiii. 4.—*For the day of vengeance is in mine heart, and the year of my redeemed is come.*

THE THIRD SERMON ON THIS TEXT.

THE doctrine I obſerved from the words was this, *That as the year of the redeemed is the joy of the Redeemer; ſo he has fixed the time for reſenting and avenging their quarrel in his heart.* This doctrine conſiſts of two branches. 1. That the year of the redeemed is the joy of the Redeemer. 2. That

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the glorious Redeemer has the time of avenging the quarrel of his redeemed fixed in his heart.

I have already diſcourſed upon the *firſt* branch of the doctrine; where I endeavoured to ſpeak,

I. Of the Redeemer.

II. Of the redeemed.

III. Of the year of the redeemed.

IV. Proved that the year of the redeemed is the joy of the Redeemer.

V. Applied.

I proceed now to the *ſecond* branch of the doctrine, viz. *That Chriſt our glorious Redeemer has the time of avenging the quarrel of his redeemed fixed in his heart: The day of vengeance is in mine heart.*

In diſcourſing this, through divine aſſiſtance, I ſhall endeavour to obſerve the following method and order.

I. Who is the grand enemy of the redeemed, whom Chriſt our Redeemer hath in his eye here.

II. Inquire into the ground of the quarrel.

III. Speak a little of the vengeance of the Redeemer that lights on the enemy of the redeemed.

IV. Inquire into the ſtated time of vengeance, here called a *day*.

V. Why this is ſaid to be in his heart: *The day of vengeance is in mine heart.*

VI. Apply the whole.

I. The *firſt* thing is, to *inquire who is the grand enemy that the glorious Redeemer has in his view*, when he ſays, *The day of vengeance is in mine heart.* I anſwer, The grand enemy at whom he levels his vengeance, is Satan, the great deceiver of mankind. If we obſerve the current of the ſcriptures, in giving an account of our Redeemer's conduct in bringing about the glorious work of man's redemption, his great conteſt and conflict has been with this enemy from firſt to laſt. Look we to the firſt promiſe, Gen. iii. 15 it was wrapt up in a threatening againſt Satan in the form of a ſerpent, "It, *viz.* the ſeed of the woman (Chriſt) ſhall bruiſe thy head, and thou ſhalt bruiſe his heel." As if he had ſaid, O Satan, I will be avenged on thee for the injury thou haſt done to the woman and her ſeed, I reſent their quarrel, and, by one born of a woman, I will bruiſe thy head, deſtroy thee and all thy works. When Chriſt actually appeared upon the ſtage of time, he actually entered the liſts with this enemy: Matth. iv. "He was led into

into the wilderneſs to be tempted of the devil," and there firſt began to put to flight this leader and commander of the armies of the aliens. The great ſcope of his doctrine was, to overthrow Satan's kingdom; and he tells us, that he ſaw Satan fall like lightning from heaven before the preaching of his diſciples. Many of his miracles were juſt the throwing Satan out of the bodies of men, of which he had a viſible poſſeſſion. His death was a fatal ſtroke at the head of the ſerpent. "Now (ſays he) is the judgement of this world come; now is the prince of this world judged." Agreeable unto this is that which you have, Col. ii. 15. "Having ſpoiled principalities and powers, he made a ſhew of them openly, having triumphed over them in it." Heb. ii. 14. "Through death he deſtroyed him that had the power of death, that is, the devil." 1 John iii. 8. "Whoſoever committeth ſin is of the devil; for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, to deſtroy the works of the devil." And Rev. xii. we ſhall find, that the war is principally managed between Michael and his angels, and the devil and his angels. Thus you ſee who is the principal enemy that Chriſt has in his view, when he ſays in my text, *The day of vengeance is in mine heart.* But now though Satan be the leading enemy, yet other enemies they come in alſo of courſe; for vengeance is deſigned againſt all the works of the devil, and againſt all his confederates, as well as againſt Satan himſelf, as you may hear afterward.

II. The *ſecond* thing is, to *inquire into the ground of the quarrel that our Redeemer hath againſt this enemy.* I ſhall not ſtand to inquire what was the firſt ſin of the devil, for which he was tumbled down from heaven to hell; though it is pretty clearly ſuggeſted to us, that being lifted up with pride, he fell into condemnation. But the ſpecial quarrel that our Redeemer here hath in his eye, is the injury done to his redeemed; and therefore the day of vengeance and the year of the redeemed are coupled together.

Queſt. What injury had Satan done to the redeemed?

Anſw. 1. Satan had deceived them. He put a cheat upon our firſt parents, telling them that the tree was good, and that by eating of it they ſhould become as gods, knowing good and evil, whereas the very reverſe was the truth: and this has been, and is his continued work to deceive, therefore called the great deceiver of mankind. Now, this is one quarrel for which the day of vengeance is in his heart againſt him.

2. By deceiving them into ſin, he defaced the image of God which

which he had ſtamped upon man. When man firſt dropt out of the fingers of his Maker, he bore the lively print of his Creator's fingers, yea, his very image, conſiſting in knowledge, righteouſneſs, and holineſs; but no ſooner had Satan deceived us into a tranſgreſſion of the divine commandment, but immediately his gold became dim; inſtead of being like God, as the deceiver told them, they became like devils, the hue of hell immediately appeared on them, inſtead of the beauty of heaven; their minds being filled with darkneſs, inſtead of knowledge; their hearts being filled with enmity againſt God, inſtead of being filled with love to him; their affections flagging, and ſettling upon the earth, and licking up the duſt like the ſerpent, inſtead of towering upward toward things that were above.

3. He had made them liable unto the curſe of the law, and the wrath of God with himſelf. God had ſaid, "In the day thou eateſt, thou ſhalt ſurely die; and the law ſaid, "Curſed is every one that continueth not in all things written in the book of the law to do them." Now, Satan had brought them under this; for even the elect of God, as well as others, becauſe of the breach of the law, are the children of wrath and condemnation. This is another quarrel which the Redeemer reſents upon the enemy.

4. Satan had not only brought them under the curſe of God, but he had made them his own ſlaves, led them away as his captives to work his work, yea, had armed God's favourites, and brought them out in open rebellion againſt God; for "the carnal mind is enmity againſt God," and we are "enemies in our minds by wicked works." He had filled their hearts and hands with weapons of rebellion againſt Heaven, ſuch as unbelief, enmity, pride, ignorance, vanity, carnality; and their very bodily members were become inſtruments of ſin and unrighteouſneſs. Thus you ſee what injury Satan had done to the redeemed: and all this he had done out of plain malice againſt God himſelf, to rub an affront upon the Majeſty of heaven, who had with his omnipotent arm caſt theſe mighty ſpirits out of their ſeats in heaven; and becauſe he could not ſhake the throne of God, therefore he wrecks his vengeance upon God's viceroy in this lower world, whom he had crowned with glory and dignity, and put all things under his feet. Now, becauſe of all this, Chriſt the Son of God reſolves to be about with this enemy, ſaying, *The day of vengeance is in mine heart.*

III. The *third* thing was, to *inquire what vengeance is it that our Redeemer takes upon this enemy of the redeemed.* I find this

vengeance on Satan variouſly expreſſed in ſcripture. In the forecited Gen. iii. 15. it is called a *bruiſing of his head*, which implies a deadly and deſtructive wound that he ſhould never again recover. Sometimes it is called a *judging of the devil*, John xvi. 11. "The prince of this world is judged." Chriſt brought him like a condemned pannel to his bar, and paſſes ſentence upon him for the injury done to his redeemed. Sometimes it is called a *deſtroying of the devil*, Heb. ii. 14. "He deſtroyed him that had the power of death, that is, the devil." So 1 John iii. 8. The great deſtroyer of mankind is deſtroyed himſelf by the Lion of the tribe of Judah, the avenger of our blood. Sometimes again it is called a *ſpoiling of principalities and powers*, Col. ii. 15. That enemy he had made a prey of the redeemed; but Chriſt comes as the Captain of ſalvation, and ſpoils him of his prey, "divides a portion with the great, and ſhares the ſpoil with the ſtrong." Thus you ſee how this vengeance of the Redeemer is expreſſed. But to clear this matter a little more fully, I will tell you of ſeveral pieces of vengeance that our Redeemer executes upon Satan in the reſentment of our quarrel, or in revenging our blood.

1. Our glorious Redeemer, in reſenting of our quarrel, he invades Satan's uſurped kingdom and government, which he had eſtabliſhed in this world. Satan is called *the god of this world*; and he had it ſo much under his power, that there is not one of Adam's family but is wholly devoted to his ſervice and obedience; by nature "they are altogether become filthy; there is none of them that doth good, no not one." Now when Satan is, as it were, in the peaceable poſſeſſion of his kingdom, our glorious leader and commander, Jeſus Chriſt, he takes an expedition from heaven againſt him. Had there been a party of Adam's race diſaffected unto the devil's empire, and ready to join him when he entered the devil's territories, one would think it might have been ſome encouragement, but no ſuch thing in the preſent caſe; they were wholly devoted to his ſervice and obedience, and therefore, in the verſe immediately following my text, he ſays, "I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought ſalvation unto me, and my fury it upheld me." But, notwithſtanding of this diſcouragement, he invades Satan's kingdom, and doth it alone; and at the very firſt inroad which he made upon him, which was in a word of promiſe, he wreſts the poor woman, whom he had deceived, out of his paw and power; for it is very remarkable, that the words of the firſt promiſe, in the original, run thus, "I will put enmity between thee and this woman;"

plainly intimating, that she was the first believer, the first that threw off the devil's yoke, and joined herself unto the Son of God, by virtue of that promise. And the whole scriptures are but a large commentary upon that promise, and a further opening of it; he has ever since, and is at this day, by the same engine of the gospel, battering down his kingdom in the world, and will carry it on by the same means, till he has quite driven him out of his possession.

2. Our glorious Redeemer, he outshoots the devil in his own bow, or, to use a scripture-phrase, "he takes this wise spirit in his own craftiness, and turns the counsel of the froward spirit headlong." No doubt Satan, that old serpent, when he had brought our first parents to break the covenant of works, thought with himself, that now he was secure of his prey, and that it was impossible God could save men, in a consistency with the honour of his law, justice, and faithfulness. The law was broken, and therefore justice was obliged to destroy him; and the faithfulness of God was engaged to execute the threatening, "In the day thou eatest thereof, thou shalt surely die." No doubt, Satan thought his kingdom safe and sure, when the very justice, law, and faithfulness of God, yea, his holy sovereignty, and other perfections of God, obliged him to leave poor fallen man under his power. But our glorious Redeemer, he finds a way how to recover the honour of his law, justice, faithfulness, holiness, and sovereignty, in the salvation of lost man. He so orders it, that the law, instead of being a loser, is magnified and made honourable; justice, instead of sustaining prejudice, receives a full and complete, yea, infinite satisfaction; the faithfulness of God in his threatening, is secured by the execution of it upon himself, as our surety, and divine faithfulness pledged for the salvation of the woman and her believing seed; the sovereignty of God is more displayed than ever, while he makes grace to reign through righteousness to eternal life, by Jesus Christ our Lord. Thus the main batteries which Satan had reared, and under which he lay intrenched, are overthrown, and turned to his ruin, and the ruin of his kingdom.

3. Our glorious Redeemer, and avenger of our blood, in resenting our quarrel, he condemns sin, the first-born of the devil. What greater vengeance can you execute upon a man than to slay his first-born before his face? This our glorious Redeemer doth to Satan; he "condemned sin in the flesh, yea, he finished it, and made an end of it." By sin the devil had done the greatest mischief in the world; by sin he had robbed God of his glory, and cast dirt upon all his perfections; by sin he had disturbed God's government in the world; by sin he had defaced the image of God in man, and ruined his

principal

principal workmanſhip. Now, ſays Chriſt to Satan, I will condemn and deſtroy thy firſt-born before thine eyes. And accordingly he aboliſhes the guilt of it, that it cannot condemn; he deſtroys the power of it, that it may not reign; he waſhes off the filth of it, that it may not ſeparate or break up communion; and, at laſt, takes away the very being of it in all the redeemed. And O what a vengeance is it upon Satan to ſee his firſt-born thus ruined and deſtroyed before his eyes.

4. Our glorious Redeemer, in avenging of our quarrel, he wreſts the keys of death and hell out of the devil's hand. Immediately upon the entry of ſin, juſtice, in purſuing the criminal, delivers the keys of death into the hand of the devil, as a jailor and executioner; and, no doubt, he thought himſelf very ſure of his dominion over man, when the keys of hell and death were in his own hand; but Chriſt having aboliſhed ſin, and ſatisfied juſtice for the ſin of man, all power in heaven, earth, and hell, naturally falls into his hand: but Satan being loath to reſign the power of death, Chriſt through death deſtroys him, and ſpoils him of his power, even upon the croſs, where he ſeems moſt to triumph; and Chriſt he holds up the keys in his hand, in the view of the redeemed, crying, "Fear not; I was dead, and am alive, and I live for evermore; and have the keys of hell and death:" and it is eaſy to think, how galling this is to that proud ſpirit, to ſee the keys of death in the hand of our bleſſed Kinſman.

5. This is not all, but our glorious Redeemer, in avenging our quarrel, he lays a heavy chain upon the roaring enemy, that he has not power to go one hair-breadth, but as his chain is lengthened or ſhortened by the controlling and invincible hand of our Redeemer. We are told, Jude 6. that he has them, viz. the fallen angels, "reſerved in everlaſting chains under darkneſs, unto the judgement of the great day." The devil is under a threefold chain: a chain of ſin, under the bonds of iniquity; and the bond of his own ſin, which he has put on, he never can or will put off: a chain of guilt in his conſcience, which he can no more ſhake off, than he can ceaſe to be; and under this chain he ſhakes and trembles, carrying hell about with him wherever he goes: and then there is the chain of infinite power exerted by the Son, as our Redeemer, the man of God's right hand; he binds the ſtrong man, and ſpoils him of his goods. We are told in the book of the Revelation, that Chriſt takes him and binds him a thouſand years, lays him under a reſtraint, that he cannot do the miſchief he would be at. He could not harm Job till he was allowed; he could not enter into the Gadarene ſwine without his allow-

ance.

ance. And with what eaſe did Chriſt, even when in a ſtate of humiliation, by a word ſpeaking, caſt him out of the ſouls and bodies of men?

6. Chriſt, in executing vengeance upon Satan, he not only by the power of his word brings his ſtrong-holds in the heart to ruin; but he takes theſe who were his ſlaves and vaſſals from under his power, and arms them with his truth, as a ſhield and buckler, whereby they make war againſt him under Chriſt's conduct, as their leader and commander. And O what a galling vengeance is it unto that proud ſpirit, to have theſe who were his bond-ſlaves fighting againſt him, reſiſting him, quenching his fiery darts, and putting him to the flight! "Reſiſt the devil," ſays Chriſt, "and he will flee from you."

7. Chriſt, in avenging of our quarrel, not only conquers him, and binds him, and wreſts the prey out of his hand; but he makes a ſpectacle of him, and of all his legions. Coloſ. ii. 15. it is ſaid, that "he made a ſhew of principalities and powers." Some think that in the expreſſion there is an alluſion unto the Roman conquerors, who, in their triumph, led their enemies along in chains, as trophies of their victory; ſo Chriſt, in his very croſs, he made a ſhew or ſpectacle of principalities and powers to the whole world of ſpirits, the good angels looking on Satan as foiled by their great Lord in the nature of man. O what a vengeance was this unto Satan! how galling unto the proud Lucifer!

8. Chriſt, the avenger of our quarrel, makes as it were a lane and road between heaven and earth, by his own aſcenſion, through the very territories of the devil, who is called "the prince of the power of the air." When Chriſt aſcended in our nature, he went through the air, where the devil hath his principal power, and twenty thouſand chariots of angels attending him; and through that ſame road all the redeemed do follow him at death, under a guard of angels. And O how galling is it unto that proud ſpirit, to ſee poor believers paſſing ſafely through his territories, to take poſſeſſion of theſe thrones, that were vacated by his fall, and the fall of theſe legions which he drew with him!

9. Our glorious Redeemer, in further reſentment of our quarrel upon Satan, he will at the laſt day make the poor believer, who was once under his power, and whom he many times haraſſed with his fiery darts, to judge and condemn him: "Know ye not that the ſaints ſhall judge angels?" O how galling will it be to that proud ſpirit to ſtand at the bar, and ſee the believer upon the bench, eſpecially when the God of peace ſhall call them to come and tread him under their feet,

for

for the many injuries that he did to God and them! then "ſhall the righteous rejoice when he ſeeth the vengeance." And then, to conclude this head, Chriſt, in a way of vengeance, will ſhut up the devil and all his adherents, in that everlaſting fire, that he hath prepared for them. "Tophet is ordained of old: for him (the king of the bottomleſs pit) it is prepared: the pile whereof is fire and much wood, and the breath of the Lord, like a ſtream of brimſtone, doth kindle it."

10. He burns his galleries, where he has walked up and down: "The earth and the works thereof ſhall be burnt up," &c. And this much for the *third* thing.

IV. The *fourth* thing was, to *ſpeak a little of the day of vengeance, or of the ſtated time of the Redeemer's avenging of the quarrel of the redeemed* But this queſtion is much prevented by what has been already ſaid: only for clearing this, know that there is a time of Chriſt's being avenged upon him in his own perſon, and a time of his taking vengeance upon him in his members.

Firſt, I ſay, there are ſome ſeaſons of his taking vengeance upon him in his own perſon. As,

1. Upon the back of his firſt ſin, when that proud ſpirit, ſwelled with ambition, attempted the throne of heaven, the Son of God, armed with his Father's power turned him and his apoſtate legions down from heaven to hell: 2 Pet. ii. 4. "He ſpared not the angels that ſinned, but did caſt them down to hell."

2. The day of Chriſt's incarnation and manifeſtation in the fleſh. Ever ſince the fall of Adam to the birth of Chriſt not one had entered this world without the devil's livery of a depraved nature upon him, being enmity againſt God; but when Chriſt appeared, the prince of this world had nothing in him; he was "holy, harmleſs, undefiled, and ſeparate from ſinners." He entered the field of this world wearing the white livery of original righteouſneſs; and, no doubt, by this very badge the devil would know him to be the promiſed ſeed of the woman, that was to bruiſe his head, which could not fail to ſtrike him and his infernal legions with fear and terror, that now their kingdom was to fall, and their uſurped empire was to be overturned.

3. Another day of vengeance was at the death of Chriſt, when through death he was deſtroyed; death was his own engine, his own contrivance, and he is deſtroyed by his own weapon.

4. Another day is the day of the laſt judgement; for which

day

day they are ſaid to be reſerved in chains; plainly intimating, that whatever hell of miſery the devil be in already, yet there is a further vengeance abiding him at the ſecond coming of Chriſt.

Secondly, I ſhall here only ſubjoin a few ſeaſons when Chriſt is avenged upon this enemy in his members, or in the redeemed.

1. The vengeance of a Redeemer falls upon this enemy in the day of converſion; for then the Redeemer by the power of his ſovereign grace, pulls the poor lamb out of the very jaws of the Lion; the ſoul is then tranſlated out of the power of darkneſs into the kingdom of his dear Son; the ſtrong-holds of that enemy, which he had reared up in the heart, are ruined.

2. The day of believing, when the poor ſoul, by the power of the Spirit of faith, is brought to ſet to its ſeal that God is true. The great work of the devil is to ſlander God in this world, as if he were not worthy of credit, as if his word were not to be truſted; he abode not in the truth himſelf, and he cannot endure to ſee any man or woman abiding in the truth, or aſſenting to it. This was the engine whereby he ruined our firſt parents: at firſt he brought them to diſcredit what God had ſaid concerning the evil and danger of eating the forbidden fruit: Yea, ſays he, has God ſaid ſo and ſo unto you? He perſuaded them that it was otherwiſe than God had ſpoken, and then he had an eaſy prey of them. Thus, I ſay, it is Satan's main work to ſlander and reproach God, as if he were not to be truſted. Now, when a poor ſoul, notwithſtanding of all his arts and helliſh ſubtilties, ſets to its ſeal that God is true, and ventures its eternal ſalvation upon the veracity of a promiſing God in Chriſt; what can be more galling and tormenting unto that enemy, than when they who were his bond-ſlaves give him the lie, and ſubſcribe unto the truth of God in his word?

3. The renewed actings of faith under ſtrong temptation is another ſeaſon when the Redeemer's vengeance falls upon that enemy; this is a time when his fiery darts are quenched, and made to recoil upon himſelf to his own diſgrace. And O how doth it gladden the heart of the great Captain of ſalvation, to ſee his ſoldiers acquitting themſelves ſo well in the field of battle againſt his deadly enemy, reſiſting him and putting him to flight, and breaking his bows of ſteel in pieces!

4. The day of ſpecial nearneſs and acceſs to God in his ordinances, when the poor believer is privileged to ride in the chariot of the wood of Lebanon with the King, brought into his banqueting-houſe, made to ſit down under his ſhadow with great

great delight. The enemy cannot endure to ſee any intimacy between God and man: his great deſign, at firſt, was to make a breach; and when he ſees the breach made up, and God and man in good terms, how muſt he grind his teeth for vexation to ſee his great deſign baffled? Then it is that God covers a table to his people in the preſence of their enemy, the enemy and avenger looking on with ſpite and vexation of ſpirit.

5. When the Redeemer rides in ſtate in the chariot of the goſpel through a land, when he "goes forth conquering, and to conquer," brings multitudes of ſouls to yield themſelves unto his obedience, this is a day of vengeance upon Satan and his kingdom. Luke x. 17. 18. when the ſeventy diſciples returned from preaching the goſpel among the cities of Iſrael, and gave Chriſt an account of their ſucceſs with joy, he immediately anſwers, "I ſaw Satan fall like lightning from heaven." The diſciples triumphed in their caſting out of Satan from the bodies of men; but Chriſt ſees, and rejoices in the fall of the devil from the intereſt he had in the ſouls of men, which is called his power in high places, Eph. vi. 12.

6. The day when an honourable teſtimony is given for Chriſt in a church, or among a people, againſt errors and blaſphemies that the devil and his emiſſaries have vented, to the darkening of the Redeemer's glory, that is a day of vengeance upon Satan. Error is one of the main pillars of his kingdom, and one of his principal engines for hurting the kingdom of Chriſt, and poiſoning the ſouls of men; now, when the church is helped to cleave firmly to the truth, and to bear witneſs unto the Redeemer's glory, ſhe is "terrible as an army with banners" unto Satan and his emiſſaries.

7. The day of death, when the poor believer is guarded to glory through his principality, by ſome of theſe chariots of angels which accompanied Chriſt when he aſcended: the poor believer then mounts up to heaven quite out of the reach of Satan's fiery darts; and this cannot ſhun to torment "the enemy and the avenger," as Satan is called, Pſal. viii. 2. Thus you ſee what is the day of vengeance.

V. The *fifth* thing was, to *inquire why this day of vengeance is ſaid to be in the Redeemer's heart?* Unto this I anſwer briefly in theſe two or three things. *The day of vengeance is in mine heart*, it implies,

1. That he had firmly purpoſed, reſolved upon it. It is, as if he had ſaid, among the irreverſible decrees of Heaven, That the head of the old ſerpent ſhall be broken by the ſeed of the woman.

2. *It is in mine heart*, it implies, that the thoughts of it were

a pleaſure and delight unto him. As Chriſt delighted in the habitable parts of the earth, and rejoiced to come for the ſalvation of men; ſo at the time he rejoiced to take vengeance upon Satan, and ruin his kingdom, like a victorious and invincible general, he delighted to whet his glittering ſword, and to render vengeance unto his enemies, and a reward unto thoſe that hated him, and refuſed that he ſhould rule over them.

3. *It is in mine heart*, it implies, that he had not forgotten the quarrel he had with Satan and his works; no, no: As if he had ſaid, Although it be ſome thouſands of years ſince I ſaid that I would bruiſe the head of that ſerpent; yet do not think that the quarrel is forgotten, no, it is freſh in my mind, *The day of vengeance is in mine heart*; although ſentence be not ſpeedily execute, yet I will be about with him, and when I go to work, I will accompliſh it with a vengeance indeed.

4. *It is in mine heart*, it implies, that the ſtated time of final vengeance lay as a ſecret in his own breaſt, for the times and ſeaſons he hath kept in his own power; only this we know in general, the time will come when he ſees it moſt for his own glory, and the good of the redeemed.

VI. The *ſixth* thing was, the *Application* of this branch of the doctrine. The *firſt* uſe ſhall be by way of *Information* in theſe following particulars.

1. Hence we may ſee a beautiful ray of the ſupreme Deity of our Lord Jeſus Chriſt, in oppoſition to that damnable error of Arianiſm that is now upon the field in the church of Scotland. What can be a clearer argument for proving him to be the ſupreme, ſelf-exiſtent, independent God, than this very word expreſſed by him in my text, *The day of vengeance is in mine heart*? Vengeance is the prerogative of God alone: Rom. xii. 19. "Vengeance is mine; and I will repay it, ſaith the Lord." Would ever the Son of God invade his Father's prerogative, if he were not the ſame in ſubſtance, equal in power and glory with his eternal Father? They who derogate from his divine glory, as if he were not the ſupreme God, and the very ſame God numerically with the Father, they join a confederacy with the powers of hell againſt the glorious Redeemer, and conſequently lay themſelves open to the ſame vengeance that is in the heart of the Redeemer againſt Satan and all his works; and inſtead of getting thanks from the Father for leſſening the glory of the Son, out of a pretended deſign of magnifying the glory of the Father, they expoſe themſelves to the vengeance of the Father as well as of the

Son; for it is the will of the Father, "That all men ſhould honour the Son, as they honour the Father," with the ſame degree of honour; and the Father reckons himſelf diſparaged when dirt is caſt upon the face of his Son; for the Father declares, that even as our Mediator, "he hath given him a name above every name, that at, or in, the name of Jeſus every knee ſhould bow, and every tongue might confeſs, that Jeſus Chriſt is the Lord to the glory of God the Father." And I would earneſtly recommend it unto all that bear a hearty love unto the Redemer, and his cauſe and kingdom, that they may make their earneſt prayer unto God, that the next enſuing aſſembly may be guided of God to give a faithful and honourable teſtimony unto his ſupreme Deity, which is called in queſtion, and to paſs a juſt and deſerved cenſure upon that notorious blaſphemer of the KING of kings, and LORD of lords, the bleſſed avenger of our blood.

2. See from this doctrine how the kindneſs and love of God our Saviour toward men hath appeared. Why, here is the greateſt evidence of it that it was poſſible for God to give; why, he ſends his own Son upon an expedition to this lower world, arms him with his power and authority as our Redeemer, to avenge our quarrel upon that Apollyon, the deceiver and deſtroyer of mankind; and when he is giving him his commiſſion to bruiſe the ſerpent's head, he engages that his arms ſhould be ſtrengthened in his undertaking, and that he would "beat down his foes before his face, and plague all thoſe that hated him," Pſal. lxxxix. 23. O Sirs, if we could but lift up the eye of faith, and view him in his goings forth in our quarrel, which were of old, from everlaſting, if we could but behold him in his marches and counter-marches in the purſuit of our enemy, we could not miſs to join iſſue with the church, in the 1ſt verſe of this chapter, ſaying, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatneſs of his ſtrength?" O Sirs, will you but behold the hue and colour of his garments, how they are dyed red with his own blood, and the blood of his enemies in avenging our quarrel, like one that treadeth in the wine-fat, and ſee if you can call his love and kindneſs in queſtion.

3. See hence how much we that are called Chriſtians are obliged to celebrate the memorials of his death. Why, he died in the reſentment of our quarrel, and in avenging us of our enemy that had ruined and deſtroyed us; in bruiſing the head of the ſerpent, he had the heel of his human nature bruiſed, inſomuch that his very blood and human ſoul was bruiſed out of his body: his death, as it was a ſatisfaction to

juſtice; ſo, at the ſame time, it was a fatal blow given to Satan's kingdom in the world; it was a condemning of ſin, that it might not have the power to condemn us; it was a tearing of our debt-bond unto the law and juſtice of God, whereby, by our own conſent, we were bound over unto the power of ſin and Satan for ever and ever. O then, are we not obliged to keep up the memorials of his death, in obedience to his own command, till he come again?

4. See hence the miſery of all unbelievers, and why they are condemned already, and the wrath of God abides on them. Why, the reaſon is, they will not join hands with the Son of God, the avenger of our blood; they will not come unto him for life, but will ſtill cleave unto Satan, and join with him in ſtudying to make God a liar; and therefore the devil's vengeance muſt light upon them: hence we find all unbelievers, who would not have Chriſt to rule over them, herded in with the devil and his angels in the final ſentence of the laſt day, "Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels." As if he had ſaid, You would not come out of the devil's camp, you would needs work his works which I came to deſtroy; and now therefore you muſt drink of the cup of his vengeance for ever.

5. See hence the happineſs and ſafety of believers, the redeemed of the Lord. Why, they are under the protection of the great Redeemer, and the day of vengeance is in his heart againſt all their enemies, vengeance upon Satan, and vengeance upon all that harm them. Sirs, whatever you may think of it, it is a dangerous thing to trouble or moleſt any that have the image of Chriſt in them; why, "Their Redeemer is mighty, the Lord of hoſts is his name;" and he has ſaid, that "it is a righteous thing with him to render tribulation to theſe that trouble them;" he ſhall be "revealed from heaven with his mighty angels, in flaming fire, taking vengeance on all them that know not God, and obey not the goſpel."

6. See hence a good reaſon for patience under all the afflictions and perſecutions of a preſent life. Why, believer, Chriſt has taken thy quarrel in hand, he has ſaid, *The day of vengeance is in mine heart.* Believers have good reaſon to pity, and pray for them that deſpitefully uſe and perſecute them; for if mercy do not prevent, the Redeemer's vengeance will inevitably purſue them: and ſure I am, there is none that have the Spirit of Jeſus in them, but will be ready to ſay with the prophet Jeremiah, when ſpeaking of his enemies, and when he ſaw the wrath that was coming upon them, "I have not deſired

the

the evil day, O Lord, thou knoweſt;" but rather that they may find mercy before the day of vengeance come.

7. See hence one great reaſon why Chriſt's viſits are ſo ſweet and acceptable to believers. One grand reaſon is, becauſe whenever he comes to viſit his redeemed, he takes vengeance on their grand enemy Satan, by relieving them from the oppreſſion of ſin, which is (as I ſaid) the firſt-born of the devil. The apoſtle John tells us, "For this purpoſe the Son of God was manifeſted, to deſtroy the works of the devil," 1 John iii. 8. And if you would know what the grand work of the devil is, ſee ver. 5. where it is ſaid, "Ye know that he was manifeſted to take away our ſins." This was the deſign of his manifeſtation in the fleſh, this is the deſign of his manifeſtation by the word, and this is the deſign of his manifeſtation, whether at firſt converſion, or in his after viſits and manifeſtations. And therefore it is no wonder though a poor believer, groaning under the body of ſin, or under the temptations of Satan, cry out through the intenſeneſs of his deſire, "O when wilt thou come unto me! O that I knew where I might find him! O that it were with me as in months paſt!" Why, it is no wonder, that moment that the Redeemer ſets his foot on the threſhold of the believer's doors, all the works of the devil in the ſoul of the believer, whereby he is burdened, fall down like Dagon before the ark of the Lord, the preſence of Chriſt by his Spirit brings immediate relief.

Many other inferences might be made, if I were not afraid of time. As,

1. This doctrine lets us ſee why the devils cried out when they ſaw Chriſt even in the ſtate of humiliation, ſaying, "What have we to do with thee, Jeſus thou Son of God? art thou come to torment us before our time?" Why, the very ſight of Chriſt our Redeemer was a terror to them, becauſe they knew that the day of vengeance was in his heart againſt them.

2. See hence how it came that hell and earth took the alarm whenever the Son of God appeared upon the ſtage of time: Pſal. ii. "Why did the Heathen rage, and the people imagine a vain thing? The kings of the earth ſet themſelves, and the rulers took counſel together, againſt the Lord, and his Meſſiah. Let us break their bands aſunder, and caſt away their cords from us." Why was there ſuch a commotion upon the earth at the coming of Chriſt? Why, the reaſon is plain, the day of vengeance upon Satan and upon his kingdom in the world was approaching. You know if a foreign enemy enter within the confines of a land, the king and all his ſubjects will be in a ſtir, every man flees to his arms. This was the very

very caſe, the devil was the god of this world, and the world was living peaceably under his government; Chriſt was a foreign enemy come to invade his kingdom, and to put down the devil from his kingdom, and take the government to himſelf; and therefore the devil and all his confederates rage, and take the alarm, becauſe one was come who had vengeance in his heart againſt him and his kingdom.

3. See hence the myſtery of the converſion of the thief upon the croſs, to whom Chriſt ſaid, "To-day ſhalt thou be with me in paradiſe." Why, Chriſt would ſhew his power over the devil and his kingdom, even in his loweſt ſtate of humiliation; when he was bruiſing the ſerpent's head, at the expence of the bruiſing of his own heel, he would let one of the devil's priſoners go free, and ſo aſſert his own power in ſetting the captives of the mighty free, and delivering the prey from the terrible.

4. See hence the reaſon why the day of a ſinner's converſion is called the day of Chriſt's power, Pſal. cx. 3. "Thy people ſhall be willing in the day of thy power." The reaſon is, becauſe it is a day when the arm of the Lord is revealed, and the exceeding great and mighty power of a Redeemer is exerted, in taking vengeance on Satan, and liberating the ſoul from his dominion.

5. See why Chriſt is ſaid to be "given for a leader and commander unto the people." Why, the reaſon is, becauſe, as Captain of the Lord of hoſts, he heads all the redeemed in their warfare againſt death, ſin, and the world, and fights all their battles for them, and through him they are conquerors, yea, more than conquerors.

6. See hence one reaſon why the Old Teſtament church longed ſo much for the coming of Chriſt in the fleſh; Abraham rejoiced to ſee his day afar off; the ſaints expreſſed the greateſt longings for his coming. Oh! "Till the day break, and the ſhadows flee away, turn, my beloved, and be thou like a roe." Why, the reaſon why they longed ſo much for this day, was, becauſe they ſaw that the day of vengeance was coming upon Satan and his works. And for the ſame reaſon the New Teſtament church long for his coming in the power of his Spirit, and his ſecond coming at the laſt day; becauſe then the day of complete redemption will come from ſin, Satan, unbelief, enmity, Atheiſm, and every thing that now creates them any trouble.

7. See hence a good reaſon for that command to "put off the unfruitful works of darkneſs, and to put on the armour of light," and why we are to "reſiſt even unto blood, ſtriving againſt ſin." Why, the reaſon is, becauſe "he that committeth

ſin

ſin is of the devil," 1 John iii. 8.; that is, he is on the devil's ſide, and he is doing his drudgery work, and the vengeance of a Redeemer is to come upon him and all his works, and all his ſervants who work his work. O Sirs, if you have any dread of the Redeemer's vengeance, if you have any love to Chriſt, or any hatred to the devil, beware of ſin; for every ſin is an affront offered to Chriſt, and a gratifying the devil, and a helping up with his kingdom in the world.

8. See from this doctrine what ground we have to look out for a day of vengeance to be faſt a-coming. Why, the works of the devil, which Chriſt came to deſtroy, do every where abound among us, ſuch as Atheiſm, error, ignorance, unbelief, contempt of the glorious goſpel, and barrenneſs under it; curſing, ſwearing, perjury, blaſphemy, Sabbath-breaking, murder, adulteries, theſts, robberies, cheating, lying, ſtealing, covetouſneſs, and all manner of iniquity abounds; theſe are the works of the devil. And therefore ſeeing theſe abound, have we not reaſon to fear, leſt vengeance be in his heart againſt us?

9. See hence what a dangerous thing it is to hurt the ſpouſe of Chriſt, to do any injury to the church. Why, the vengeance of the Lord, the vengeance of his temple, will certainly purſue all theſe who pollute or profane his temple. Satan is at this day fetching a ſtroke at the temple of God, ſtriking at the ſacred conſtitution of the church; but be who or what they will, who adventure to "defile the temple of God, them will God deſtroy," they draw on the Redeemer's reſentment upon themſelves.

The *ſecond* uſe may be of *Terror* to all that are in the devil's camp, wearing his livery, and waging war under his colours againſt the Son of God. Wo to you if you tarry long there, for the heavy vengeance of the Redeemer will be upon you, if you do not quickly make your eſcape. See what the Lord ſays with reſpect to you, Deut. xxxii. 41. "If I whet my glittering ſword, and mine hand take hold on judgement; I will render vengeance to mine enemies, and will reward them that hate me." More particularly, I will tell you a few ſorts of men on whom the day of vengeance is haſtening.

1. Upon wicked and ungodly rulers and magiſtrates: Pſal. lxxvi. 12. "He will cut off the ſpirit of princes: he is terrible to the kings of the earth. He ſtrikes through kings in the day of his wrath;" for example, Belſhazzar's Mene Tekel makes his joints to looſe, and his knees to ſmite againſt other.

2. The day of vengeance will be upon all idol ſhepherds, unfaithful miniſters that do not give faithful warning from his

mouth,

mouth, but clap the heads, and ſtrengthen the hands of the wicked in a way of ſin, Ezek. xxxiii. 8. Zech. xi. 17.

3. To all theſe that are injurious to his faithful ambaſſadors in the diſcharge of their duty and commiſſion: 2 Chron. xxxvi. 16. "They mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until the wrath of the Lord aroſe againſt his people, till there was no remedy."

4. To all profaners of the name of God: "Thou ſhalt not take the name of the Lord thy God in vain." They that tear his name, he will tear them, when none can help them.

5. Upon all Sabbath-breakers, who look upon God's day as a burden, Amos viii. 5. "The Lord hath ſworn by the excellency of Jacob, that he will not forget their works; for this the land ſhall tremble, and every one that dwelleth therein ſhall mourn."

6. Upon all that are undutiful to parents, whether natural, civil, or ſpiritual: "The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it." All that reſiſt lawful magiſtracy in their lawful commands, Rom. xiii. 2.

7. Upon all that are guilty of ſhedding innocent blood, murdering their neighbour in a fit of paſſion, or deſtroying the fruits of their own bodies. The blood of Abel cried for vengeance againſt his brother Cain; and God has ordained, that "whoſoever ſheddeth man's blood, by man ſhall his blood be ſhed."

8. Upon all unclean perſons: "Whoremongers and adulterers God will judge." The darts of divine vengeance ſhall ſtrike through the liver and heart of the unclean.

9. Upon all that are unjuſt in their dealings between man and man, by ſtealing, and over-reaching their neighbour. The broad flying roll of the curſe of God enters into the houſe of the thief, Zech. v. 2—4.

10. All perjured perſons, and covenant-breakers, whether national or perſonal: "Shall he break the covenant and eſcape? I will ſend a ſword to avenge the quarrel of my covenant."

11. All covetous perſons, who are diſcontent with their lot, and envy the proſperity of their neighbours. Vengeance purſued Ahab for coveting Naboth's vineyard. They are idolaters in God's reckoning, the men of the world, whoſe portion is in this life.

All that wallow in ſenſuality, ſuch as drinking, gluttony, and

and revelling, the vengeance of a Redeemer will purſue them: "Their God is their belly, and their end is deſtruction."

Again, upon all hypocrites: Iſ. xxxiii. 14. "The ſinners in Zion are afraid, fearfulneſs hath ſurpriſed the hypocrites: who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings?"

Upon all that continue in ignorance under the means of knowledge: "He that made them will not have mercy on them, and he that formed them will ſhew them no favour," Iſ. xxvii. 11.

Apoſtates, who, after a profeſſion, fall back again with "the dog to his vomit, and with the ſow to her wallowing in the mire. Backſliders in heart ſhall be filled with their own ways."

All who, by their untender walk, grieve and offend the generation of the righteous: "Wo unto the world becauſe of offences: but wo to that man by whom the offence cometh, it were better for you that a millſtone were hanged about your neck, and that you were caſt into the depth of the ſea."

This doctrine, I ſay, ſpeaks terror to all ſuch, becauſe they are of their father the devil, and do his works; and therefore the vengeance of a Redeemer is purſuing them. I ſhould have begun with unbelievers, who do not obey the goſpel: "He will come in flaming fire, taking vengeance upon them, becauſe they obey not the goſpel; they are condemned already, becauſe they have not believed in the name of the only begotten Son of God."

The *third* uſe may be of *Conſolation* to all the redeemed of the Lord. Has Chriſt avenged thy quarrel with the dying of his garments, upon Satan thy grand enemy? Has he for thy ſake invaded his kingdom, ſlain his firſt-born, wreſted the keys of hell and death out of his hand, loaded him with chains, made an open ſpectacle of him and his fellow-angels, and is he to ſhut him up in hell for ever, and all on thy account? Then hence many things may be inferred for the comfort and encouragement of the redeemed of the Lord.

1. Thy kind Kinſman, the avenger of thy blood, he will ſurely pay thy debt, and ſtand between thee and all the charges that either law, or conſcience, or juſtice, or the devil, or the world has againſt thee. Would he ever avenge thy blood upon Satan, and yet ſuffer thee to ſink under the charge of the law of juſtice? No, no; "he ſtands at the right-hand of the poor, to ſave him from them that would condemn his ſoul." And therefore thou mayſt lift up thy head with joy and boldneſs, ſaying, "Who can lay any thing to my charge? It is God

God that juſtifieth; who is he that condemneth? It is Chriſt that died," &c. Yea, at the ſame time that he ſpoiled principalities and powers on the croſs, he tore the hand-writing that was againſt thee, nailing it to his croſs.

2. Here is comfort againſt remaining corruption and indwelling ſin. Perhaps thou art crying, "O wretched man that I am!" Well, here is help at hand, he that has avenged thy blood on Satan, by bruiſing his head, he will never ſuffer his work to ſtand long in thy ſoul; no, no; down they muſt go, all his ſtrong-holds ſhall go to ruin. Art thou peſtered with the prevalency of unbelief, ay turning thee away from the living God? Well, the Redeemer's vengeance will deſtroy that, for it is one of the works of the devil; he is "the Author and Finiſher of faith;" and therefore he muſt anſwer his name, and fulfil in thee the whole good pleaſure of his goodneſs, and the work of faith with power." Art thou peſtered with remaining enmity? Well, this is a work of the devil, to fill the mind of man with enmity and prejudice againſt God, who is love; and therefore the day of vengeance is in his heart againſt that alſo: he has already ſlain the enmity on God's part by his blood, and he will ſlay the enmity on thy part more and more by his Spirit; and as he carries on the work of faith, he will alſo carry on the work of love; for faith worketh by love; and the Spirit of faith is alſo a ſpirit of love. Art thou groaning under remaining ignorance, that thou cannot win to more knowledge of Chriſt, and of God in him, more knowledge of his will? Well, this is a work of the devil, his kingdom is a kingdom of darkneſs; and the Redeemer's vengeance ſhall be upon it alſo; for he is "the true light, that lighteth every man that cometh into the world;" and as he has already begun to ſhine into thy heart by the light of the knowledge of his glory; ſo thou ſhalt find his goings forth prepared as the morning, and thy path ſhall be "as the ſhining light, which ſhineth more and more unto the perfect day." Art thou burdened with the legality of thy ſpirit, a ſtrong inclination to reſt on the works of righteouſneſs done by thee, rather than upon Chriſt and his righteouſneſs, the alone foundation that God hath laid in Zion? Well, here is comfort, this work of the devil ſhall be deſtroyed more and more by the Avenger of thy blood, "The ſecret of the Lord is with them that fear him, and to them will he ſhew his covenant." He will more and more wean thy heart from the way of works, and reconcile thee more and more unto the way of grace through Jeſus Chriſt; for he has ſaid, "That grace ſhall reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord." In a word, not to multiply particulars, whatever ſin or luſt uſurps

the throne of Chriſt in thy heart, down it ſhall go, the Redeemer's vengeance ſhall be upon it as a work of the devil; for he has ſaid, "I will ſubdue their iniquities. From all idols will I cleanſe them. Sin ſhall not have dominion over you: for ye are not under the law, but under grace."

3. Is Chriſt the Avenger of thy blood upon Satan? Then ſurely he will not ſuffer that enemy continually to haraſs thee with his fiery darts; no, he will ſtill this enemy and avenger; he will either rebuke the tempter, or elſe his grace ſhall be ſufficient for thee, and his ſtrength ſhall be ſo perfected in thy weakneſs, that, through thy God aſſiſting thee, thou ſhalt leap over his walls, and break his bows of ſteel in pieces; yea, his faithfulneſs is engaged that he "will not ſuffer thee to be tempted above what thou art able to bear, but with the temptation will provide a way to eſcape, that thou mayſt be able to bear it."

4. Art thou covered with the dark clouds of deſertion, crying, "O that I knew where I might find him?" Here is comfort, he that has avenged thy blood upon Satan, he will not himſelf keep thee long in torment with his own abſence; "he will not contend for ever, neither will he be always wroth; leſt the ſpirit ſhould fail before him, and the ſoul which he has made. Weeping may endure for a night, but joy cometh in the morning. For a ſmall moment have I forſaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer."

5. Here is comfort againſt the fears of apoſtacy, or falling away, to the reproach of religion, and the ruin of thy ſoul for ever. He that has avenged thy blood, and pulled thee out of the paw of that enemy, he will not quit thee; all his ſaints are in his hand; he keeps them by his power through faith unto ſalvation, and no man, no devil, ſhall be able to pluck thee out of his hand. And therefore thou may ſing and ſay, "Though I fall, I ſhall ariſe; for the Lord upholdeth me with his hand."

6. Here is comfort, he that has avenged thy blood, he will ſupply thy wants, both outward and inward. Would he ever do ſo much for thee, and then ſuffer thee to ſtarve? No, no; "My God ſhall ſupply all your need, according to his riches in glory by Chriſt Jeſus." Thy Kinſman is full handed, he doth not want, and thou ſhall want nothing that is good for thee.

7. The Avenger of thy blood will take care of thee in public reelings; when the mountains are removed, and the waters

roar, he ſitteth upon the floods, and he will make all things work together for thy good.

8. The Avenger of thy blood will pity and ſympathize with thee in all thy afflictions.

9. He will ſtrengthen thee for the work he calls thee to, whatever weakneſs be in thee, for "he giveth power to the faint."

10. *Laſtly*, The Avenger of thy blood, he will make thee victorious over death, the laſt enemy: "Death ſhall be ſwallowed up in victory." He has made the grave a bed of reſt, a paſſage to thy Father's houſe and kingdom, and he himſelf will carry thee through Jordan; and therefore thou mayſt ſay in faith, "This God is our God for ever and ever; and he will be our guide even unto death."

Is. lxiii. 4.—*For the day of vengeance is in mine heart, and the year of my redeemed is come.*

THE FOURTH SERMON ON THIS TEXT.

THE *fourth* uſe ſhall be of *Exhortation*. Is it ſo that the day of vengeance was, and ſtill is, in the heart of our glorious Redeemer? has he avenged our quarrel upon the old ſerpent, by bruiſing his head, and ruining his uſurped kingdom and dominion? Then,

Firſt, In the name of our kind Kinſman, the glorious Avenger of our blood, I proclaim liberty to all the vaſſals of hell, to all the priſoners of the prince of darkneſs. O Sirs, the devil he has made priſoners of the whole family of Adam; becauſe we rebelled againſt the words of God, and contemned the counſel of the Moſt High, therefore we are made to ſit in darkneſs and the ſhadow of death, bound and manacled by the god of this world, with the cords of our own iniquity as with fetters of iron: but I bring you glad tidings of great joy, our Goel, our Redeemer and Avenger, he has broken up the devil's priſon, he has broken the gates of braſs, and cut the bars of iron in ſunder: and he comes and cries to his priſoners to *come forth*, to them that ſit in darkneſs, *Shew yourſelves*. And therefore we, as the heralds of this great King, which has the armies which are in heaven following him, and whoſe name

is

is written upon his thigh and veſture, "The KING of kings, and LORD of lords;" I ſay, we, as heralds ſent forth in his name, proclaim the year of jubilee unto you, the year of releaſe and freedom from your bondage and captivity unto this enemy. The Son of God makes you free, and therefore be ye free indeed: he "proclaims liberty to the captives, and the opening of the priſon to them that are bound;" liberty from the guilt of ſin, that it may not condemn; liberty from the power of ſin, that it may not reign in your mortal bodies; liberty from the filth and defilement of ſin, that it may not obſtruct fellowſhip between God and you; liberty from the law as a covenant, that it ſhall not have power to condemn you; liberty from the power of death and the grave, that it may not ſting you, or have the victory over you; liberty from this preſent evil world, that it may not infnare you; liberty from all your enemies, that you may ſerve the Lord without fear, in holineſs and righteouſneſs all the days of your lives. O Sirs, I proclaim this acceptable year of liberty and releaſe from captivity to all theſe enemies unto you. O, for the Lord's ſake, accept of the liberty that your Kinſman and Avenger of your blood proclaims to you his kinſfolk.

This exhortation and call to accept of liberty from the power of darkneſs, from the dominion of Satan the prince of darkneſs, has ſuch a charm with it to every rational and thinking perſon, that one would think there needed no motives or arguments to perſuade people to fall in with it. Folk that are in hard temporal bondage and thraldom will purchaſe their liberty with the moſt valuable things they have in a world; and they who are in poſſeſſion of their liberty, will ſpend not only their eſtates and ſubſtance, but their very blood in the maintenance and defence thereof; folk will quit their lives rather than give up even their temporal liberty. Who doubts but if a company of men were ſhut up in a priſon by their powerful enemy, who deſigns their death, if one more powerful ſhould come and vanquiſh him, and break up the priſon doors, and call the priſoners to go free; I ſay, who doubts but, in that caſe, every priſoner would make his eſcape, every one would run out of priſon faſter than another? But, Sirs, although this liberty that our Kinſman proclaims unto us be infinitely more valuable than all the temporal liberties of the world; yet ſad experience lets us know, that the greater part of the hearers of the goſpel, to whom the Lord's jubilee and year of freedom is proclaimed, they chooſe rather to be the devil's bond-men, and to continue under the bonds of iniquity that he has wreathed about them, than to accept of this glorious liberty that I am ſpeaking of:

Satan

Satan has ſo bewitched and intoxicate them with ſin, that they lie ſtill in the devil's fetters, as if their bondage were perfect freedom and liberty, and never reckon themſelves at liberty, unleſs they be "walking according to the courſe of the world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience." And therefore, I ſay, though one would think men needed no motive to perſuade them to accept of liberty; yet ſuch is the backwardneſs of the heart of man, through the power that Satan and ſin has upon them, that we muſt not only proclaim liberty to them, but we muſt uſe arguments to perſuade them to it: and therefore allow me, in the name of our kind Friend and Avenger, to beſpeak you in a rational way; for we are dealing with men and women that muſt be "drawn with the cords of love, and the bands of a man." O that God by his Spirit may both perſuade and enable you to comply with the call.

Motive 1. Will you conſider the evil and danger of that bondage and captivity you are under. It is the moſt comfortleſs captivity; no comfort in the pit of ſin, which is the devil's priſon, therefore called a "a pit wherein there is no water," Zech. ix. 11. Indeed Satan, he promiſes pleaſure, profit, and comfort, in the way of ſin, and in his ſervice; but, alas! it is but like the crackling of thorns under a pot, or like a glaſs of ſweet poiſon, which ſo ſoon as it is ſwallowed down, it is like the gall of aſps in the bowels: "There is no peace, ſaith my God, to the wicked." The bondage thou art under, O ſinner, it is a wearieſome bondage; ſinners are ſaid to "weary themſelves to commit iniquity." Many a wearieſome day has the ſinner in the devil's ſervice; he leads them about, as it were, in a chain, and makes them to drudge in gratifying this, and that, and the other luſt. It is a diſgraceful bondage to be the devil's drudge, who is himſelf "reſerved in chains under darkneſs, unto the judgement of the great day." Oh who would chooſe to ſerve, and to be ſervant unto that chained roaring lion! It is the moſt cruel bondage that ever was; this enemy and avenger, he handles poor creatures that are under his power, in the moſt barbarous manner, torturing both ſoul and body; you have an emblem of his cruelty, in that poor man, Mark v. 2. 5. and Luke viii 27. It is a terrible bondage, there they are ſaid to dwell in darkneſs, and in the regions of the ſhadow of death, where there is nothing but horror and terror, a terror to themſelves, and to others round about them. O Sirs, who would not accept of liberty from ſuch a captivity and bondage?

Mot. 2. By way of motive, will you conſider what kind of freedom

freedom and liberty the Son of God, the Avenger of our blood, offers and preſents you with; it is a liberty never enough to be wondered at, that ever the Son of God ſhould have taken our nature, a nature inferior to that of angels, in order to his having the right of redemption as our Kinſman and Avenger, who had violate the law, trampled upon the authority of his Father; that he ſhould come from Edom and Bozrah dying his garments with his own blood, and the blood of his enemies, in order to our releaſe. Oh, may we not cry out with admiration, as the church doth in the 1ſt verſe, "Who is this that cometh!" O who would ever thought that he would have undertaken ſuch an expedition on our behalf! And then will you conſider, that this liberty we proclaim to you, it was purchaſed with a great ſum, as that captain ſaid, Acts xxii. 28. "With a great ſum obtained I this freedom." It coſt our Kinſman dear, not ſilver and gold, but the very blood of his heart. It is the moſt real freedom; it is not an imaginary thing, no, "If the Son make you free, you ſhall be free indeed." It is a glorious freedom; you ſhall be preferred unto the glorious liberty of the children of God, you ſhall be fellow-heirs with the general aſſembly of the firſt-born, who are all heirs of God, joint-heirs with Chriſt. And your liberty ſhall not laſt for a day, a year, or an age, but it ſhall laſt for ever; you ſhall have a final diſcharge and manumiſſion; neither ſin nor Satan ſhall any more have dominion over you, if you will accept of this liberty that our Kinſman and Avenger of our blood offers and proclaims to you. Indeed Satan and ſin may tempt you, and endeavour to reduce you under your former ſlavery, but they ſhall never be able, no man, no devil, ſhall ever be able to pluck you out of the hands of our Kinſman; you ſhall be kept by the power of God through faith unto ſalvation. O Sirs, ſhall not ſuch a liberty be greedily accepted? Unto all I ſhall only add, that although the Son of God paid dear for this liberty that he proclaims to you, yet you have it for nothing; no terms, no hard condition required of you, only accept of freedom, and you ſhall be free indeed: no money, no price, only go forth.

Mot. 3. Conſider, Sirs, that the devil he has no law-right to detain you in his captivity; he loſt his right when juſtice was ſatisfied by the blood of our Kinſman. What right has the jailor to keep a perſon in priſon when the judge is ſatisfied by a friend, and the debt completely paid to the creditor? So that it is wrongous impriſonment, eſpecially after the King's proclamation of liberty is iſſued out. But I will tell you more, the devil, as he has no right, ſo he has no power to detain you priſoners or captives againſt your own will. Indeed the devil

has

has blinded the underſtanding, and ſo perverted the will, that they are volunteers in his ſervice, they willingly walk after his commandment; but the devil can force no man's will; if once you were but willing, heartily willing, to be liberate from Satan's bondage, the buſineſs were done. O Sirs, put your wills in the hand of our Kinſman, that, according to his promiſe, he may make you willing in the day of his power. But O what encouragement is it to you to accept of freedom, that the devil has neither right nor power to detain you his priſoners contrary to your own will!

Mot. 4. By accepting of this liberty, you will make glad the heart of Chriſt, and make our Kinſman ſee the travel of his ſoul. He travelled in ſoul in order to obtain our freedom from the power of ſin and Satan; yea, he travelled till his ſoul was exceeding ſorrowful even unto death: O! will you you be ſo unkind, after all his hard and ſore travel, as to deny him that ſatisfaction which he deſires ſo much, namely to ſee you fairly freed from the hands of Satan? And, on the other hand, it will affront him, it will grieve him to the heart, if you remain in your chains under the power of Satan, refuſing to be delivered from the power of that enemy, after he has invaded his kingdom, and deſtroyed him through his own death. O how did he weep over Jeruſalem, who refuſed the relief and freedom that he proclaimed to them in the days of his fleſh! he ſaid with tears, "O that thou, even thou, in this thy day, hadſt known the things which belong unto thy peace! He would have gathered them, as the hen gathers her brood under her wings, but they would not."

Mot. 5. You will gratify the devil, if you reject this offered liberty, and give him an occaſion of inſulting over our glorious Redeemer, as if his bondage were better than Chriſt's liberty that he has been at ſo much coſt to purchaſe. And O, can you find in your hearts to furniſh that enemy with an opportunity of upbraiding our glorious Redeemer? But, on the other hand, if you accept of this liberty and freedom which Chriſt offers you, it will gall the enemy at the very heart; for, as I was ſaying in the doctrinal part, it is a day of galling vengeance unto Satan, when he ſees a poor creature going out of his priſon, and going in to Chriſt's ſide. So then, would you do the devil a diſ-ſervice (I am ſure you owe him nothing), then accept of the freedom and liberty which our glorious Avenger purchaſed with his blood, and proclaims to every one of you in this glorious goſpel.

To all which I ſhall only add, that if you do not, your ruin is of yourſelves, and your blood ſhall be upon your own head. O how juſt will your condemnation be, who had liberty in your

your offer, and yet chooſed rather to continue in the devil's chains! Surely your bonds cannot miſs to be made ſtronger, and your condemation ſhall be more juſt than that of the devil himſelf; for the devil never had liberty offered him, otherwiſe he would accept of it with all his heart; but for ſinners under the drop of the goſpel, they had life, liberty, and ſalvation proclaimed to them, and yet preferred death to life, bondage to liberty, damnation to ſalvation.

Object. You preſs us to accept of liberty from Satan's bondage; but what if Chriſt never deſigned or decreed that liberty for me, if I be not among the elect I ſhall never get free of my bondage. *Anſw.* This objection is juſt one of the wiles that the devil makes uſe of to diſſuade ſinners from attempting to get free of his ſervice and dominion; it is a mere ſophiſm, and when it is rightly conſidered, it is as weak as water: for it is juſt all one as if a company of priſoners lying under ſentence of death, when their priſon-doors are opened, their jailor bound, neck and heel, and the king's proclamation intimate to the priſoners to come forth; I ſay, it is juſt as if the priſoners, in this caſe, ſhould begin to ſay, Though the priſon be opened, and the king's proclamation read in our hearing; yet we do not know if the king has an intention or deſign in his heart that we ſhould take the advantage and make our eſcape, we do not know if he intends that we ſhould lie continual priſoners; and therefore we will juſt lie ſtill where we are. Who would not reckon the priſoners a company of madmen who would argue at ſuch a rate? Why, how is the king's mind to be known but by his overt act or proclamation? So here the devil tells you, that you need not accept of liberty from ſin and Satan, becauſe you do not know if Chriſt has deſigned this liberty for you. Why, how ſhall you ever know the mind of Chriſt but by his word, his proclamation of grace, which is the very picture of his thoughts and deſigns? O Sirs, look ay into the heart of God, and the deſigns of God by his words of grace, his acts of grace, his proclamations of grace; and if you do, you ſhall find nothing but grace and love, and mercy in his heart to you: but if you will take the devil's way, and look to God's heart and ſecret thoughts, without looking to his words, and believing what he ſpeaks to you, there is no help for it, you ſhall periſh with the devil.

Object. You bid us accept of freedom from Satan's bondage; but alas! our bands are ſo ſtrong that we have no power to ſhake them off, or accept of this liberty. *Anſw.* The queſtion between Chriſt and you is not, Are you able to quit the devil's bondage and ſlavery? But the queſtion is, Are you willing?

ing? And if you be but willing to be made free, all the devils in hell cannot detain you.

Object. There indeed lies the ſtreſs of the matter, my will has got ſuch a woful caſt, that I cannot get it bended toward this offered freedom. *Anſw.* If the iron ſinew of the obſtinate will be too ſtrong for thee to bend, put it in the hand of Chriſt thy bleſſed Kinſman, that he may do the work for thee, "Thy people ſhall be willingneſſes in the day of thy power." And O it is a ſweet evidence of a ſoul already made willing, that he is groaning under the ſenſe of the backwardneſs of his heart to yield to the call of Chriſt. And for your encouragement to put your obſtinate will in his hand, you have him bound by promiſe to do the work, even to take away the ſtony heart, and to give the heart of fleſh, that is, to maſter the enmity and obſtinacy of the heart and will againſt him: O plead the promiſe, believe the promiſe, put him to his word, and purſue him upon his word before a throne and court of grace; for he never ſaid nay to a perſon that took this method. And then it is the pleaſure of Chriſt to take vengeance upon Satan, by driving out the devil's poiſon of enmity and obſtinacy from the heart of the ſinner. And therefore let the words of my text be a ground of faith to you as to this matter, *For the day of vengeance is in mine heart, and the year of my redeemed is come.* The Lord bleſs his word.

Is. lxiii. 4.—*For the day of vengeance is in mine heart, and the year of my redeemed is come.*

THE FIFTH SERMON ON THIS TEXT.

MY *ſecond* exhortation from the doctrine is this, If it be ſo that our bleſſed Goel, our kind Kinſman and Redeemer, has avenged our quarrel upon Satan, by invading his kingdom, counteracting his projects for our ruin, by ſlaying his firſt-born, by wreſting the keys of death and hell out of his hand, and laying him under chains of darkneſs, unto the judgement of the great day, and the like; I ſay, has our Kinſman done all this in the reſentment of our quarrel againſt that enemy? O

then let this encourage you to put your truſt under the ſhadow of his wings, commit the keeping of your ſouls, and of all your everlaſting concerns, unto him, for our Kinſman *careth for you*; if he had had no care about us, or kindneſs for us, would he ever have ſpent his blood, and dyed his garments in our quarrel? O Sirs, whom will we ever truſt, if we do not truſt him, who came travelling in the greatneſs of his ſtrength, to engage with, and deſtroy the powers of hell, for the injury they had done us? O how excellent is that loving-kindneſs which excited and engaged him to undertake this expedition! What amazing love to loſt ſinners of Adam's family breathe in theſe words, when viewed as a threatening againſt the powers of hell, *The day of vengeance is in mine heart!* Now, I ſay, the duty, and the firſt duty, that this grace and love of our glorious Kinſman ſhould engage us to, is to confide and truſt in him. This is the very leading deſign of the goſpel, and of the whole revelation of the word concerning Chriſt; and therefore be exhorted to fall in with it, and truſt this kind Friend that ſticks cloſer than a brother. This is a matter of the laſt importance and concern to every one that hears the goſpel, and upon which the happineſs or miſery of the precious ſoul through an endleſs eternity doth depend; therefore, to clear the exhortation a little, I ſhall obviate and anſwer a few queſtions.

Queſt. 1. What is it that you call us to, when you bid us truſt this kind Friend, this Redeemer of our blood?

I anſwer, 1. It neceſſarily ſuppoſes a deep and hearty concern about ſalvation or deliverance from that thraldom, bondage, and miſery that we are brought under by Satan and his firſt-born ſin. O Sirs, you who never yet ſaw yourſelves to be the devil's priſoners, under the power of the guilt and filth of ſin by virtue of a broken law, and who were never brought under a deep and hearty concern how to make your eſcape, crying, with the jailor, "What ſhall I do to be ſaved?" whatever may be your pretenſions of truſting in Chriſt, they are but all hypocritical and notional; for "the law is our ſchool-maſter, to lead us unto Chriſt, that we may be juſtified by faith."

2. This truſt has in it a cordial approbation of the perſon and undertakings of our bleſſed Kinſman and Redeemer, in order to our freedom and delivery from this bondage to ſin and Satan, an approbation of it as a method worthy every way of Infinite Wiſdom, and of all others moſt ſuited and adapted to the glory of God, and ſafety of the ſinner. Whenever a ſinner is awakened, and hath his eyes opened to take up his loſt and ruined condition, theſe two queſtions very naturally caſt up, viz. How ſhall God be glorified? and how ſhall ever I be

ſaved in a conſiſtency with his glory? Now, when Chriſt is diſcovered, and the method of ſalvation through him opened to the ſoul's view, it is made to ſee theſe queſtions ſweetly anſwered in him, it ſees how Chriſt reſtores glory to God and to all his attributes, and ſalvation to the loſt ruined ſinner: "Mercy and truth are met together, righteouſneſs and peace kiſs each other," in this method of ſalvation; and this draws out the ſoul's cordial approbation of this glorious device, ſaying, O "this is my reſt, for my ſoul deſires it, and likes it well."

3. It has in it a renouncing of all other ways and means of relief, ſaying with theſe, Jer. iii. 23. "In vain is ſalvation expected from the hills, and multitude of mountains; in the Lord alone is the ſalvation of his people." And Hoſ. xiv. 3. "Aſhur ſhall not ſave us, we will not ride upon horſes, neither will we ſay any more to the work of our hands, Ye are our gods." Phil. iii. 3. "For we are the circumciſion, which worſhip God in the ſpirit, who rejoice in Chriſt Jeſus, having no confidence in the fleſh." O Sirs, Chriſt is never the firſt courſe or method that a ſinner takes for ſalvation, no, no, he is ay the laſt ſhift; many a way will the man try before he land in Chriſt. While in a ſtate of profanity, living in a manifeſt contempt of the law, the man, he ordinarily truſts to the general mercy of God, imagining with ſome, that it is enough to bring them to heaven, if they have as much time in a dying hour, as to cry, God have mercy upon my ſoul. When the man is brought, through a ſpirit of conviction, to ſee that this will not do, he then runs to the way of works by the law, and tries what he can do for his own ſalvation by his reformation, his prayers, tears, vows, penances, and the like. When the man has wearied himſelf in purſuit of ſalvation in this way, and finds the law ſo holy, ſo ſpiritual and extenſive, that it is impoſſible for him to obey it perfectly, then he will join Chriſt and the law together, I mean Chriſt and his law-works, and thinks with himſelf, Now I cannot ſcale heaven, or make out ſalvation by my own obedience, it is ſo defective; but wherein I am deficient in obedience to it, I will rely upon Chriſt's righteouſneſs to ſupply my defects. Thus he takes the new cloth of Chriſt's righteouſneſs to patch up his own filthy rags. And here it is that many a man ſtays, without going a ſtep further, ſeeking ſalvation by Chriſt and the law together, which is the thing the apoſtle calls a "ſeeking righteouſneſs, not directly, but as it were by the works of the law." But when a ſinner is brought really to truſt in the Lord Jeſus, he receives him, and reſts upon him alone as he is offered in the goſpel, diſclaiming his own righteouſneſs as filthy rags, ſaying

ſaying with the apoſtle, "What things were gain to me, thoſe I counted loſs for Chriſt. Yea doubtleſs, I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord."

4. This truſting in Chriſt carries in it a ſatisfaction with the warrant that God affords in his word for intermeddling with Chriſt and his ſalvation. It is a very ordinary caſe with theſe that are awakened to a due concern about ſalvation, to have this language in their mouths, O it is true, Chriſt is a ſuitable and ſufficient Saviour, able to ſave to the uttermoſt; but, alas! I do not know if I have a right or warrant to intermeddle with him, I am afraid I be guilty of preſumption. Now, when a man believes in Chriſt, or truſts in him for ſalvation from ſin and Satan, hell and wrath, he looks to the word, and there he ſees that Chriſt is held out as the ordinance of God for the ſalvation of ſinners of mankind; that this Son is given to us, born to us; there he finds the word of grace and ſalvation indorſed and directed to all and every creature, that "the promiſe is even to us, and our children, and to all that are afar off, and to as many as the Lord our God ſhall call" by the joyful ſound; there he finds God commanding and requiring every man to "believe in the name of his Son Jeſus Chriſt, to look unto him and be ſaved." And upon theſe and the like grounds the man is perſuaded that he has ſufficient warrant to receive Chriſt, and reſt the ſalvation of his ſoul upon him without danger of preſumption; and upon this he ventures his ſalvation upon him. O Sirs, take care that you ſet the foot of faith upon a ſicker ground; and I do not know how our faith in Chriſt can ever be well founded, without finding our warrant for it in the word; the word is the immediate ground of faith, and without it we could never believe, Pſal. cxix. 49. "Remember the word, upon which thou haſt cauſed thy ſervant to hope." Pſal. cxxx. 5. "In his word do I hope."

5. Thus truſting in Chriſt, as our Avenger and Redeemer, has in it a firm and full perſuaſion of Chriſt's willingneſs and ability to reſcue and deliver us from the hands of Satan and ſin, and all our ſpiritual enemies; yea, a perſuaſion of his faithfulneſs, that, according to his promiſe, he will deliver. The poor ſoul is perſuaded of his ability from the word, becauſe there it finds the record of God concerning him, that he is "mighty to ſave, able to ſave to the uttermoſt all that come unto God through him." It is perſuaded of his willingneſs, from the ſame record; becauſe there he finds it ſaid, "Come to me who will, I will in no wiſe caſt out." O would he ever come upon ſuch an expedition to avenge the quarrel of loſt

ſinners,

ſinners, to "finiſh tranſgreſſion, and make an end of ſin," if he were not willing to ſave a loſt ſinner that comes to him! It is perſuaded of his faithfulneſs, that he will ſave according to his promiſe, that he will pity and pardon, and heal and deliver, according to his promiſe, becauſe it is impoſſible for God to lie. O, "hath he ſaid it, and will he not do it?" yea, ſurely, "yet a little while, and he that ſhall come will come, and will not tarry."

6. And more directly, When a perſon truſts this glorious Redeemer and Kinſman for ſalvation, he is not only perſuaded in general of the power, goodneſs, and faithfulneſs, of the Lord Jeſus; but he is perſuaded of all this with particular application of him and of ſalvation unto his own ſoul in particular; the man is confident, that whatever Chriſt has purchaſed with his blood, and whatever he has promiſed in the covenant, ſhall in due time be forthcoming to him, and he relies and reſts on the ſecurity he finds in the word, in the promiſe, or covenant of God ſealed with the blood of his bleſſed Kinſman; he takes Chriſt as held out in his word of grace and ſays, "This is all my ſalvation, God hath ſpoken in his holineſs, I will rejoice;" this is mine, and that is mine, and all is mine, becauſe God hath ſpoken in his holineſs; I have his word for it, and that is enough; this faith is "the evidence of things not ſeen, the ſubſtance of things hoped for." And although God may ſee fit to defer the actual accompliſhment of the promiſe, whereby his heart is made ſick; yet when he views the good things promiſed, faith reckons them its own, upon the ſecurity God has granted in the promiſe; and therefore ſays with the church, Mic. vii. 7—9. "I will look unto the Lord: I will wait for the God of my ſalvation: my God will hear me. Though I ſit in darkneſs, the Lord will be a light unto me; he will bring me forth to the light, and I ſhall behold his righteouſneſs." I do not ſay that this truſt and confidence is ay alike ſtrong in all believers, or yet in the ſelf-ſame believer; for ſad experience makes it evident beyond all contradiction, that the believer's confidence of faith may be, and actually is, many times ſadly ſhaken, through the prevalency of unbelief, the aſſaults of temptation, and providences ſeemingly running croſs to the promiſe; by reaſon of this, the poor believer has many doubts, many fears and ſtaggerings, ſo that ſometimes he is made to cry out, "Is his mercy clean gone? will he be favourable no more? doth his promiſe fail for evermore? One day I ſhall fall by the hand of Saul;" and in his haſte he is made to cry out, "All men are liars," the prophets of God not excepted. But theſe doubts, and fears, and ſtaggerings, although they

they be in the believer, yet they are not in his faith; theſe things argue the infirmity of his faith indeed; but under all this, faith is fighting for the victory, and as much faith in Chriſt as the man hath in exerciſe, ſo much confidence will he have anent the outmaking of the promiſe to him in particular; and according to the degree of one's crediting the promiſe with application to himſelf, ſo much confidence and perſuaſion will he have.

But now, that I may clear this act of faith, or of truſting in the Lord Jeſus, a little further to you, I ſhall endeavour to illuſtrate it by two or three ſimilitudes.

1. then, It is juſt ſuch another truſt, as when you truſt a man of undoubted veracity and faithfulneſs. When an honeſt man gives you his word, his promiſe, whether it be a verbal word, or his written and ſubſcribed word, for any thing, you all know what it is in ſuch a caſe to truſt him; if a day of payment be ſpecified in the promiſe, you are confident and perſuaded of payment againſt that day; if there be no day named, yet ſtill you are confident, that in due time he will make out his promiſe. After this manner Abraham, the father of the faithful, believed the promiſe of God, Rom. iv. 20. "He ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving glory to God." O Sirs, have you truſt and confidence to put in the word of a man, will you take his promiſe, and reſt upon it with aſſured confidence; and ſhall we have no truſt to put in the man Chriſt Jeſus, in whoſe mouth guile was never found, or in the report or record of God concerning him, for whom it is impoſſible to lie! Allow me to tell you, that every mere man, whom you have truſted ſince you came into the world, will ſtand in judgement and condemn you, ſaying you had confidence to put in me, but you had no confidence to put in a promiſing God in Chriſt. Will not Chriſt ſay at the day of reckoning to unbelievers, You truſted ſuch a man's word when he made a promiſe to you; but though you had my word, my oath, my covenant, ſealed with my blood, and though the three that bear record in heaven atteſted the truth of the promiſe that I gave you; yet you had no truſt or credit to give unto me, I could never obtain that truſt from you that you gave unto very ordinary perſons, you treated me and my Father as though we had been liars, diſſemblers, and diſingenuous? O how will the unbeliever be confounded at the day of reckoning when this ſhall be laid home to his door, by the great Judge of all the earth, the man Chriſt Jeſus, the bleſſed Avenger of our blood upon Satan! he himſelf will then "whet his glittering ſword, and render vengeance

vengeance to all that know not God, and obey not the gospel."

2. This truſting in Chriſt, is juſt ſuch a truſt as a man hath in a ſtrong-hold or hiding-place to which he betakes himſelf for ſhelter and ſafety; or ſuch a truſt as the chickens have under the wings of the hen, when ſhe covers them with her feathers: Ruth ii. 12. "The Lord God of Iſrael reward thee, under whoſe wings thou art come to truſt." Pſal. xxxvi. 7. "How excellent is thy loving-kindneſs, O God! therefore the ſons of men ſhall put their truſt under the ſhadow of thy wings." Pſal. xci. 4. "He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth ſhall be thy ſhield and buckler." O ſinners, you lie expoſed to the wrath of God, to the cruelty of Satan, that enemy and avenger, that "goes about like a roaring lion, ſeeking whom he may devour;" you are in danger of the curſe of a broken law. Now, to truſt in Chriſt, is juſt to run in under the covert of his blood and righteouſneſs, as the young chickens run in under the wings of the hen, or as the manſlayer under the law did run in to the city of refuge, and truſted that he was in ſafety there. O "turn to your ſtrong-hold, ye priſoners of hope;" for he is "a hiding-place from the ſtorm and a covert from the tempeſt." Confide in his love, his promiſe, his providence, his righteouſneſs, as a man doth in his houſe where he dwells, not being afraid of cold, or ſtorm, or tempeſt, when he has got in under the roof of it.

3. This truſting in Chriſt, our bleſſed Kinſman, is ſometimes expreſſed by a *leaning*: Song viii. 5. "Who is this that cometh up from the wilderneſs, leaning upon her beloved?" And ſo it alludes to a man laying his weight on a ſtrong ſtaff, which he knows will not bow or break, or a man leaning upon the ground, or upon a ſtrong rock, which he knows is fully able to bear his weight, and will not ſink under him.—Thus I have endeavoured a little to clear to you the nature of that truſt which I would have you to put in Chriſt our bleſſed Kinſman and Avenger of our blood, who comes from Edom and Bozrah, travelling in the greatneſs of his ſtrength for our redemption and ſalvation. So much for the firſt queſtion in following out this exhortation.

Queſt. 2. What warrant or encouragement have I to truſt him for my ſalvation?

Anſw. 1. The near relation that he ſtands under to you, both by nature and office, may warrant and encourage you to truſt in him. Will you not truſt your Kinſman, who, in reſentment of your quarrel, has avenged you upon the enemy that *ruined* you by bruiſing his head? But Oh! ſay you, is he my Kinſman?

Kinſman? I anſwer, He is; for he is "God manifeſted in the fleſh," his name is "Immanuel, God with man, God with us;" he was made of a woman, and took part of our fleſh, and by ſo doing has adorned our nature with a greater glory than ever it had, while it ſhined with all the beauties and glories wherewith it was adorned when it dropt out of the Creator's fingers in innocency; yea, to a greater glory than that of the angelical nature was ever advanced; for "he took not on him the nature of angels, but the ſeed of Abraham." And upon this ground, let us claim him as our Lord Jeſus Chriſt, our Brother, our elder Brother; for "he is not aſhamed to call us brethren." It is very remarkable, that Chriſt, while here in a ſtate of humiliation, commonly gloried in that name of calling himſelf the Son of man, rather than that of being the Son of God. Why, what was the deſign of his making choice of that deſignation, but that he might inculcate his relation upon us as our Kinſman, by virtue of his aſſuming our nature, that ſo we might be encouraged to put our truſt under the ſhadow of his wings? But then, Sirs, conſider that Chriſt is not only related to you by nature, but alſo by office, he is the Prophet, Prieſt, and King of the church; a Prophet to give wiſdom to the ignorant; a Prieſt to juſtify the guilty ſinner; a King to ſubdue the enmity of the heart, and to deliver the devil's captives; he is preſented to us in the goſpel under each of theſe relative offices, that we in a way of believing may be encouraged to truſt him. O Sirs, what is a Saviour for? is he not for a loſt ſinner? Yea, ſurely, he himſelf tells us, that this was his very errand, to "ſeek and ſave that which was loſt; that he came not to call the righteous, but ſinners to repentance." What is a ſurety for, but for a broken bankrupt and dyvour? And are not you ſuch? Yea ſurely, you and I are broken to all intents and purpoſes in the firſt Adam, and to you he is preſented in this goſpel upon this deſign, that you may, by truſting in him, be put in a capacity to anſwer all the charges that either law or juſtice have againſt you. So then, I ſay, let the near relation he ſtands under to you, both by nature and office, encourage you to put your truſt under the ſhadow of his wings.

2. The expreſs command of God may warrant and encourage you to truſt this bleſſed Kinſman and relation of yours. The Father commands you by a proclamation from the excellent glory, ſaying, "Hear ye him, for this is my beloved Son:" hence the apoſtle, 1 John iii. 23. ſpeaks of this as the ſum and ſubſtance of all commands, yea, as if this were the only command of God to ſinners, "This is his command-

ment,

ment, that ye believe on the name of his Son Jeſus Chriſt:" now, to believe in Chriſt, and to truſt him with our ſalvation, is one and the ſame thing. How frequently is this command inculcate both in the ſcriptures of the Old and New Teſtament; and what is called *believing in Chriſt* in the New Teſtament, is called *truſting in the Lord* in the Old Teſtament: Iſ. xxvi. 4. "Truſt ye in the Lord for ever: for with the Lord JEHOVAH is everlaſting ſtrength. Truſt in him at all times; ye people, pour out your hearts before him: God is a refuge for us. Selah." O Sirs, what can be a warrant for any duty, if not the expreſs command and authority of the great God? Do not imagine that it is preſumption in you to believe, or truſt in the Lord Jeſus (as deſcribed before); no, no, a man can never be guilty of preſumption in doing what God bids him do; yea, not to do it, not to obey him in this matter, is to ruſh upon his neck, to trample upon his authority. Do not think that it is left optional to you, whether you truſt him or not; no, the law is paſſed, and you are concluded under its authority, and diſobedience to it is as the ſin of witchcraft. Do not imagine there is no danger in ſitting the command of God in this matter; no, it is a command fenced with the moſt ſevere penal ſanction of any thing that ever God commanded the children of men: "He that believeth not, is condemned already; and the wrath of God abideth on him."

3. Let the promiſe annexed unto believing or truſting engage you to truſt your Kinſman, "He that believeth, ſhall be ſaved. Whoſoever believes in him ſhall not periſh, but have everlaſting life." And therefore if you love your life, yea, the everlaſting life of your ſouls, incline your ears, come unto your Kinſman, and intruſt him with your everlaſting all. This connection eſtabliſhed between truſting and ſalvation, makes an open door to every hearer of the goſpel: for there is no doubt but faith is the duty of all by the command of God, otherwiſe unbelief could not be their ſin; now ſeeing the duty is to all, the promiſe of life connected therewith muſt be to all likewiſe: ſo that is true of every ſon of Adam, that if he believe he ſhall be ſaved. But then conſider, that the promiſe, yea, all the promiſes of this glorious teſtament are indorſed and directed to you as a warrant and encouragement for you to truſt in our bleſſed Kinſman. "To you is the word of this ſalvation ſent. The promiſe is unto you, and to your ſeed, and to all that are afar off, and to as many as the Lord our God ſhall call." I do not think that the apoſtle's meaning was, that the promiſe was theirs in poſſeſſion before they believed it; but it was theirs in the exhibition, as a letter directed to a perſon is his letter, becauſe directed to him, even before it

ſome to his hand, or before he break it up, and read the contents of it.

4. To encourage you to truſt this bleſſed Friend, Kinſman, and Avenger, will you conſider how pleaſing and agreeable a thing it is to him to have poor ſinners putting their truſt under the ſhadow of his wings for ſafety. John vi. 29. ſays Chriſt there unto a company of men who were fond to know what the works of God were, that they might do the things that pleaſed him, "This (ſays he) is the work of God, that ye believe in him, or truſt in him, whom he hath ſent." As if he had ſaid, God hath ſent his Son upon an expedition unto this lower world, to ſatisfy juſtice, and to take vengeance upon the devil and his works, to reſcue ſinners from their bondage they are under to their enemies, and there is nothing ſo pleaſing or agreeable unto him, yea, nothing can be pleaſing to him, unleſs you believe or truſt in him for ſalvation from ſin, Satan, and wrath. O Sirs, never did a mother draw forth her breaſt to her ſucking child with greater pleaſure, when they were gorged and pained with great abundance of milk, than a God of love doth draw forth his grace, and mercy, and love to ſinners in the goſpel, that they may ſuck by faith, and be ſatisfied with the abundance of his grace. O how is he pained at the heart, till ſinners come and ſuck the breaſts of his grace, by putting their truſt under the ſhadow of his wings! "O Jeruſalem, Jeruſalem, how often would I have gathered thee, as a hen gathereth her chickens under her wings! How doth he expoſtulate with ſinners for their averſion to come unto him! "O my people, what have I done unto thee? wherein have I wearied thee?" As if he had ſaid, O what ails you at me? what harm have I done you? was I ever a barren wilderneſs, or a land of drought to you?

5. To encourage our faith and truſt in this glorious Kinſman, and the Avenger of our blood, will you conſider, that this is to anſwer the end of all that ever he did or ſpake. Pray tell me, why did God ſend his only begotten Son into the world? Why did the only begotten Son of God come into the world? Why did he aſſume our nature, take our place in law? Why did he bruiſe Satan's head? Why did he die, riſe again, and aſcend, and ſit down at the right hand of the Majeſty on high? Why did he ſend forth his apoſtles, and other miniſters, as heralds to proclaim all his glorious atchievements unto a loſt world? What is the deſign of a preached goſpel? Why has he given you his ſtatutes and teſtimonies, opened to you the great things of his law and covenant, opened up the love of his heart? And why are his bowels ſending out a ſound to you who are running in the broad way to ruin, ſay-

ing, "As I live, I have no pleaſure in the death of the wicked, but rather that they turn unto me and live?" What, I ſay, is the deſign of all this, but juſt that ſinners may truſt and reſt, and believe in Chriſt with aſſured confidence, that ſo they may not periſh, but have everlaſting life? This is the very hinge on which all religion turns, this is the white we ſhould aim at in preaching, and you in hearing, that you may be brought to truſt the Avenger of our blood. Now, ſeeing this is the ſcope of the whole goſpel-revelation, and of all that ever Chriſt did or ſaid, does not this ſufficiently warrant you to believe and truſt in him?

6. Conſider the hazard and danger of not truſting and believing in him. You do what in you lies to defeat the deſign of his whole undertaking, and the deſign of the whole goſpel; you make God a liar in refuſing to believe the record he hath given of his Son; you muſt continue in a confederacy with Satan againſt him if you do not believe, there is no mids, you lay your ſouls open to inevitable ruin; for "there is no name given under heaven whereby to be ſaved, but by the name of Jeſus." You make your kind Kinſman your enemy, and draw the vengeance he deſigned in order to your deliverance, upon your own heads; and there is no vengeance ſo terrible as the vengeance of an incenſed friend. O how terrible is the wrath of a ſlighted Saviour and Redeemer! 2 Theſſ. i. 8. "The Lord Jeſus ſhall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel." Conſider this, ye that ſay now, "We will not have this man to rule over us."

7. Conſider what glorious advantages ſhall redound to you by truſting and believing in this bleſſed Redeemer and Avenger. Perfect peace ſhall be the fruit of it, a peace that paſſes all underſtanding: Iſ. xxvi. 3. "Thou wilt keep him in perfect peace whoſe mind is ſtayed on thee: becauſe he truſteth in thee." Joy ſhall ſpring up in your boſoms upon your truſting in him, yea, a "joy unſpeakable and full of glory;" we are "filled with joy and peace in believing." Proviſion and food both for ſoul and body: Pſal. xxxvii. 3. "Truſt in the Lord, and do good, ſo ſhalt thou dwell in the land, and verily thou ſhalt be fed." Protection and ſafety in a time of danger; protection from Satan, that cunning fowler, and all his birds of prey: Pſal. xci. 2—4. "I will ſay of the Lord, He is my refuge, and my fortreſs: my God, in him will I truſt." And then it follows, "Surely he ſhall deliver thee from the ſnare of the fowler, and from the noiſome peſtilence. He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt."

Firmneſs,

Firmneſs and ſtability is the fruit of truſting in him, ſo as not to be ſhaken, like the trees of the wood, with the wind of temptation or affliction: "He that truſteth in the Lord ſhall be as mount Zion, which cannot be removed, but abideth for ever." King Jehoſhaphat adviſes Iſrael, under a ſhaking diſpenſation, "Believe in the Lord your God, ſo ſhall you be eſtabliſhed; believe his prophets, ſo ſhall ye proſper." You ſhall not be afraid of evil tidings, if your hearts be fixed, truſting in the Lord. Increaſe and growth in grace is the fruit of truſting in him. Would you have your ſouls in a lively flouriſhing condition, like the palm-tree and the cedar in Lebanon? Then truſt your kind Kinſman and Avenger: ſee a ſweet promiſe to this purpoſe, Jer. xvii. 7. 8. "Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is. For he ſhall be as a tree planted by the waters, and that ſpreadeth out her roots by the river, and ſhall not ſee when heat cometh, but her leaf ſhall be green, and ſhall not be careful in the year of drought, neither ſhall ceaſe from yielding fruit." But what ſhall I ſay more, everlaſting life, and all that pertains to it, is the fruit of truſting in him: and he who believes in him ſhall never be confounded of his hope and expectation. Thus you ſee what glorious warrants and encouragements you have to truſt in this glorious Kinſman, the Avenger of our blood.

Queſt. 3. When is it that we ſhould truſt this kind Kinſman? what are the ſpecial ſeaſons of this duty we owe him? *Anſw.* In general, there is no time unſeaſonable, yea, it is ſeaſonable at all times, "Truſt in him at all times; ye people, pour out your hearts before him;" there is not a moment of your life, there is not a turn of your pilgrimage here below, in which you do not ſtand in need of grace and mercy from your Kinſman to help you; and therefore you need to truſt him at all times, "To whom coming" by a lively truſt and faith, "ye are built up a ſpiritual houſe," &c. But there are ſome ſpecial ſeaſons in which we are called in a particular manner to exerciſe truſt, faith, hope, and dependence upon him for his helping grace.

1. Under the arreſts of the law as a covenant, or under the challenges of conſcience ſupported by the law, craving the debt of obedience or puniſhment, according to the terms and tenor of the covenant: then we are called by faith to truſt to him, and flee to him as "the end of the law for righteouſneſs to every one that believes in him." O ſinner, who art ſinking under thy debt thou owes to juſtice, come put your truſt in this Surety, he who bruiſed the head of the ſerpent in avenging your quarrel upon him, he will be ſure to ſtand between

thee

thee and juſtice; for "he brought in everlaſting righteouſneſs; he magnified the law" as a covenant; "he was made ſin for us," for this very end, "that we might be made the righteouſneſs of God in him."

2. When thou art moleſted with a body of ſin and death, I mean the workings of indwelling corruption, then truſt your bleſſed Kinſman, that by the law of the Spirit of life which is in him, he may make you free from the law of ſin and death. He is "made of God unto us ſanctification; and our old man is crucified with him, that the body of ſin may be deſtroyed, that henceforth we might not ſerve ſin." Atheiſm, enmity, unbelief, carnality, and other heart-evils under which thou art groaning, are his enemies as well as the enemies of thy ſoul; and therefore he will wound the head of theſe his enemies; all his enemies ſhall periſh, into ſmoke ſhall they conſume away; he will waſte, weaken, and wither that body of ſin under which thou art groaning.

3. When thou art haraſſed with the fiery darts of Satan, tempting thee, perhaps, to the ſame ſins of Atheiſm, diſtruſt, and ſelf-murder, unto which he had the impudence to tempt Chriſt himſelf when here upon earth, this is a ſeaſon in which thou ſhouldſt truſt thy Friend, Kinſman, and Avenger. And to encourage thee to truſt him in that caſe, remember that the day of vengeance is in his heart, his vengeance is in a peculiar manner pointed againſt that enemy; and therefore he will be ſure to join the poor ſoul that is groaning under his oppreſſion, and crying to him for relief; and beſides, he ſtands engaged by promiſe, that "he will not ſuffer thee to be tempted above what thou art able to bear, but with the temptation will provide a way to eſcape. *He* ſtands at the right hand of the poor; *he is* the ſtrength of the poor and needy in their diſtreſs, when the blaſt of the terrible ones is like a ſtorm againſt the wall."

4. Art thou wrapt up among the dark and thick clouds of deſertion? This is a proper ſeaſon of truſt in thy Kinſman: Iſ. l. 10. "Who is this among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs and hath no light? let him truſt in the name of the Lord, and ſtay upon his God." Faith and truſt is then eſpecially to be exerciſed, when ſenſe and reaſon can perceive nothing but anger and frowns; "for here we walk by faith, and not by ſight: and faith is the ſubſtance of things hoped for, and the evidence of things not ſeen." And to encourage thy truſt in him in ſuch a caſe, look to his promiſe, in which he has ſaid, that "though he forſake thee for a ſmall moment, yet he will return

return with everlaſting kindneſs. Weeping endureth for a night, but joy cometh in the morning."

5. When thou art enjoying the ſweet and ſenſible manifeſtations of his love, that is a time for truſting, as well as when under deſertion and hidings. Never is the believer in more danger, than when his ſenſe is gratified with a fill of the marrow and fatneſs, and wine of his Father's houſe. Indeed ſenſe is ſweet, yea, it is the ſuburbs of heaven; but, I ſay, the believer is never more in danger, like Paul, of being lifted up above meaſure, than when admitted unto the greateſt ſenſible nearneſs; it is hard to carry a full cup with an even hand: and therefore, I ſay, a time of ſpecial ſenſible nearneſs is a time proper for faith and truſt in the Lord, that he may help to the right improvement of theſe viſits of his love. And indeed this is one great deſign of all the ſenſible glowings of divine love, as well as of the diſplays that are made thereof in the goſpel-revelation, that the ſons of men may be encouraged and engaged to "put their truſt under the ſhadow of his wings," Pſal. xxxvi. 7.

6. When we are meeting with diſappointments in the world, as to theſe things in which we were expecting ſatisfaction, that is a proper ſeaſon for this duty of truſting in Chriſt your glorious Kinſman. When friends turn falſe and perfidious, it ſhould teach us to truſt in that Friend that ſticks cloſer than a brother. So did David, when father and mother forſook him, then he truſted that the Lord would take him up; ſo Pſal. cxlii. 4. 5. "I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my ſoul. I cried unto thee, O Lord, I ſaid, Thou art my refuge, and my portion in the land of the living." When our worldly ſubſtance is withering, and our earthly poſſeſſions taken from us, either by force or fraud, that is a proper time of truſting our kind Kinſman and Avenger: Hab. iii. 17. 18. "Although the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vines, the labour of the olive ſhall fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls: yet I will rejoice in the Lord, I will joy in the God of my ſalvation." Sirs, God on purpoſe breaks our earthly comforts and ciſterns in pieces, that by faith we may be brought to ſolace ourſelves in him alone as an upmaking heritage for ever, ſaying with David, "My fleſh and my heart faileth: but God is the ſtrength of my heart and my portion for ever." Job, when he is ſwept naked of all he had in the world, cries out confidently, "I know that my Redeemer liveth:" and "Though he ſhould kill me, yet will I truſt in him." I might tell you of many other ſea-

ſons

our conſent, for beauty is ſo excellent, that he is "fairer than he children of men, his countenance is like Lebanon, and as he ſun ſhining in his ſtrength." For wiſdom he is ſo eminent, hat he is "the wiſdom of God in a myſtery, and all the treaures of wiſdom and knowledge are hid in him." For ſtrength, ie is "the man of God's right hand; whom he made ſtrong or himſelf; he is the power of God, as well as the wiſdom of God;" his arm brings ſalvation to ſinners in the room of the powers of hell. For birth and pedigree, he is God's "firſt-born, made higher than the kings of the earth;" he is, as to his divine nature, "the only begotten of the Father," the only repreſentative of his Father's family, and all the glory of his Father's houſe hangs upon him; and as to his human nature, you will ſee from his genealogy, Matth. i. that he is "the offspring of ancient kings," of the royal family of David. For honour, he is equally honourable with the Father, and he "thinks it no robbery to be equal with God;" he is the honourable head of all principality and power, might and dominion, and of every name that can be named, whether in this world, or that which is to come. For riches, he is "the heir of all things;" the riches of Solomon were but chaff and droſs in compariſon of that gold tried in the fire, that he will beſtow in abundance upon his bride. For conſtancy in love, he "reſts in his love, and changes not;" his name is I AM, "without any variableneſs or ſhadow of turning." For life, he is *immortal*: other huſbands die, and leave their wives melancholy widows; but, O Sirs, your Kinſman lives for ever: "As the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf." It is true, he was once dead, and buried; but being the Lord of life and death, it was not poſſible that the bars of the grave could detain him; no, no, though he was dead, yet now he is alive, and lives for evermore: death ſhall never break the marriage-knot between him and you; for he conveys immortality and life to his bride that moment ſhe gives her conſent to him, "He that believeth in the Son of God, hath everlaſting life." Thus you ſee what a glorious, honourable, and excellent perſon our Kinſman, the Avenger of our blood, is, who offers to be married to you. O Sirs, who would not match with him, who would not reckon their greateſt honour to be brought under a marriage-relation to him?

Mat. 3. To encourage your conſent to marry your Kinſman, the Avenger of your blood, conſider what he will do for you, and to you, if you will marry him; he will reſtore to you what he took not away, and will do that for you which the law could not

ſons of truſting in the Lord Jeſus; but I prevented myſelf as to this in the uſe of conſolation, and therefore ſhall not ſtay upon this head at preſent.

Thus I have endeavoured to give you ſome account of the nature of this truſt in the Lord Jeſus that I call you to, I have given you ſome warrants and encouragements to it, and told you of ſome ſeaſons when more eſpecially this truſt is to be exerciſed; I ſhall ſhut up this exhortation, by offering you a few helps to it, and I name only the few following.

1. Be perſuaded of the ruin and miſery you have brought upon yourſelves by ſin, how you are enſlaved to Satan, laid open to the curſe of the law, and wrath of God, and every moment in danger of eternal damnation. Till folk be convinced and awakened, they never in good earneſt flee to the Redeemer, and the hope that is ſet before them.

2. Be perſuaded of your Kinſman's good-will toward your relief, believe his oath, Ezek. xxxiii. 11. "As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live." We will never truſt a man unleſs we be perſuaded of his good-will toward us. Now, Sirs, will you but conſider what has been ſaid of Chriſt in the doctrinal part, how he ſpent his own blood and life in avenging your quarrel, and ſee if you can doubt of his good-will to men upon their truſting in him.

3. Be perſuaded of his ability to do your buſineſs. Although we be perſuaded of a man's kindneſs, yet if he be weak and impotent, his weakneſs and inability weakens our truſt, confidence, and expectation of relief from him. But now our bleſſed Avenger, he is none other than "the mighty God, able to ſave to the uttermoſt, all that come unto God through him."

4. Be perſuaded of his veracity and faithfulneſs in his promiſe of help; for if we have a jealouſy of a man's faithfulneſs and honeſty, it breaks our truſt in him. Now, thy Kinſman, believer, he is "the Amen, the faithful and true witneſs; faithfulneſs is the girdle of his loins, and truth is the girdle of his reins." And his faithfulneſs appears in theſe things, he thinks before he ſpeaks, all his promiſes are the reſults of his eternal purpoſe, his promiſe is the very picture of his thoughts, he doth not think one thing and ſay another; he cannot forget his promiſe, no he is ever mindful of his covenant, and therefore it is falſe that he hath forgotten to be gracious, as he promiſed: he cannot alter his mind as men do, they grant ſecurities and then recal them, becauſe they change their minds; but not ſo here, he never yet brake his word, he is ay better than his word, but never brake it. By being

being fully perſuaded of theſe things, you ſhall be brought to an unſhaken confidence, ſo as to believe without ſtaggering, like Abraham the father of the faithful. So much for the *ſecond* exhortation.

Is. lxiii. 4.—*For the day of vengeance is in mine heart, and the year of my redeemed is come.*

THE SIXTH SERMON ON THIS TEXT.

MY *third* exhortation from this branch of the doctrine is this, Is it ſo that Chriſt our glorious Kinſman has avenged our quarrel upon Satan and his auxiliaries? O then be exhorted to marry your bleſſed Kinſman, that has been ſo kind to us as to take an expedition againſt the powers of hell in order to our redemption. O Sirs, when Chriſt the glorious Meſſiah looked down from heaven, and ſaw us betrayed unto everlaſting ruin by Satan, that grand Abaddon and Apollyon; when he ſaw us in covenant with hell, and at an agreement with death, lying under the curſe of the law, and in the adulterous embraces of our luſts, his ſpirit within him warmed, and ſtirred with reſentment againſt the enemy that betrayed us, he preſently comes down and examines the matter, he convenes the old ſerpent before him, and dooms him to deſtruction, ſaying, "The ſeed of the woman ſhall bruiſe the head of the ſerpent." As if he had ſaid, O Satan, I will be avenged on thee for the injury thou haſt done to the woman and her ſeed; I will take on the nature of man, and in his nature I will be thy ruin and deſtruction, and of all thy works. And accordingly in the fulneſs of time he comes with his heart fraughted with love to us, and vengeance againſt principalities and powers, ſpoils them on his croſs; and after all, he having done the part of a kind Kinſman and Redeemer, he iſſues forth a proclamation and purpoſe of marriage, ſaying, as it is, Hoſ. ii. 19. 20. "I will betroth thee unto me for ever, yea, I will betroth thee unto me in righteouſneſs, and in judgement, and in loving kindneſs, and in mercies. I will even betroth thee unto me in faithfulneſs, and thou ſhalt know the Lord." O Sirs, I come to you as a friend of the great Bridegroom, to court your conſent unto the bleſſed bargain; your Kinſman and Avenger of your blood, he is willing and deſirous to come under a conjugal relation to you; and therefore,

O ſay the word, and ſay it with your hearts and tongues, "I am the Lord's: I am his, and he is mine: This is my beloved, and this is my Friend and Kinſman, O daughters of Jeruſalem."

Now, becauſe we muſt deal with you as rational agents; therefore I will offer you ſome conſiderations to gain your conſent to marry our bleſſed Kinſman.

Motive 1. Conſider that it was for this end that he became our Kinſman, and took on our nature, that he might come under a nearer relation to us, even to betroth us to himſelf in the relation of a ſpouſe and bride. Under the law the Jews were bound to marry one of their own tribe; ſo the Son of God, that he might wed ſo with us, he became of the ſame tribe and family with us, took upon him the ſeed of Abraham, and not the nature of angels. The diſtance between the divine and human nature was ſo great, that there could be no marriage relation between God and man till the diſtance be removed, and the two natures be brought into a nearer union one with another. Well, to make way for this, the divine and human natures are joined in a perſonal union, God is manifeſted in the fleſh: ſo that if you do not marry your Kinſman and Redeemer, you do what you can to defeat the deſign of his incarnation, and do your worſt, to baffle that glorious plot, the very maſter-piece of Infinite Wiſdom and Love. O let the conſideration of his ſtupendous condeſcenſion in becoming of our tribe, nature, and family, win your conſent to him.

Mot. 2. Take a view of our Kinſman's greatneſs and excellency. What ſhall I ſay of him? Words fail us, yea, thought and imagination fail us, when we begin either to think or ſpeak of his excellency, who is a courtier of your affections. We would not know how to ſpeak a word about him, if he had not by his Spirit in his word furniſhed us with proper expreſſions of his glory. And indeed the words by which our ideas of him are to be formed, are ſuch as raiſe our finite minds unto ecſtaſy, when viewed in a way of believing. O who is he, or what is he? "Who can declare his generation?" His very name is ſo great and glorious, that no man can frame to pronounce it aright but by the Holy Spirit. O Sirs, will you refuſe to be married to your Maker and Redeemer, whoſe name is, "The Lord of hoſts, The mighty God, The everlaſting Father, The Prince of peace, The brightneſs of the Father's glory, The bright and morning Star," in whoſe preſence all the ſtars of created glory, whether in heaven or in earth, do hide their heads and diſappear, as if they were aſhamed to be ſeen beſide him? Your Kinſman, who waits for

your conſent, for beauty is ſo excellent, that he is "fairer than the children of men, his countenance is like Lebanon, and as the ſun ſhining in his ſtrength." For wiſdom he is ſo eminent, that he is "the wiſdom of God in a myſtery, and all the treaſures of wiſdom and knowledge are hid in him." For ſtrength, he is "the man of God's right hand; whom he made ſtrong for himſelf; he is the power of God, as well as the wiſdom of God;" his arm brings ſalvation to ſinners in the room of the powers of hell. For birth and pedigree, he is God's "firſt-born, made higher than the kings of the earth;" he is, as to his divine nature, "the only begotten of the Father," the only repreſentative of his Father's family, and all the glory of his Father's houſe hangs upon him; and as to his human nature, you will ſee from his genealogy, Matth. i. that he is "the offspring of ancient kings," of the royal family of David. For honour, he is equally honourable with the Father, and he "thinks it no robbery to be equal with God;" he is the honourable head of all principality and power, might and dominion, and of every name that can be named, whether in this world, or that which is to come. For riches, he is "the heir of all things;" the riches of Solomon were but chaff and droſs in compariſon of that gold tried in the fire, that he will beſtow in abundance upon his bride. For conſtancy in love, he "reſts in his love, and changes not;" his name is I AM, "without any variableneſs or ſhadow of turning." For life, he is *immortal:* other huſbands die, and leave their wives melancholy widows; but, O Sirs, your Kinſman lives for ever: "As the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf." It is true, he was once dead, and buried; but being the Lord of life and death, it was not poſſible that the bars of the grave could detain him; no, no, though he was dead, yet now he is alive, and lives for evermore: death ſhall never break the marriage-knot between him and you; for he conveys immortality and life to his bride that moment ſhe gives her conſent to him, "He that believeth in the Son of God, hath everlaſting life." Thus you ſee what a glorious, honourable, and excellent perſon our Kinſman, the Avenger of our blood, is, who offers to be married to you. O Sirs, who would not match with him, who would not reckon it their greateſt honour to be brought under a marriage-relation to him?

Mot. 3. To encourage your conſent to marry your Kinſman, the Avenger of your blood, conſider what he will do for you, and to you, if you will marry him; he will reſtore to you what he took not away, and will do that for you which the law could

not do, and which the whole world of angels and men could not do, but himſelf only.

1*ſt*, He will reſtore the beautiful image of God upon you which was defaced through the contagious poiſon of the old ſerpent. Thou art become black like hell by lying among the devil's pots, of an Ethiopian hue; but if thou wilt marry thy Kinſman, he will make you beautiful through his own comelineſs, the beauty of the Lord thy God will be put upon thee, ſo that thou ſhalt be "like the wings of a dove, covered with ſilver, and thy feathers with yellow gold."

2*dly*, If thou wilt marry thy Kinſman and Avenger, O ſinner, he will reſtore thy title to the loſt and mortgaged inheritance. Thou loſt thy title that moment thy father Adam eat of the forbidden fruit, and by his ſin thou art become an heir of hell and wrath; but by conſenting unto this better Huſband, thy claim and title to the inheritance ſhall be ſet upon a better footing than it was at firſt; for thou ſhalt be "an heir of God, and a joint-heir with Jeſus Chriſt:" you know the wife by marriage is intereſted in her huſband's eſtate; ſo here.

3*dly*, As the foundation of thy title to the inheritance, he will reſtore to thee a perfect law of righteouſneſs, whereby thou ſhalt be put in caſe to look all accuſers and accuſations in the face. Thou loſt thy righteouſneſs in the firſt Adam, but in Chriſt thy Kinſman thou comes to be clothed with the righteouſneſs of God. Adam's righteouſneſs was his clothing and ornament, and ſo ſoon as ever he loſt it, he and all his poſterity became naked; but thy Kinſman will array thee "with the garments of ſalvation, and with the robes of righteouſneſs;" Chriſt, he gives his bride her marriage-robe, ſhe has not a rag of her own to cover her nakedneſs.

4*thly*, Marry thy Kinſman, and he will clear all thy debts thou oweſt unto the law and juſtice of God; for the power of pardon is in his hand, "I, even I am he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins."

5*thly*, He will heal all thy diſeaſes and wounds. Thou art naturally lying in thy blood, like the man that fell into his enemies hands between Jeruſalem and Jericho; but if thou wilt take thy Kinſman for thy huſband, he will heal all thy diſeaſes; for his name is JEHOVAH ROPHI, and at length he will preſent thee to his Father "without ſpot, wrinkle, or any ſuch thing."

6*thly*, Marry thy Kinſman, and he will manage all thy concerns for thee, whether in heaven above, or in the earth beneath. Haſt thou any buſineſs at the high court above? Thy Kinſman,

Kinſman, he will manage that; for he is "our Advocate with the Father." Haſt thou any affairs on earth wherewith thou art perplexed and entangled? Thy Kinſman will manage theſe alſo for thee; for he has ſaid, that "all things ſhall work together for good, to them that love God, to them who are the called according to his purpoſe;" and he bids his ſpouſe caſt all her care upon him.

7thly, Marry your Kinſman, and he will provide you a large jointure. Although the ſpouſe of Chriſt contract nothing with him but debt, yet ſuch is his liberal love to her, that he provides her in a whole kingdom, "I appoint unto you a kingdom, as my Father hath appointed unto me." He provides her in a jointure-houſe, where he and ſhe ſhall dwell for ever: "I go to prepare a place for you: In my Father's houſe are many manſions." In a word, he makes over himſelf and his whole fulneſs, which is more than heaven and earth, and the fulneſs of both. O ſhall not all this prevail with you to join hands with your Kinſman, the Avenger of your blood.

Mot. 4. By way of motive, will you conſider that the purpoſe of marriage, on the part of this glorious Kinſman, is intimated and proclaimed. We who are miniſters, as friends of the Bridegroom, proclaim it as with ſound of trumpet upon the houſe-tops, in the tops of the high places of Zion. Be it known to all men, that the Son of God, the Prince of life, the Lord of glory, is content to be wedded and married to every one of the poſterity of Adam, that has a mind to join hands with him. O Sirs, will you counteract the marriage after proclamation?

Mot. 5. Conſider, that the contract is drawn, I mean the contract of the new and better covenant; yea more, the Bridegroom of ſouls, the kind Immanuel, he has in his own and his Father's name ſigned the contract with his precious blood, for his blood is *the blood of the covenant*; and by the ſhedding of his blood, he has "confirmed the covenant with many;" yea, he has ſuperadded his oath, that you might have two immutable things to build your faith upon. And moreover, the contract of marriage, it is already atteſted by the three that bear record in heaven, the Father, the Word, and the Spirit, who all give their joint teſtimony unto the bargain.

Mot. 6. Conſider, that this contract of the new covenant of grace and promiſe, it is indorſed to you, to let you know, it is no vicious intromiſſion for you to put your hand to it in a way of believing: "To you is the word of this ſalvation ſent: The promiſe is unto you, and to your ſeed, and to all that are afar off."

off." The promiſe is left to you, and we that are miniſters are ſent to open the contents of it; to tell you of its freedom, of its fulneſs, of its comely order and ſtability, and to lay it in broad band before you, requiring you to ſubſcribe with the hand of faith, ſaying, "I am the Lord's."

Mot. 7. Conſider, that you have ſo far given your conſent already to this glorious Kinſman, that he ſhould be your Huſband, and you his ſpouſe and bride, that you cannot retract without perjury and adultery. When a woman has given her hand to a man before witneſſes, and ſaid with her mouth, that ſhe takes ſuch a man for her huſband, promiſing to be faithful to him unto death; we reckon that woman married in the ſight of the world; and it is not lawful for her to diſpoſe of herſelf to another man, without being guilty of perjury in breaking the marriage-oath; and if ſhe join herſelf to another, ſhe is an adultereſs. Well, Sirs, thus far is the bargain gone between Chriſt and every one of you (I pray you conſider it, for this is a matter of the greateſt moment), you are already married unto Chriſt. You have conſented to be his, and not another's, in baptiſm, you was then dedicated and devoted to him; and have you not many times made open profeſſion of the name of Chriſt? Do you not all own him as your Saviour, as your Prophet, Prieſt, and King, before the world? Have you not been at a communion-table? Are you not called Chriſtians after him, as a woman is called by the name of her huſband? Well, do not all theſe make marriage between him and you? Are you after all this at liberty to follow other lords and lovers? I own indeed, that many, many multitudes in the viſible church, go all theſe lengths, who yet are never married to him in their hearts, and who are joined to their idols inwardly. But whether you ſaid it with your hearts or not, you have before the world profeſſed, that he, and he only, ſhall be your Lord, and that other lords ſhall not have dominion over you; and if your heart did not go along with your profeſſion, you are rank hypocrites. But your profeſſed conſent makes marriage before the world, ſo that you ſtand bound by the oath of God, to be for him and not for another; and if you go after other lovers, and proſtitute your ſouls to them, you play the harlot, as the Lord ſays to Iſrael, Jer. iii. 1. And we find this profeſſed and declared conſent unto Chriſt, is called marriage with the Lord in ſcripture, Jer. iii. 14. and urged by the Lord as an argument for their return to him; "Turn, O backſliding children, ſaith the Lord, for I am married unto you."—And upon this ground, their idolatry and other ſins fall under the charge of ſpiritual fornication and adultery, ver. 2. "Thou haſt polluted the land with thy whoredoms, and

with

with thy wickedneſs." Thus you ſee, that there is already a marriage-relation between Chriſt and you, and you cannot retract without whoredom and adultery. And ſeeing you have already ſigned the contract of the covenant profeſſedly before the world, why will you not ſign it with your heart alſo, by which a man believes unto righteouſneſs? If you do not, you deal deceitfully with God, and "curſed is the man that doth the work of the Lord deceitfully."

Mot. 8. Conſider how mightily the heart of our glorious Kinſman, and Avenger of blood, is ſet upon a match between you. So much was his heart ſet upon it, that the very thoughts of it were matter of rejoicing to him before the world was made; he "rejoiced from eternity in the habitable parts of the earth," that is, in theſe parts of the earth where he ſaw he would get a bride to himſelf among the poſterity of Adam. His heart was ſo much upon this match, that he came, "travelling in the greatneſs of his ſtrength," in order to reſcue and deliver his bride; when he ſaw her lying with the chains of hell upon her, he flees, as upon *the wings of the wind*, for her relief, crying, *The day of vengeance is in mine heart, and the year of my redeemed is come.* So much is his heart ſet upon this match, that he is the moſt earneſt ſuitor to you that ever was; he invites, he beſeeches, he intreats, and obteſts ſinners to give the conſent of the heart, as well as of the mouth; and when ſinners refuſe to give the conſent of their hearts to him as their Huſband, his very heart is like to burſt within him; "My bowels are turned within me, and my repentings are kindled together."

Mot. 9. This is all the reward that he ſeeks of you for his hard and ſore travel, in ſpending the blood of his heart for the ſatisfying of juſtice, and in avenging your quarrel upon the powers of hell, namely, that you give the conſent of your ſouls to be his, and not another's. O let him *ſee the travel of his ſoul*, that he may *be ſatisfied.*

Mot. 10. All parties are pleaſed, if you be but content. Our Kinſman's Father is pleaſed; he firſt propoſed the match to his own Son, in the council of peace; and he alſo propoſes it to us in the word; he ſends forth his ſervants, inviting all to the marriage-ſupper of the King's Son, ſaying, "Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage:" ſo that God the Father is pleaſed with the match. Our Kinſman Chriſt, the glorious Meſſiah, he is pleaſed, and ſo well pleaſed, that, when a ſinner gives his conſent to marry him, he reckons it his coronation day and the day of the gladneſs of his heart, Cant. iii. 11. The friends of the Bridegroom are

pleaſed,

pleaſed, all faithful miniſters are pleaſed, for they travel in birth till you conſent to marry this creditable Kinſman of ours. Fellow virgins, all true believers, are pleaſed, and rejoice when Chriſt gets a new bride. In a word, the whole family of the church-militant and triumphant rejoice when a ſinner is betrothed unto the Son of God. Now, ſeeing all parties concerned are pleaſed with the bargain, Oh ſhall there be any more ſtop in it?

Here we ſtand ready, in his name, to anſwer all imaginable objections that unbelief may offer againſt your marrying the Avenger of your blood.

Object. 1. The diſtance is ſo great between him and me, that I cannot think he will ever look on me; I am unworthy of any body's notice, much more of his, who is "the Prince of the kings of the earth." *Anſw.* Since he does not ſtand upon the inequality of the match, do not you object it; for the odds lies on his ſide. Again, the greater the inequality be, the more is the glory of free grace manifeſted, and that is his plot, that grace may reign, and not merit. And then remember it is God's ordinary way, to paſs by the great, rich, honourable, and to pitch upon the baſe, fooliſh, mean things of the world, "that no fleſh may glory in his preſence."

Object. 2. I am black and ugly, and deformed, will he ever join hands with me, he whoſe "countenance is as Lebanon?" *Anſw.* He never took any of Adam's race to him in ſuch a relation becauſe they were beautiful, but becauſe he deſigned to make them beautiful "through his comelineſs." But, Oh! my ſins are of a deep dye. *Anſw.* This ſhall be no ſtop, If. i. 18. "Come now, and let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool."

Object. 3. I am a dead ſinner, will ever the Lord of life match with me? *Anſw.* Hear himſelf anſwering the objection, If. lv. 3. "Hear, and your ſoul ſhall live." Give thy conſent to him by faith, and though thou wert dead, yet ſhalt thou live.

Object. 4. I do not know if ever the Bridegroom loved me, or deſigned that I ſhould be his bride. *Anſw.* If a man ſhould propoſe and promiſe marriage to a woman, and ſhe ſhould refuſe her conſent, under a pretence that ſhe did not know the deſign of his heart, would not this be to charge her courtier with diſingenuity? So here the caſe is the ſame; we are to judge of the Lord's heart and deſigns by the words of his mouth; and faith holds him by his word and at his word.

Object. 5. I want a will to give my conſent to him. *Anſw.*

Put

Put thy will in his hand, and he promiſes to make thee "willing in a day of his power." And if the enmity and averſation of thy will be really thy exerciſe, it is an evidence that the rooted conſent of thy heart is already gained; for I never deſired a greater evidence of true love to Chriſt, than to be groaning under the enmity of the heart againſt him: ſo it is a ſign that the will is really bowed to him, where the remaining corrupt will is the ſoul's burden and exerciſe.

Now, I ſhall conclude this exhortation with a few advices; if you, indeed, have a mind for this match with our Goel, our glorious Kinſman, who has avenged our quarrel upon hell, ſin, and death. And for your direction, I recommend the practice of Ruth, or her carriage till the accompliſhment of her marriage with Boaz, her kinſman or redeemer; for in the Hebrew language the ſame word ſignifies both a *kinſman* and *redeemer*, as you will ſee by noticing the margin of your Bibles, Ruth iv. 14. Now, I ſay, obſerve Ruth's management in this matter, and follow her example; for "theſe things are written for our learning."

1. You will find, that Ruth ſhe clave faſt unto her mother Naomi, and ſhewed great kindneſs to her, ſo that ſhe would by no means part with her, when returning to her own country, to "dwell under the wings of the God of Iſrael." We are told, that Orpah "kiſſed her mother-in-law," and then left her, returning again unto her own people in the land of Moab, but Ruth would by no means part with her, Ruth i. 16. 17. So my advice to you is, to cleave to your mother, the church, in her returning to the Lord God of Iſrael. I do not adviſe you to cleave to our mother in her backſlidings from the Lord, but cleave to her in ſo far as ſhe returns to the Lord God of Iſrael, to dwell under his ſhadow. If Ruth had left her mother Naomi, as Orpah did, ſhe had never been married to her kinſman Boaz, ſhe had been quite out of the way to it: ſo my advice to you, in order to a marriage with Chriſt your bleſſed Kinſman, is to cleave to your mother-church, the church of Chriſt, in her returning to the Lord, and do her all the kindneſs that you can. Boaz took it kindly that Ruth had dealt with her mother-in-law, and ſhewed her kindneſs in a ſtrange land, and came along with her unto the land of Iſrael: ſo Chriſt he takes it kindly when any ſhew kindneſs unto his church, and cleave to her when in a ſtrange land, or among the midſt of enemies. Say with the pſalmiſt, Pſal. cxxxvii. 5. 6. "If I forget thee, O Jeruſalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jeruſalem above my chief joy." O ſtudy to keep by the poor church of Chriſt, eſ-

peciall-

pecially in her returning to the Lord. I confeſs there are many things wrong in the church at this day, but yet we muſt not leave her for that, we muſt not, like Orpah, kiſs her, and bid her adieu; no, we muſt cleave to our mother, and yet ſeparate ourſelves from her defects, by giving due teſtimony againſt what is wrong about her.

2. Ruth, you will find, according to the advice of her mother Naomi, went and gleaned in the field of Boaz her kinſman; and ſhe was diſcharged by Boaz, as well as her mother, from going to glean in another man's field. Do you the like, glean the field of our bleſſed Kinſman, Jeſus Chriſt, and keep by his reapers, I mean the faithful miniſters of Chriſt; this is the advice given to the ſpouſe, Cant. i. 7. 8. "If thou know not, O thou faireſt among women, go thy way forth by the footſteps of the flock, and feed thy kids among the ſhepherds tents. Why ſhould I be as one that turneth aſide by the flocks of thy companions?" Do not turn aſide unto the fields of ſtrangers, deceivers, erroneous teachers, hirelings, who have the ſheeps clothing, but "inwardly are ravening wolves." Keep by Chriſt's green paſtures, his field; for there you may expect to have ſomething dropt for your encouragement, by the order of the great Maſter of the field; as Boaz ordered his reapers to let handfuls fall to Ruth, when ſhe kept by his field; ſo if you keep by the pure field of the preaching of the word and ordinances, as he has commanded them to be diſpenſed, you may expect that our kind Kinſman will let ſomething fall for your encouragement.

3. Ruth, ſhe improved every hint of Boaz's kindneſs and good-will, to cleave to him as her kinſman; and the more that ſhe obſerved his kindneſs, the more ſhe was encouraged. So I would have you to encourage faith and truſt in our Goel and Kinſman, from every hint of his good-will and kindneſs manifeſted in his word. Do as the ſervants of Benhadad did, who catched at every favourable word that dropt from the mouth of the king of Iſrael. Gather up the ſheaves, or the handfuls that he orders his reapers to let fall to you; and when he bids you come at meal-time, and eat of his bread, and dip your morſel in his vinegar, or wine, be ſure to do his bidding, and take it as a token of his kindneſs; for his heart is full of love, being love itſelf.

4. We are told, that Ruth did creep down at her kinſman's feet, chap. iii. 7. and under his covering, being encouraged thereunto by the relation he bore her, as a kinſman, by the kindly words and acts that he had ſhewed her. So my advice to you is, to lie down at the feet of our kind Kinſman, and creep under the covering of his righteouſneſs; for he is "clothed

with a garment down to his foot;" and encourage yourſelves to do ſo, from the kindneſs that he ſhews by his words and acts. O what kindneſs has he ſhewed in his word! "Come to me who will, I will in no wiſe caſt out: Whoſoever will, let him come, and take the water of life freely." O what kindly invitations doth he give to "come and eat of his bread, and drink of the wine that he hath mingled!" O what kindneſs appears in his acts, particularly in becoming "bone of our bone, and fleſh of our fleſh, laying down his life a ranſom for many, in ſpoiling principalities and powers, and making a ſhew of them openly, triumphing over them in his croſs!" Now, let all this encourage you to creep near him, and to creep under the covering of his law-fulfilling righteouſneſs, and ſay to our Goel, as Ruth did to Boaz, chap. iii. 9. "Spread thy ſkirt over me, for thou art a near kinſman," or, as in the margin, "one that hath right to redeem." O Sirs, our bleſſed Boaz, he will be ſo far from taking this in ill part, that he will ſay to you, as Boaz did to Ruth, chap. iii. 10. 11. And if you do this, our Kinſman will not be in reſt, till he have finiſhed the thing, according to your hearts deſire, chap. iii. *ult.* And accordingly you find he finiſhes the redemption and marriage together in the laſt chapter.

I proceed now to the *fourth* branch of exhortation, from this ſecond branch of the doctrine. Is it ſo, that Chriſt, our glorious Kinſman and Redeemer, has avenged our quarrel upon the powers of hell? Did he, in the reſentment of our quarrel, invade Satan's kingdom, counteract his project for our ruin, deſtroy his firſt-born, wreſt the keys of hell and death out of his hand, make him a priſoner of war, and load him with chains of darkneſs, &c.? I ſay, has he thus avenged our quarrel upon our enemies? O then, let us have common friends and enemies with our glorious Kinſman, ſaying with David, Pſal. cxxxix. 21. 22. "Do not I hate them that hate thee? and am not I grieved with thoſe that riſe up againſt thee? I hate them with perfect hatred: I count them mine enemies." O Sirs, you and I are called Chriſtians, after our bleſſed Kinſman Chriſt, our very name bears that we are liſted under his banner, engaged in the ſame quarrel with him, againſt Satan and all his auxiliaries; and therefore let our reſentment point the ſame way with Chriſt's, when he ſaid, *The day of vengeance is in mine heart.* Chriſt's reſentment did run againſt Satan, not as a creature, but as a ſinner, as a criminal. It was the ruin of ſin that Chriſt intended. This is the great pillar of Satan's kingdom in the world, it is his main and only bulwark, his "firſt-born, and the beginning of his ſtrength." Chriſt well knew, that if once this were cut off and deſtroyed,

Satan's kingdom in the world would fall like lightning; and therefore we find it ſo frequently aſſerted, that this was the main and principal end of his manifeſtation in the fleſh, and of his manifeſtation in the word and Spirit: For this purpoſe, ſays the apoſtle John, the Son "was manifeſted to take away ſin," 1 John iii. 5. he came to "ſave his people from their ſins: For this purpoſe was the Son of God manifeſted, to deſtroy the works of the devil," that is, ſin and death. Yea his very name was called "Jeſus, becauſe he ſaves his people from their ſins." Now, I ſay, was the vengeance of a Redeemer thus bended againſt this firſt-born of Satan, in order to our redemption? O then, let me call and invite all that profeſs the name of Chriſt, or who have his name called upon them, to come forth "to the help of the Lord againſt the mighty;" join hands with the Son of God, in helping to pull down the works of the devil in the world. As Chriſt ſpent his blood "to finiſh tranſgreſſion, and to make an end of ſin;" ſo let us even "reſiſt unto blood, ſtriving againſt it." This is what our glorious Kinſman and Avenger frequently calls us to in his word; and to arm us with the greater reſentment againſt ſin, he calls us to make war againſt ſin, by a word borrowed from the kind of death that he ſuffered in avenging our quarrel, viz. that of crucifixion. He calls us to "crucify the fleſh, with the affections and luſts." "I am crucified with Chriſt," ſays Paul. The Spirit of God, no doubt, for holy ends, makes uſe of ſuch an expreſſion, particularly, that, by preſenting the death and croſs of Chriſt unto our view, the remembrance of his death for our ſins, might make us breathe after nothing leſs than the death and ruin of ſin in our own ſouls: and therefore I ſay, O "mortify the deeds of the body of ſin," and let nothing leſs than the total extirpation of it content you.

THE

THE SOVEREIGNTY OF ZION'S KING*.

BEING THE SUBSTANCE OF SEVERAL SERMONS, ON PSAL. ii. 6.

THE FIRST PREACHED AT PERTH BEFORE THE ASSOCIATE PRESBYTERY, THURSDAY, OCT. 13. 1737, AND AFTERWARDS ENLARGED UPON AT STIRLING, FOR SOME SABBATHS THEREAFTER.

PSAL. ii. 6.—*Yet have I set my King upon my holy hill of Zion.*

THE FIRST SERMON ON THIS TEXT.

IN the first three verses of this psalm, we have an account of the strong opposition that is made to the kingdom and government of the Messiah. One would thought, that when he came into the world, every knee would bow unto him, crying, "Hosanna to the Son of David;" and that all the sceptres of the earth should have been laid at his feet; but never was any government so much opposed. For, (1.) We are here told, that hell and earth take the alarm when he appears upon the stage: "The heathen rage," &c. (2.) The opposition they make is here described; it is spiteful and malicious; for they *rage* and gnash their teeth at him, filled with indignation against him, Luke xiii. 14. John xi. 47. Acts v. 17. 33. and xix. 28. &c. It is deliberate; they *take counsel*, &c. It is resolute; they "set themselves against the Lord," set their faces like flint, and make themselves a brow of brass. It is joint opposition; they *combine*. (3.) What they aim at by this opposition to Christ; they are children of Belial, that cannot endure the yoke, they *cast away his cords*, his commandments, his laws;

* The following discourses were taken from the author's notes, which he never intended, at writing, for the public, but only for the help of his own memory, and were enlarged in the delivery, as the Lord was pleased to assist. Several discourses, particularly in the applicatory part, were omitted in the transcribing, to prevent their being too voluminous and large. Nothing but the clamours of enemies, and the importunity of friends, particularly with relation to the first sermon at Perth, has made the author yield to the publication. And he judged that the first discourse, without any more, would been too lame upon such a subject. No tongue, no pen can handle it according to its worth. "Who is sufficient for these things?"

laws; theſe are what they reſolve to break through. (4.) See how all theſe deſigns are baffled with the greateſt eaſe, ver. 4. 5. (5.) Notice the ſtability of Chriſt's kingdom, notwithſtanding of all theſe attempts of hell, in the words of my text, *Yet have I ſet my King upon my holy hill of Zion.*

Where we may notice,

1. The royal office and character of our glorious Redeemer; he is a *King*; this name he hath "on his veſture, and on his thigh," Rev. xix. 16.

2. The authority by which he reigns; He is *my King*, ſays God the Father, and I have ſet him up from everlaſting: "The Father judgeth no man; but hath commited all judgement unto the Son." The world diſown his authority, but I own it; I have ſet him, I have "given him to be head over all things to the church."

3. His particular kingdom over which he rules; it is *over my holy hill of Zion*, an eminent type of the goſpel-church. The temple was built upon mount Zion; and therefore called a *holy hill*. Chriſt's throne is in his church, it is his head-quarters, and the place of his particular reſidence, "The Lord hath choſen Zion, he hath deſired it for his habitation. His laws go out of Zion, and the word of the Lord from Jeruſalem. There are the thrones of judgement, the thrones of the houſe of David."

4. Notice the firmneſs of the divine purpoſe with reſpect unto this matter; *Yet have I ſet* him *King*. *Q. d.* Whatever be the plots of hell and earth to the contrary, he reigns by his Father's ordination.

Observe, That Chriſt is King in Zion, the alone Sovereign of his church, by his Father's appointment and ordination. *Yet have I ſet my King upon my holy hill of Zion.*

In diſcourſing this doctrine, I ſhall endeavour, through divine aſſiſtance,

I. To ſpeak a little of this ſovereign Prince.

II. Of the kingdom which he governs.

III. Why God the Father hath appointed and ordained him King in Zion.

IV. Apply.

I. As to the *firſt*, I ſhall endeavour, 1. To prove, that Chriſt is a Prince of royal authority. 2. Give ſome of his excellent qualities and properties, to recommend him to all.

As to the *firſt*, his ſovereignty and royal authority appears,

1. From ſcripture-prophecy: Gen. xlix. 10. "The ſceptre ſhall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Luke i. 32. 33. "The Lord God ſhall

ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end." Mic. v. 2. "The Ruler of Iſrael, whoſe goings forth have been from of old, from everlaſting."

2. From ſcripture-types. David, Solomon, and others of the kings of Judah, who were active in building and repairing the temple and worſhip thereof, did all typify him in his royal office; and though the royal family of David be extinct on earth, yet it is perpetuate in him for ever in heaven.

3. From ſcripture-titles that are aſcribed to him: "Meſſiah the Prince," Dan. ix. 25. "The Prince of peace," Iſ. ix. 6. "The Prince of the kings of the earth. The King of kings, and Lord of lords," &c.

4. From the concurring teſtimony of enemies and ſtrangers. The wiſe men of the eaſt, when they come in queſt of him, they inquire, "Where is he that is born King of the Jews?" And it was not without the hand and counſel of God, that Pilate was directed, to the diſguſting of the Jews, whom he had, contrary to his light and conſcience, gratified with the blood of Chriſt, to affix that title to his croſs, in Hebrew, Greek, and Latin, "Jeſus of Nazareth the King of the Jews." Balaam, Numb. xxiv. 17. "A ſtar ſhall ariſe out of Jacob, and a ſceptre out of Iſrael, that ſhall ſmite the corners of Moab, and deſtroy all the children of Sheth."

5. From the badges of ſovereignty every where aſcribed to him.

We read in ſcripture, *1ſt*, Of his ſolemn inveſtiture with the government; his mounting the throne, when he aſcended up on high. See the ſolemnity of his inſtalment, ſpoken of, Pſal. xlvii. 5. "God is gone up with a ſhout, the Lord with the ſound of a trumpet," &c.

2dly, We read of his throne, Pſal. xlv. 6. "Thy throne, O God, is for ever and ever;" and his throne is "high and lifted up," Iſ. vi. 1. The very ſame throne upon which his Father ſits, Rev. iii. 21. "To him that overcometh will I grant to ſit with me upon my throne, even as I alſo overcame, and am ſet down with my Father upon his throne.

3dly, We read of his coronation, and that both by his Father, and the church, called his mother. You read of his Father's crowning him with glory, Heb. ii. 7. "Thou madeſt him a little lower than the angels; thou crownedſt him with glory and honour, and didſt ſet him over the works of thy hands." And you read of the church, his mother, crowning him, Cant. iii. *ult.* "Go forth, O ye daughters of Jeruſalem, and behold king Solomon with the crown wherewith his mother crowned him in the day of his eſpouſals," &c.

4thly, We read of his royal ſceptre, the rod of his ſtrength, which

which is alſo a rod of iron, to govern his ſubjects, and to daſh his enemies in pieces.

5thly, We read of the laws iſſued out by his authority from Zion, and for Zion, for the government of his ſubjects. It was he that gave forth the law of commandments from mount Sinai, and it is he that gives forth the law of faith from mount Zion, Iſ. ii. 3. "The law ſhall go forth from Zion, and the word of the Lord from Jeruſalem."

6thly, We read of courts, both for worſhip and diſcipline, held in his name; ſpeaking of Zion, or the church, it is ſaid, "There are the thrones of judgement, the thrones of the houſe of David." In the church are courts for worſhip, where his ſubjects attend him, both for hearing his voice in his word, and for paying the rent of worſhip and adoration they owe him. And then for courts of judgement or government, we ſee a ſynod held in his name, Acts xv.; and wherever two or three of his officers meet in his name, for exerciſing the keys of doctrine or diſcipline, he promiſes to be in the midſt of them.

7thly, We read of the officers of his kingdom, ſuch as apoſtles, prophets, evangeliſts, paſtors and teachers, elders and deacons. And the apoſtle ſpeaking of miniſters of the goſpel, calls them "ambaſſadors of Chriſt," 2 Cor. v. 20. Every faithful miniſter has commiſſion from Chriſt, as King in Zion; although, alas! many who pretend to carry his commiſſion now-a-days, are changing their holding.

8thly, We read of the keys of the kingdom. Chriſt ſays unto his apoſtles and miniſters, "Unto you I give the keys of the kingdom of heaven; and whatſoever ye ſhall bind on earth, ſhall be bound in heaven." By the keys we are to underſtand the doctrine and diſcipline of his appointment.

9thly, The power of peace and war, of life and death, are in his hand. He caſts out the white flag of peace to his enemies in the goſpel. We preach the goſpel of peace, publiſh the word of reconciliation, "That God was in Chriſt, reconciling the world unto himſelf." And if peace be not accepted, in his name we denounce war againſt ſinners that do not believe in him: "He will wound the head of his enemies, and the hairy ſcalp of him that goeth on in his treſpaſſes." "He that believeth not, is condemned already; and the wrath of God abideth on him."

10thly, He is conſtitute the ſovereign Judge of heaven and earth, of men and angels. The legiſlative and executive power is in his hand, "the keys of hell and death;" and it is left ſolely in his hand, for "the Father judgeth no man, but hath committed all judgement unto the Son." From all theſe things

things it appears, that Chriſt is a ſovereign King, a Prince of royal authority.

Secondly, I would give you a view of the excellent qualities of Zion's King, and let them ſerve as ſo many motives to ſtrangers to ſubmit unto his authority, and as ſo many cordials unto his friends and loyal ſubjects, in this dark and cloudy day.

1. then, He is a very ancient King. He is indeed "the Ancient of days:" he is no upſtart; his throne was "ſet up from everlaſting;" none can compete with him for antiquity, "The everlaſting Father; Ruler in Iſrael, whoſe goings forth were of old, from everlaſting."

2. He is a King of incomparable wiſdom: "A wiſer than Solomon is here." Solomon's wiſdom was but folly compared with his; for "in him are hid all the treaſures of wiſdom and knowledge."

3. A King of irreſiſtible power, and abſolute authority: "All power in heaven and earth are his." He is "the man of God's right hand;" the arm of JEHOVAH is in him: he hath "a name above every name, and at his name every knee ſhall bow," &c.

4. He is a King of unſpotted holineſs and purity. "The holy One of Iſrael is our King; of purer eyes than that he can behold iniquity." His name is a holy name. His throne is a holy throne; he "ſits upon the throne of his holineſs." His laws are holy laws; "The law is holy; and the commandment holy, and juſt, and good." His covenant with his ſubjects is a holy covenant; "he hath commanded his holy covenant." The officers that bear the veſſels of his houſe are, and ſhould be holy.

5. He is a righteous King. "Righteouſneſs and judgement are the habitation of his throne. Behold a King ſhall reign in righteouſneſs," Iſ. xxxii. 1. We have an account of the equity of his adminiſtration, Iſ. xi. 1—3. &c. Pſal. xlv. 7. "He loveth righteouſneſs, and hateth iniquity," &c.

6. He is a gracious King. His name is "the Lord, gracious." He is ſaid to be "full of grace;" and grace comes by him, and rivers of grace run from his throne, Rev. xxii. 1. Pſal. xlvi. 4. "There is a river, the ſtreams whereof do make glad the city of God." The throne whereon he ſits is a throne of grace, and acts of grace are emitted from his throne, even the great and precious promiſes, which are the edicts of the King, or beneficial laws iſſued out for the benefit of the ſubject.

7. He is a moſt merciful and compaſſionate King. He has bowels of compaſſion towards his enemies; he would have

gathered

gathered his enemies in Jeruſalem, "as a hen gathers her chickens under her wings;" and when his enemies prove obſtinate, he "weeps over them," &c. He is loth, at his very heart, to give up with a people that are giving up with him, Hoſ. xi. 8. "How ſhall I give thee up, O Ephraim?" &c.

8. Of wonderful ſympathy with his ſubjects. He is "touched with the feeling of our infirmities;" he reckons any favour or injury done to them, as done to himſelf, Matth. xxv. at the cloſe.

9. A King of immenſe riches, and unbounded liberality and bounty. His riches are unſearchable: "Riches and honour are with him." And as for his bounty, he diſtributes his grace as freely as the ſun ſcatters his beams through the earth. He invites all the world to come and ſhare of his fulneſs, Iſ. lv. 1. "Ho, every one that thirſteth, come ye to the waters," &c. Prov. ix. at the beginning.

10. He is a King of untainted veracity and truth. One may depend upon his royal word, "He is not a man that he ſhould lie, neither the Son of man that he ſhould repent." His name is "Truth, the Word of God." One may venture his ſalvation with ſafety, on his word, for he never failed; "all the promiſes of God are in him yea and amen." He hath ſealed them with his blood, and ſets to his royal amen, as "the faithful and true witneſs," to every one of them,

11. He is an immortal King. Other kings they "die like men, they fall like the ſons of the mighty;" death brings them out of their high ſeats, and ſets them upon a level with the beggar; but the King of Zion "lives for ever and ever." It is true, he was once dead; but being "the Prince of life," it was not poſſible that death, the king of terrors, could detain him in his territories, Rev. i. 18. "I was dead, but am alive," &c. And the life of all his ſubjects is bound up in his life.

12. He is at preſent an inviſible King, out of the ſight of our bodily eyes. He has gone within the vail "to appear in the preſence of God for us;" he pleads the cauſe of all his ſubjects in the higheſt heavens. But ſtill he is viſible to the eye of faith; "Whom having not ſeen, we love." And in a little, he will be viſible to every eye, Rev. i. 7. "Behold, he cometh with clouds; and every eye ſhall ſee him."

13. He is an eternal King: "The King eternal." As his kingdom is from everlaſting, ſo it is to everlaſting; "and of the increaſe of his kingdom and government there ſhall be no end."

14. He is an independent King. All the powers of the earth depend on him; "By me kings reign, and princes de-

cree juſtice;" but he depends upon none. It is true his mediatory kingdom is committed to him by his Father, but his eſſential kingdom is as independent as that of God the Father, "he being in the form of God, and thinks it no robbery to be equal with God."

15. He is a puiſſant and warlike King. He is "the Lord of hoſts; he is a man of war." He encountered Satan, and wounded, bruiſed, and deſtroyed him upon Mount Calvary, and he will wage war for ever againſt all that refuſe his government, and ſay, "We will not have this man to rule over us." He will ſend out his armies and deſtroy them; and not only his own vengeance, but the vengeance of his Father will fall on them, Pſal. cx. 1. &c.

16. He is "the King of glory," Pſal. xxiv. When the ſummons is given to ſinners, to "lift up the everlaſting doors" of their hearts to him, they are told, that it is no leſs a perſon than "the King of glory" that calls. Solomon, in all his glory, could not compare with the lily, far leſs with him who is "the brightneſs of his Father's glory," and on whom hangs all the glory of his Father's houſe, Iſ. xxii. 24. &c.

I ſhould now proceed to the other things in the method; but I paſs them at the time, and ſhall only offer a word of uſe unto what has been ſaid, in a few inferences.

1. See what happy perſons the true and loyal ſubjects of Chriſt (believers) are. As it was ſaid by the queen of Sheba, concerning the ſervants of Solomon, ſo may we ſay of them, they are happy, for they dwell in the King's court, Pſal. lxxxiv. &c. All his ſubjects are made ſons and heirs, "kings and prieſts unto God;" their King hears them when they call, Pſal. xx. 9. They enjoy peace under his adminiſtration. They have trouble from the world; but "in him they have peace;" they dwell on high, dwell in ſafety. They ſhall all be well ſeen to in the day of famine and trouble.

2. See the dangerous riſk they run that invade his government, and contemn his authority.

Queſt. Who are theſe!

Anſw. 1. They that turn the authority, derived from him, to the hurt and prejudice of his kingdom and intereſt. All power and authority, whether civil or eccleſiaſtic, is derived from him. All civil power is from him: "By me kings rule." He ſets up kings, and caſts them down at his pleaſure. And therefore it muſt be a dangerous abuſe of civil authority, to enact laws invading the royalties of his crown, and the liberties of his ſubjects; laws countenancing witchcraft; laws for the profaning of his day and worſhip, and for modelling the courts of his houſe, and officers of his kingdom, according to

their mind; laws obliging the ambaſſadors of Zion's King to change their holding, and to become the heralds and officers of king and parliament. Again, as all civil, ſo all eccleſiaſtic authority is derived from him, as the fountain of it, having "all power in heaven and earth." And if ſo, what a horrid conſpiracy againſt the King of Zion muſt it be, to employ that power for ſcreening the erroneous, and cenſuring theſe that bear witneſs for him, for violating the rights and privileges of his ſubjects, and carrying on violent intruſions of officers into his houſe, to the dividing, deſtroying, and ſcattering of his ſubjects? We may eaſily think what the King will do with ſuch courts and officers, when he reckons with them.

2. They invade his kingdom and authority, who adventure to model his viſible kingdom in the world, after their own fancy, and not according to the pattern ſhewed in the holy mount of divine revelation. The land-marks of the kingdom of Chriſt have been ſet from the word of God, by our great and worthy forefathers in this land, and adopted by the oath of the great God; and they who go about to remove theſe land-marks, and to caſt the government of the church of Chriſt into another ſhape, as Epiſcopalians and Sectarians do, there is ground to ſuſpect them as being enemies to the King of Zion. And among other things that convince me of the error both of the Epiſcopalian and Indendepent ſchemes of government, this is one, that I never heard tell of one of their way, that ſuffered martyrdom for Chriſt, as King of Zion, particularly for his alone headſhip and ſovereignty in his church. The ſpeat and ſpirit of malignancy and perſecution never ran againſt any of theſe ways, at leaſt in this land; for the world loves its own. But it is well known, that all the power of hell, and of eccleſiaſtic and civil tyranny, has been bended for ſuppreſſing that form of government, which has been ſo ſolemnly adopted, from the word of God in Scotland; which to me, beſide other things, is a convincing evidence, that it is of divine original. When King Charles II. was reſtored to the crown, againſt whom or what did he bend his power? Was it againſt Epiſcopacy? No; he reſtored that form of government both in England and Scotland. Was it againſt Independents and Sectarians, who had taken off his father's head? One would have thought, that the ſtorm ſhould have broken in a way of reſentment upon them; but I do not remember to have heard, that one drop of their blood was ſpilt during that perſecuting period; the ſtorm lighted upon thoſe of the Preſbyterian way, both in Scotland and England. Was this, becauſe they had joined the uſurper, or endeavoured to cut off the family of the Stuarts? The contrary of this is well known to all who know the hiſ-

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tory of these times. No good reason can be conceived, why the flood of persecution did run, with such violence, against them beyond all others, but that Rev. xii. 17. because they "kept the commandments of God," with reference to the kingdom of his Son, "and held the testimony of Jesus Christ, and the word of his patience."

3. They contemn the authority of the King of Zion, who walk willingly after the commandments of men, in opposition to the commands of Christ. When the commandments of men interfere with the authority of Christ, it is plain, from the practice of the apostles, and of the three children, what we are to do; "Whether it be right to obey God or man, judge ye," said the apostles before the Jewish Sanhedrim. And says the three children, when required by an angry king, in view of a fiery furnace, to bow down to his idol, "We are not careful to answer thee in this matter," &c. How culpable then are those men, who call themselves ministers, officers, and ambassadors of Christ, who, contrary to the laws of his house, at the commandment of worm man, are profaning his Sabbaths, polluting his worship, prostituting their office by sinful compliance, and throwing up the headship and sovereignty of Christ, our only King, Judge, and Lawgiver, and casting the jewels of his crown under the feet of men?

They will be found equally guilty, who stand by, and see those injuries done to the King of Zion by others, and, who though they be not themselves actors, yet, I say, stand by as spectators, or are silent without witnessing against those things, yea, associate themselves with traitors to the Redeemer's crown, as though they were his loyal subjects and officers. Would any man be reckoned a loyal subject to King George, especially any who have sworn the allegiance and abjuration, and are entrusted with any honorary and beneficial posts, and are daily eating the king's bread, and receiving his pay; I say, what would any think of such a person being witness to manifest treason committed against the king, and yet should hold his peace; and not only so, but allow such to sit in the king's courts, and sit with them as if they had done no injury? When manifest treasons are committed against the King of Zion, and corruptions, either in principal or practice, are allowed, and not purged out by discipline, when the majority of a church, and of her judicatories, are in a conspiracy, the plain command, in that case, is, 2 Cor. vi. 17. to "come out from among them, and to be separate, not to touch the unclean thing," that the Lord may *receive us*. When the corrupt party are few, says Hooker, they are to be cast out; but when the body, or majority of the church, becomes wicked, then,

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ſays he, the ſound part is to withdraw from her; for which he cites the above ſcripture, 2 Cor. vi. 17. The apoſtle Paul, when he orders the inceſtuous perſon to be caſt out by excommunication, he gives this reaſon for it, becauſe "a little leaven leaveneth the whole lump;" plainly intimating, that when the whole lump of a church is leavened with unpurged ſcandal and error, ſhe is like the houſe under the law, over-run with the leproſy, which was not only to be left by the inhabitants, but to be taken down to the foundation. Sin is, in ſcripture, compared unto ſmoke. You know, when a houſe is ſo ſmoky, that it is like to ſtifle the breath, or ſmother the inhabitants, there is no help for it, they muſt leave the houſe, and ſeek new lodgings.

Laſt inference. See from this doctrine an excellent rule for all the ſubjects of the King of Zion, who deſire to be found faithful unto him in a dark and cloudy day, how to ſteer their courſe. You know, in the time of a revolt and inſurrection in a kingdom, againſt the government, when all things are running to confuſion, the loyal ſubjects, who adhere to the intereſt of their king, they make inquiry after the king's ſtandard. Their queſtion is not, Who have the greateſt numbers? or, Where away is the greateſt body of men ſwaying? But if the king's ſtandard be lifted up, however few they be that own it, Why, their queſtion is, Where doth it ſtand? or, What is the party that are cleaving to it? This is the very caſe in this divided and diſtracted day wherein we live. There is an inſurrection againſt the King of Zion, even in the houſe of his profeſſed friends, and even under the covert of his name and authority. Eccleſiaſtic judicatories are carrying matters quite contrary to the laws of his kingdom and privileges of his ſubjects; and yet affirm, that they have his authority to do theſe things. A judicial teſtimony is lifted up againſt their corrupt courſes, both in matters of doctrine, diſcipline, and government; and yet many that profeſs friendſhip to the King of Zion in this land, are in a ſuſpenſe to what hand to turn; why, the way to come to a reſolution is, to inquire, Where ſtands the ſtandard of the covenanted teſtimony of Chriſt in the land? whether within or without the camp? If it be held faithfully within the camp, then it is duty to join it there: but if it be without the camp, we are to follow it there, although we ſhould be obliged to take up the croſs in following it.

PSAL. ii. 6.—*Yet have I ſet my King upon my holy hill of Zion.*

THE SECOND SERMON ON THIS TEXT.

THE doctrine was, "That Chriſt is King in Zion, the only Head and Sovereign of his church, by his Father's appointment and ordination." *Yet have I ſet my King*, &c.

The method in which I propoſed to proſecute the doctrine, was,

I. To give ſome account of this ſovereign Prince here ſpoken of.

II. To give ſome account of his kingdom, and the adminiſtration of it.

III. Why God the Father has lodged the government upon him.

IV. Apply.

I have only ſpoken to the firſt, given ſome account of this royal Prince, who is by God veſted with the ſovereignty, and made ſome application.

II. I come now to *give ſome account of Chriſt's kingdom, and the adminiſtration of it.* Here, 1. I ſhall offer a few diſtinctions of Chriſt's kingdom. 2. Shew why the church is called *the holy hill of Zion.* 3. Give you ſome of the properties or qualities of Chriſt's kingdom. 4. Diſcourſe a little concerning the actual execution and adminiſtration of the kingdom of Chriſt, as Mediator.

The *firſt* thing is, to offer a few diſtinctions of Chriſt's kingdom. Know then, that the kingdom of the Son of God is twofold, either eſſential, or perſonal. His eſſential kingdom belongs unto him, as to his divine nature, or as he is the Son of God, the ſecond perſon of the glorious and ever bleſſed Trinity, the ſame in ſubſtance, equal in power and glory with the Father, and the Holy Ghoſt. Chriſt, conſidered in this view, is the great Lord, Creator of heaven and earth, and of all things therein, and the government and diſpoſal belongs unto him by right of creation. But it is not of this abſolute or eſſential kingdom of Chriſt that I now ſpeak, but of his perſonal and mediatory kingdom, as he is Immanuel, God-man; and under this conſideration he acts by a delegate authority, or a power committed, or given him by the Father, for the ſalvation of the elect that were given him. Man being

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fallen from the ſtate wherein he was created, muſt, in order to his recovery, be brought under another model of government, than that which he was under at his creation, when he was ſubject to God only as his Creator and Benefactor, promiſing life to him upon the terms of the covenant of works; I ſay, in order to his recovery, a new ſcene of government behoved to be erected; the plan of which was laid in the council of peace from eternity. By virtue of this plan of government, the firſt perſon of the glorious Trinity ſuſtains the part of the ſupreme Judge, paſſing a ſentence of condemnation upon all mankind for the breach of his holy law; but yet ſo far diſpenſes with the rigour of the law, as to admit of a ranſom and ſatisfaction. God, in the perſon of the Son, ſuſtains the place of a Mediator, Surety, and Redeemer, promiſing to ſatisfy and to repair the honour of the holy law. Upon which undertaking, the Judge is ſo well pleaſed, that, in order to the accompliſhment of the Son's undertaking, "all power in heaven and in earth is given him:" all government is committed to the Son, angels, men, and devils, and all creatures are put into his hand, that he may make them ſubſervient to the recovery of that poor contemptible creature man. And it is upon this foundation, that the great JEHOVAH ſays, in the text and context, *Yet have I ſet my King upon my holy hill of Zion.* "I will declare the decree: the Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee. Aſk of me, and I will give thee the Heathen," &c.

Now, the mediatory kingdom of Chriſt, it is either more general or ſpecial.

1. His general mediatory kingdom extends itſelf over heaven, earth, and hell, (as I ſaid juſt now): Eph. i. at the cloſe, God hath "given him to be head over all things to the church, which is his body." Phil. ii. 9.—11. "At, or in, the name of Jeſus every knee muſt bow, of things in heaven, and things on earth, and things under the earth; and every tongue muſt confeſs, that Jeſus Chriſt is the Lord, to the glory of God the Father." All perſons, kingdoms, and revolutions of affairs in the world, are ordered and managed by our Mediator and Redeemer, Jeſus Chriſt. He ſets up kings and pulls them down, as ſerves the deſigns of his glory, and of his church's good: hence it is propoſed, as matter of triumph to the church in her diſtreſs, Pſal. cxlvi. 10. "The Lord doth reign for ever, even thy God, O Zion, unto all generations. Praiſe ye the Lord."

2. The kingdom of Chriſt is to be conſidered as more ſpecial and particular; and ſo his church is his kingdom, in which, and over which, he reigns. This kingdom, or church

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of Chriſt, is ſometimes in ſcripture called *his body*; becauſe of the union that is between him and them: ſometimes *his flock*; becauſe he, as a Shepherd, watches over them, and provides them their paſture.

Now, this particular kingdom of Chriſt, the church, is to be conſidered, either as militant on earth, or triumphant in heaven. The church triumphant is that part of the ſaints of God, who are, by death, gathered to him in glory, where Chriſt is; and the heavens are to contain him and them, until "the conſummation of all things," at the end of time, when he will deſcend to the laſt judgement, and all his ſaints and angels attending him as his retinue. But it is of the church militant on earth I now ſpeak. They are called militant, becauſe they are yet in a ſtate of war upon the field of battle, wreſtling with ſin, Satan, and the world, &c.

The militant church, again, is either viſible or inviſible. The inviſible church catholic conſiſts of all believers, who are ſavingly united unto Chriſt, as their head of influence and government, by his regenerating and ſanctifying Spirit. And thoſe are called his inviſible church, becauſe the bonds of union between him and them, are ſuch as are not viſible to the eye of the world, they are not perceptible by ſenſe and reaſon, their life, and all the concerns thereof, are "hid with Chriſt in God," and therefore ſometimes called his *hidden ones*. The viſible catholic church of Chriſt conſiſts of all theſe through the whole world, who make a viſible and credible profeſſion of their faith in Chriſt, and ſubjection unto him as their Prophet, Prieſt, and King, and who own and acknowledge the doctrine, worſhip, diſcipline, and government, that he has appointed, having the goſpel preached unto them by ambaſſadors of his ſending, and his ordinances adminiſtrated. This catholic viſible church, conſiſting of all that profeſs the name of Chriſt, but eſpecially of them who do really believe in him, this is that which in my text is called *the holy hill of Zion*, over which Chriſt doth reign.

Unto all that has been ſaid, I ſhall only add, upon this head, that the members of the catholic church, being ſpread over the face of the whole earth, wherever the goſpel is preached, it is impoſſible that they can have a local communion one with another, in this world, in worſhipping their glorious head, Jeſus Chriſt, although it were deſirable, if it could be attained. But becauſe this cannot be attained, therefore the catholic church is divided into national churches, provincial churches, preſbyterial churches, parochial churches, domeſtic churches, (for we read of the church of Chriſt in a houſe, or particular family); but all theſe are but ſo many parts, leſſer

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or greater, of the catholic church of Chriſt, through the world, which have "one Lord, one faith, one baptiſm." But I do not ſtand further upon this. So much ſhall ſerve for giving you a general view of the church, or kingdom of Chriſt in the world.

The *ſecond* thing is, to ſhew why the church is called *the holy hill of Zion.* For clearing of this, you would know, that mount Zion, literally, was a hill ſituated in the beſt part of the world, viz. Canaan, and in the beſt part of Canaan, which was the tribe of Judah, and in the beſt part of that tribe, namely, in the city of Jeruſalem. This hill had two heads, or tops, the one of which was called *Moriah*, upon which the temple was built, whereby it became the ſeat of all the ſolemn worſhip under the old œconomy; the other top was called *the city of David*, becauſe David's palace was there, the royal reſidence of the kings of Judah and Iſrael. The church of Chriſt is frequently, both in the ſcriptures of the Old and New Teſtament, ſpoken of under the notion of this hill of Zion, particularly, Pſal. cxxxii. 13. "The Lord hath choſen Zion: he hath deſired it for his habitation," &c. And Heb. xii. 22. "Ye are come unto Mount Zion," ſays the apoſtle, ſpeaking of the New Teſtament church. Now, Mount Zion typified the goſpel church upon theſe or the like accounts.

1. Mount Zion and Jeruſalem was the habitation of Jebuſites, a company of curſed and idolatrous Canaanites. So is the church, by nature, enemies to God, "aliens to the commonwealth of Iſrael," &c.

2. Mount Zion was taken by David out of the hands of the Jebuſites. So Chriſt, our bleſſed David, he made a conqueſt of his church: he not only buys her with his blood from the hand of juſtice, but by the dint of the ſword, girded on his thigh, he takes her by main force out of the hand of Satan; the weapons he makes uſe of for this end not being "carnal, but mighty through God to the pulling down of ſtrong-holds," &c.

3. David fortified Zion for his own uſe, and the ſole place of his reſidence. So Chriſt he fixes his ſpiritual reſidence in Zion: "In Salem is his tabernacle, and his dwelling-place in Zion." And his preſence in her makes her impregnable, "The Lord is in the midſt of her, ſhe ſhall not be moved:" hence is that ſong, Iſ. xxvi. 1. "In that day ſhall this ſong be ſung in the land of Judah, We have a ſtrong city, ſalvation hath God appointed unto her for walls and for bulwarks."

4. Mount Zion and Jeruſalem was renowned above all cities in the known world. So the church of Chriſt is the moſt renowned ſociety upon earth, renowned for her dignity, her

trade, her immunities, her preſent privileges, and future proſpects.

5. Zion was the place of public worſhip, the ark was there, and all the ſolemn worſhip of Iſrael was there. So in the New Teſtament church are the ordinances for worſhip, word, prayer, praiſe, ſacraments, and the like; theſe galleries of the King of Zion, where he holds fellowſhip with his ſubjects, and allows them acceſs unto his preſence, and communion with him.

6. All the ſacred things of God were kept in Zion; there was the law, the oracles of God, the Shechinah, the pot of manna, the mercy-ſeat, the tabernacle. So the church of Chriſt is the repoſitory of all the ſacred things of heaven; to her belongs the adoption, the promiſes, the covenant; the ordinances, the doctrine, the worſhip, the diſcipline, the government, and truths of Chriſt are committed to her cuſtody. O how zealous ſhould the New Teſtament church, and every miniſter and member thereof, be for the preſervation of theſe in their purity and power?

7. We find an oppoſition ſtated in ſcripture between mount Zion and mount Sinai, Gal. iv. God came down for a ſeaſon on Sinai; but he comes to dwell on mount Zion, &c.; he appeared in terror on Sinai; but Zion, or Jeruſalem, is a viſion of peace: he forſook Sinai, and left it in bondage; but Zion is free for ever: he gave the law on mount Sinai; but the goſpel on mount Zion, &c.

The *third* thing is, to give you ſome of the properties or qualities of Chriſt's kingdom.

1. then, It is a ſpiritual kingdom. It is not of this world, as the Jews imagined, and as others imagine, who would faſhion and mould it according to the kingdom of this world The laws, the ordinances, the diſcipline, and whole of this kingdom is ſpiritual, and has a relation principally to the ſouls of men and women, and an eternal ſtate to come. And ſeeing it is ſo, what a ſtrange notion of the kingdom of Chriſt muſt men and judicatories among us have, who diſtinguiſh men in the affairs of Chriſt's kingdom by the gold ring, gay clothing, and worldly heritages. Alas! true notions of the kingdom of Chriſt are generally loſt among us in this generation. Some have no other notion of the church of Chriſt, than a ſociety of men meeting together, under the name of judicatories, under the protection of civil authority, whether they be acting according to the laws of Chriſt, or againſt them, for the intereſt of the body of Chriſt, or to its hurt and prejudice; whether they be holding Chriſt as a head, or practically renouncing his headſhip, however they profeſs the contrary. I

make no difficulty to affirm, that a church not holding the head, Chriſt, in all his offices, is but an idol of man's making; and zeal for ſuch a church is but like the zeal of theſe who cried, "The temple of the Lord, the temple of the Lord, the temple of the Lord are theſe," and yet were real enemies to the God of the temple; or like Ephraim, concerning whom it is ſaid, "Ephraim hath forſaken the Lord, and buildeth temples." I ſay then, that the kingdom of Chriſt is of a ſpiritual nature, and it relates principally to the ſoul, or the inner man: hence Chriſt declares concerning his diſciples and followers, "The kingdom of God is within you;" and without this, it is little matter what church or communion folk be of.

2. Chriſt's catholic kingdom is of a large extent. It is true, under the Old Teſtament diſpenſation, the kingdom of Chriſt was pent up within the confines of the land of Judea, "To them belonged the adoption, the covenants, the law, and the promiſes," while the generality of the Gentile nations were held as dogs, aliens to Iſrael's commonwealth, &c. But bleſſed be God, now the waters of the ſanctuary have run down to the valley of Shittim, and the goſpel is "preached unto all nations, for the obedience of faith." Pſal. ii. 8. "I will give him the Heathen for his inheritance," &c. Pſal. lxxii. 8. "His dominion ſhall reach from ſea to ſea, and from the river unto the ends of the earth."

3. Although the kingdom of Chriſt, I mean his true church, be of a large extent, yet it is but a little kingdom, I mean, it is not populous, when compared with the kingdom of the god of this world. Chriſt's flock is but a *little flock*, comparatively conſidered, Luke xii. 32. &c. They are but little in reſpect of their numbers. Indeed abſtractly conſidered, at the end of the day, they will make an "innumerable company, which no man can number;" but, viewed in compariſon of the wicked, they are but few: "ſtrait is the gate, and narrow is the way which leadeth unto life, and few there be that find it;" like the gleanings after the vintage, "I will take them one of a city, and two of a family, and bring them unto Zion." They are but little in reſpect of quality. Chriſt's ſubjects are generally among the poorer ſort of people: "God hath choſen the poor of this world, rich in faith, and heirs of the kingdom." 1 Cor. i. 26.—"Not many wiſe men after the fleſh," &c. They are little in regard of eſteem; the world make but little account of them; they are generally reckoned the droſs and offſcourings of the earth, 1 Cor. iv. 11—13.: but however little account the world may make of them, yet when Chriſt, at the end of the day, preſents them unto his Father, they will

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ſhine like the ſtars, yea, like the ſun in the kingdom of their Father.

4. The kingdom of Chriſt in this world is a kingdom of light. The church is called the "valley of viſion," becauſe of the light of the revelation that ſhines in it. Wherever Chriſt ſets up his kingdom in a land, though it "ſat in darkneſs," the people of it are made to "ſee great light." Light ariſes to them that "ſat in the regions of the ſhadow of death." And all that are the true ſubjects of Chriſt's kingdom, they are "tranſlated out of darkneſs into his marvellous light;" the light of the glory of God, in the face of Chriſt, ſhines into their hearts.

5. It is a heavenly kingdom. Matth. iii. 2. ſays John Baptiſt, when Chriſt was come to ſet up his ſtandard, and ſway his ſceptre among the Jews, "Repent ye; for the kingdom of heaven is at hand." And Heb. xii. 22. "Ye are come unto mount Zion, unto the heavenly Jeruſalem." All the loyal ſubjects of the kingdom are heaven-born, &c.; they are all pointing toward heaven in their way, and walk, and traffic, their "converſation is in heaven," and they are looking for "a better country, that is, an heavenly," Heb. xi. 16.

6. It is a regular and well governed kingdom: "Jeruſalem is a city compactly built together. We have a deſcription of the regularity and good order of the kingdom of Chriſt, under the notion of a city built four-ſquare, Rev. xxi. See to this purpoſe, Eph. iv. 16. There are many irregularities and diſorders in the church of Chriſt, as ſhe is managed by the hands of men, as ſad experience teſtifies among us at this day; but as ſhe is under the adminiſtration of the great King that God has ſet in the midſt of her, there is nothing but beauty and order. If the church of Chriſt were, even his viſible militant church, governed exactly according to Zion's laws by her pretended officers, there would be nothing but order and beauty in the whole kingdom; but when men go about to make other laws than the laws of Chriſt, and to make their will the ſtandard of government, rather than the will of the great King, this caſts all into confuſion, and yet even theſe confuſions are managed by the King for the advantage of his true kingdom and ſubjects, and in due time he will bring light out of darkneſs, and order out of confuſion.

7. The true kingdom of Chriſt is a kingdom that is much hated by the devil and the world. She is juſt the eye-ſore of hell, and all its confederates; hence we are told in the beginning of this pſalm, that when Chriſt comes to ſet up his kingdom, "The Heathen rage, the people imagine miſchief, the kings of the earth, and princes thereof, take counſel" how

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to ſuppreſs this kingdom of Chriſt. The gates of hell wage war againſt the kingdom of Chriſt. The world loves its own, who are under the government of the "god of this world," and who "walk according to the courſe of this world;" but they hate the laws, the ordinances, the diſcipline, and ſubjects of Chriſt's kingdom; they are intolerable unto them, and therefore they are always trying to make themſelves rid of them: hence are all the reproaches, afflictions, perſecutions, and maſſacres of the followers of Chriſt, that we read of both in ſacred and profane hiſtory.

8. Notwithſtanding of this, the kingdom of Chriſt, is a ſtable, firm, and everlaſting kingdom; it is like the "little ſtone cut out of the mountain," that daſhes all the kingdoms of the earth in pieces, and yet itſelf is not daſhed or broken. As the King of Zion is himſelf "the everlaſting God," ſo his kingdom is "an everlaſting kingdom, and of his dominion there ſhall be no end." He ſhall "rule over the houſe of Jacob for ever and ever."

9. The kingdom which Chriſt governs is a holy kingdom. The church of Chriſt, even his viſible church, is a ſanctified ſociety, federally holy; you ſee in the text it is called *the holy hill of Zion*. All the members of the viſible church are dedicate to God in baptiſm, in which ordinance we renounce all filthineſs both of the fleſh and ſpirit, and are ſolemnly engaged to wage war againſt ſin, and to "reſiſt it even unto blood." The deſign of all church diſcipline, and of all ordinances, miniſters, officers, and judicatories, is to preſerve the church, or kingdom of Chriſt, from corruption, either in principle or practice, that ſhe may be a holy lump unto him. Whenever any ſcandal breaks out in a church, it is to be purged out by the diſcipline of Chriſt's appointment, leſt that leaven leaven the whole lump, and provoke the Lord, the holy One of Iſrael, to depart from her. 1 Cor. iii. 17. the church is called *the temple of God*: "The temple of God is holy; and if any man defile the temple of God, him will God deſtroy." If this word of God be true, as I am ſure it is, they ſtand but a ſorry chance at this day, who are defiling the church of Chriſt, by complicated and multiplied ſcandals, of which I have taken notice in the preceding part of this diſcourſe.

The *fourth* thing here was, to diſcourſe a little concerning the actual execution and adminiſtration of the kingdom of Chriſt, as Mediator. Now, this falls under a twofold conſideration. 1. We may conſider it as having a reſpect unto his general mediatory kingdom, over all things for his church. Or, 2. With reſpect unto his ſpecial mediatory kingdom, or adminiſtration in and over his church.

Firſt,

Firſt, I ſay, we may conſider Chriſt's government, as it relates unto his general mediatory kingdom. And ſo it takes in all things in heaven, earth, and hell; for "things in heaven, things on earth, and things under the earth, muſt bow at the name of Jeſus, and every tongue muſt confeſs, that he is the Lord, and that he hath all power and authority in heaven and in earth." Now, conſidering Chriſt's kingdom in this extenſive view, his government and adminiſtration takes in theſe few things following.

1. His ſuſtaining and "upholding of all things by the word of his power, as the apoſtle ſpeaks, Heb. iii. 3. Our Redeemer, our Almighty King of Zion, is none other than the great God that made the heavens and the earth: John i. 3. "Without him was not any thing made that was made. By the word of the Lord were the heavens made: and all the hoſt of them by the breath of his mouth." And as he made all things by a word, ſo by the word of his power he upholdeth them in their being; "by him all things conſiſt," Col. i. 17. This world is like a great theatre, upon which a glorious ſcene was to be acted, for the glory and honour of the free grace of God, in the ſalvation of a certain number of the loſt race of Adam; and whenever the ſcene is ended, in the ſalvation of the laſt elect ſoul, the theatre is to be taken down, and then "the heavens will paſs away with a great noiſe," &c.; but, until the ſcene be ended, the theatre, and all things in it, is upheld by the royal power and authority of the King of Zion.

2. Chriſt, the King of Zion, by virtue of his general mediatory power and authority, permits devils and wicked men to be, and act as they do; for "the deceived and the deceiver are his," Job xii. 16. There we are told, that he ſuffered all nations to walk in their own way; he ſuffers the devil and perſecutors ſometimes, for holy and wiſe ends, cruelly to haraſs and perſecute the righteous; to this purpoſe is that which he ſays to the church of Smyrna, Rev. ii. 10. "Fear none of thoſe things which thou ſhalt ſuffer: behold, the devil ſhall caſt ſome of you into priſon, that ye may be tried; and ye ſhall have tribulation ten days: but be thou faithful unto death, and I will give thee a crown of life." Thus, Rev. xii. he ſuffered the old dragon "to make war with the woman, and her ſeed, which kept the commandments of God, and the teſtimony of Jeſus." This permiſſive power and providence, which Chriſt, as King of Zion, exerciſes with relation to the enemies of his church and people, is a glorious ground of encouragement to them in all their trials and troubles, that it is the Lord that allows the enemy to do this or that; eſpecially if it be conſidered,

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3. That by this abſolute power of the King of Zion, he reſtrains and bridles up devils and men, and ſays to them, as he doth to the proud waves of the ſea, "Hitherto ſhalt thou come, but no further." Pſal. lxxvi. 10. "The wrath of man ſhall praiſe thee: and the remainder of his wrath wilt thou reſtrain." Thus he reſtrained both Laban's and Eſau's reſentment againſt Jacob, and Sennacherib in his deſtructive deſigns againſt the whole kingdom of Judah and Jeruſalem. Chriſt, as King of Zion, he has his chain about the devil's neck, and the necks of all his wicked inſtruments in the world, and whenever they have gone the length of the link of the chain, which he has ordained, he gives the chain a pull, and then they are obliged to ſtop; the remainder of their wrath he doth reſtrain and bind up. We ſee this in the caſe of Job; when the devil was let looſe to hatafs him, he went ay as far as his chain allowed him, but then he could go no further, till his chain was lengthened; and the ſame is the caſe with reſpect unto his church and people: Rev. xx. 1—3. he lays hold on the dragon, that old ſerpent, the devil, and binds him a thouſand years with a great chain. The devil and his inſtruments at this day are burdened with the word of Chriſt's patience and teſtimony, and gladly would they deſtroy the witneſſes, and all that cleave to his teſtimony; but they are like ſo many dogs, or lions chained by the King of Zion, they can go no further than he allows them; and he will allow them to go no further than he ſees for his glory, and his people's good.

4. Another act of Chriſt's royal and abſolute power, as King of Zion, is his protecting and defending his church in the midſt of the moſt threatening and imminent dangers; hence they are called by the apoſtle Jude, the "preſerved in Chriſt Jeſus." You know when Chriſt appeared unto Moſes in the buſh, he ſaw the buſh burning in the midſt of the fire, yet the buſh was not conſumed; the thing repreſented thereby unto Moſes was, the preſent ſituation of the church of Iſrael in Egypt, they were under ſharp and exquiſite ſufferings under their cruel taſkmaſters; and the ſafety of the buſh in the midſt of the flames, repreſented the ſafety of Iſrael in the midſt of all theſe troubles, under the care and tuition of Chriſt, that he would not ſuffer them to be ſwallowed up by their cruel enemies; no, he would ſee to their ſafety, "in the floods of great waters they ſhall not be overwhelmed," and in the hotteſt flames they ſhall not be conſumed, &c.

5. By the royal authority of Zion's King, he over-rules and governs all creatures, and all their actions, yea, the moſt dark and cloudy diſpenſations, for his own and his Father's glory, and

and for the good and advantage of his church and people, according to that promiſe, Rom. viii. 28. "All things ſhall work together for good, to them that love God." We ſee at this day very ſtrange things caſting up in the wheel of providence; we hear of wars and rumours of wars abroad; we ſee the mighty pulled out of their ſeats by death; we ſee ſigns in the heavens above, much like theſe that were ſeen before the deſtruction of Jeruſalem; we ſee the winds blowing in the barn of the viſible church, much chaff caſting up, many blown away from their former profeſſion; we ſee God making a ſeparation between theſe that fear him, and others that are void of his fear; we ſee the enemy raging in the Lord's ſanctuary, breaking down the carved work of the temple, and the crown of Chriſt profaned, and ſet upon the head of a mortal creature. Well, ſenſe and reaſon, when it ſits judge of theſe and the like diſpenſations, it is put to a nonplus; but if the eye of faith be opened, it will ſee the King of Zion, by his power, ruling and over-ruling all theſe ups and downs to the advantage of his kingdom, and the on-carrying of the deſigns of his glory in the ſalvation of his myſtical body.

6. By his royal power, as King of Zion, he avenges himſelf and his church upon all his and their enemies, as we ſee in the cloſe of this pſalm, "He ſhall break them as with a rod of iron, and daſh them in pieces as a potter's veſſel." The beaſt and the falſe prophet, and the great whore, Gog and Magog, death and hell, ſhall be "caſt into the lake of fire and brimſtone," Rev. xx. Pſal. cx. he will "make his enemies his footſtool, he will ſtrike through kings in the day of his wrath, fill the places with dead bodies, and wound the heads over many nations."

7. He will, at laſt, finally liberate his church and people from all theſe evils, ſorrows, and troubles, under which ſhe groans, Rev. xxi. 3. 4. Theſe are ſome of the acts of Chriſt's government, in his general mediatory kingdom, over all things.

But, *ſecondly*, I come, more particularly, to conſider the government of the King of Zion in his church, and among his people, which is his particular kingdom. And here again, with reſpect to his inviſible kingdom of believers, there are theſe acts of his royal power that he puts forth.

1. He ſubdues them to himſelf. By nature they are the vaſſals of hell, "walking according to the courſe of this world, according to the prince of the power of the air, the ſpirit that rules in the children of diſobedience." But in a day of his power, by ſwaying the rod of his ſtrength, he makes of rebels a *willing people*; he convinces them of ſin and miſery, makes his arrows ſharp in the heart of his enemies; he enlightens their

minds

minds in the knowledge of himſelf, diſcovers his perſonal and mediatory glory, the way and method of ſalvation through him; he bends the iron ſinew of their rebellious wills, and makes them to fall in with the way of ſalvation revealed in the goſpel; he perſuades, and, by his grace, enables them to believe in him, and ſo to embrace him as he is exhibit and ſet forth unto them in the promiſe and offer of the goſpel. And thus the King of Zion calls and conquers the vaſſals of the devil, and makes them his loyal ſubjects. This work of the King of Zion, it does not come with alike obſervation in every one of his ſubjects, every one have not a like meaſure of law-work; ſome are dealt with in a more mild way, like Lydia, "whoſe heart the Lord opened" in the hearing of Paul; others muſt be hewed and battered with the hammer of the law, before they will yield: however, every ſubject of Chriſt, in their effectual calling, has ſo much of law-work as is ſufficient to looſe them from the firſt Adam, and to diſcover the vanity of all attempts to ſeek righteouſneſs and life by Adam's covenant; ſo much of it as to diſcover their abſolute need of Chriſt for "wiſdom, righteouſneſs, ſanctification, and redemption:" and thus Chriſt becomes "the end of the law for righteouſneſs to every one that believeth."

2. Chriſt, as King of Zion, he writes his law on the hearts of all his ſubjects: Jer. xxxi. 33. "I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they ſhall be my people." That moment a ſinner is tranſlated from the power of darkneſs unto the kingdom of the Son of God, he that moment inlays a principle of holineſs in the ſoul, a conformity to his laws; ſo that the man "delights in the law of the Lord, after the inner man." Hence are theſe breathings and longings of ſoul after holineſs of heart and life, "O that my ways were directed to keep thy ſtatutes! Hold up my goings in thy paths," &c. "O let my heart be ſound in thy ſtatutes, that I may not be aſhamed:" and hence alſo are theſe groanings among the ſubjects of Chriſt, under the remains of a body of ſin and death, like that of Paul, "O wretched man that I am, who will deliver me from this body of ſin and death! Iniquities prevail againſt me," &c.

3. Chriſt, as King of Zion, he enforces ſubjection to his laws, and that both by promiſes and penalties, ſuited unto the nature of his government, and adminiſtration of grace. If they break his laws, and keep not his commandments, he declares that he will "viſit their iniquities with the rod, and their tranſgreſſions with ſtripes." And, on the other hand, he tells them, that, in the way of obedience and holineſs, he will

meet them, and hold fellowſhip and communion with them; and thus, "in keeping his commandments, there is a great reward. He meeteth him that rejoiceth, and worketh righteouſneſs, and remembers him in his ways."

4. Chriſt, as King of Zion, he caſts a copy of obedience unto all his ſubjects, and calls them to imitate him; for, "though he was a Son, yet learned he obedience, by the things that he ſuffered." And he ſays to all his ſubjects, "Learn of me, for I am meek and lowly; take my yoke upon you," &c. He has left us an example that we ſhould follow his ſteps; and accordingly every true ſubject of Chriſt, he ſtudies to imitate his King, to run his race, "Looking unto Jeſus."

5. Chriſt, in his inviſible kingdom, he actuates and excites all his ſubjects to obedience to him, by his own Spirit, which he puts within them, according to that promiſe, Ezek. xxxvi. 27. "I will put my Spirit within them, and cauſe them to walk in my ſtatutes:" and by this Spirit of his in them, he makes them to ſtudy holineſs in all manner of converſation; and their "light is made to ſhine ſo before men, that others ſeeing their good works, are made to glorify their Father which is in heaven."

6. Chriſt, as King of Zion, meekens the hearts of his ſubjects to a due regard to all the intimations of his mind and will, ſo as every one of them is ready to ſay, "Speak, Lord, for thy ſervant heareth. Lord, what wilt thou have me to do?" They juſt wait with ſubmiſſion, like a ſervant waiting the commands of his maſter, and then he gives direction, according to that promiſe, "The meek will he guide in judgement, the meek will he teach his way."

7. Chriſt, as King of Zion, he corrects and chaſtens his ſubjects; for "if we be without correction, whereof all are partakers, then are we baſtards and not ſons." Chriſt he will let theſe faults paſs in aliens and foreigners, that he will ſeverely correct in his own ſubjects: "You only have I known of all the families of the earth; and therefore I will puniſh you for all your iniquities." Sometimes, by his rods and corrections, he will make their bodies ſmart with ſickneſs, as in the caſe of Hezekiah, &c. Sometimes he will make them to ſmart in their worldly ſubſtance, by reducing them to poverty, as you ſee in Job, whoſe ſubſtance he gave over unto the Sabean and Chaldean robbers. Sometimes he will make them to ſmart in their relations, friends, and children, by taking away the deſire of their eyes with a ſtroke, or other things that are ſharper than death, &c. Sometimes he will make them to ſmart in their name, by reproach and calumny, and letting

looſe the tongues of a wicked world upon them, yea, even the tongues of their fellow-ſubjects, as in the caſe of Job and his friends, &c. Sometimes he will correct his ſubjects in their inner man, their ſoul, which is the ſharpeſt of his rods. Sometimes he will turn away the face of his throne, and hide his countenance, and then they are ready to cry with David, Pſal. xxx. 7. "Thou didſt hide thy face, and I was troubled." Sometimes he will go that length in his correction with his ſubjects, that he will carry as an enemy, make the arrows of his reproof to "drink up their ſpirits," as we ſee in the caſe of Job and Heman, &c. And ſometimes he corrects them, ſo as to make both external and internal trouble, like two ſeas, to meet upon them, ſo as "deep calls unto deep:" this we ſee in the caſe of Joſeph's brethren, &c. and of David, Pſal. cxvi. 3. when both "the ſorrows of death and the pains of hell" took hold on him, and then he "found trouble and ſorrow" to purpoſe: and the ſame we ſee in the caſe of Jonah, when he ſhifted the work and ſervice that his Maſter, the King of Zion, called him to, with reſpect to Nineveh, &c.

8. As King of Zion he commands peace, quiet, comfort, and deliverance, to his ſubjects; he turns the ſtorm into a calm; when the wind and tempeſt of external troubles are blowing ſo hard, that they threaten no leſs than death and utter ruin, he comes treading upon the waves of the ſea, and ſays to the wind and waves, "Peace, be ſtill; and immediately there is a great calm." And as for the internal ſtorms of troubles of mind, he quiets theſe alſo, by commanding, or ſpeaking "peace to them that are afar off," If. lvii. 19. or by lifting up the light of his reconciled countenance on them, whereby he "puts more gladneſs in their heart, than when corn, wine, and oil, doth abound."—Now, by theſe, or the like acts of his kingly government, he manages his inviſible kingdom of believers, until he give the finiſhing ſtroke unto the work of ſanctification at death, and then he tranſports them under a convoy of angels from the church militant, to the church triumphant, where they ſhall ſing that ſong, Col. i. 12. "Giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the ſaints in light;" and Rev. i. 5. 6. "Unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God and his Father; to him be glory and dominion for ever and ever. Amen."

PSAL. ii. 6.—*Yet have I ſet my King upon my holy hill of Zion.*

THE THIRD SERMON ON THIS TEXT.

I ENDEAVOURED, laſt Lord's day to give ſome account of Chriſt's government and adminiſtration in his general mediatory kingdom over all things for his church's ſake, and alſo ſome acts of his royal authority, put forth with reſpect to his inviſible kingdom of believers; and now I come to ſpeak a little of his kingdom, as it relates unto his viſible church. And here I ſhall, for the more diſtinctneſs, 1. Prove, that Chriſt, the King of Zion, hath a viſible kingdom in the world. 2. Take notice of ſome acts of his royal authority in this viſible kingdom.

The *firſt* thing here is to prove, that Chriſt hath a viſible church, or kingdom in this world. And this will be evident, if we conſider,

1. That the King of Zion himſelf is viſible, as to his human nature. It is true, he is behind the vail, ſo that now we ſee him not as to his corporeal preſence; but you know, a man may be in a far country, out of our ſight, yet ſtill he is a viſible perſon; ſo here, though Chriſt be in the land afar off, yet ſtill he is viſible as to his human nature. His divine nature is inviſible by bodily eyes, but his human nature ſtill remains viſible. He was viſible to ocular ſight when he was upon earth. The apoſtles declare that he was ſeen of them, both before and after his reſurrection, and that they ſaw him viſibly aſcend into glory. The inhabitants of heaven, they are beholding the glory of a GOD-MAN. And after he was aſcended, he was ſeen of Paul and of Stephen, even with their bodily eyes. And when he comes again, "every eye ſhall ſee him, and they alſo that pierced him." Now, I ſay, Zion's King being himſelf viſible, his myſtical body muſt be of a piece with himſelf, and be a company of viſible men and women, bearing ſome viſible character of their relation to him, which are not to be ſeen in the reſt of the world.

2. The laws, and ordinances, and officers of Chriſt, are all viſible; and therefore he hath a viſible, as well as an inviſible kingdom in the world. Your eyes ſee your teachers; you hear us ſpeaking to you in his name, publiſhing his laws, and diſpenſing the ordinances of his appointment.

3. There

3. There is a viſible difference between the kingdom of Chriſt, and the kingdom of the devil. The devil's kingdom is a kingdom of darkneſs, and the works of his ſubjects are "the works of darkneſs;" but Chriſt's kingdom is a kingdom of light, and the light of holineſs ſhines in their way and walk, to the glory of God, and the edification of others, according to that of Chriſt, Matth. v. 16. "Let your light ſo ſhine before men, as others, ſeeing your good works, may glorify your Father which is in heaven." The ſubjects of Chriſt's kingdom, they walk in the narrow way of holineſs, and have their Father's name written on their foreheads, have a viſible and credible profeſſion of Chriſt, whereby all that run may read that they own Chriſt as their King. The ſubjects of the devil, they walk in the broad way of ſin, and have his name and badge about them, whereby they are known to be the children of the devil, and the ſeed of the ſerpent.

4. The charge that is given to miniſters, in the diſpenſation of the ſolemn ordinances of the New Teſtament, to make a difference between the clean and the unclean, the holy and the profane, proves that Chriſt has a viſible kingdom, and viſible ſubjects in this world. We are forbid to caſt that which is holy unto dogs, and commanded to make a difference between thoſe whom we admit to the ſeals of the covenant, and others. Now, how ſhould miniſters ever fulfil this charge given them, if there were not viſible tokens, whereby we may diſtinguiſh betwixt the one and the other.

5. There is a viſible and open war betwixt the ſeed of the woman, and of the ſerpent. The ſeed of Chriſt, they are ſo far viſible, that the devil and his inſtruments commonly know who are on the ſide of the Lamb, and bend their malice againſt them. Whenever a ſinner takes on with Chriſt, the world begins to hate him; which ſays there is ſome viſible marks about Chriſt's ſubjects, whereby the wicked themſelves know them to belong to Chriſt. Theſe things prove, that Chriſt hath a viſible kingdom, and viſible ſubjects, in the world. It is true, there may be many hypocrites among theſe viſible ſubjects; but in ſo far as they bear the badges of Chriſt's ſubjects, they are by men to be ſuſtained as belonging to Chriſt's viſible kingdom, until, like Judas, they caſt off the maſk, and diſcover themſelves to be real enemies to Chriſt and his kingdom.

Secondly, I come to take notice of ſome acts of the royal authority of the King of Zion in his viſible kingdom.

1. It is an act of his royal authority to give the lively oracles of his word unto his viſible church: "He (viz. Zion's King) gave his ſtatutes unto Jacob, and his teſtimonies unto Iſrael; he

he dealt not ſo with any nation." Whence is it that the goſpel comes to one nation, and not to another? Why was it given to the Jews under the Old Teſtament, when it was denied to the Gentiles? And whence is it, that now, under the New Teſtament, the goſpel is preached to the Gentiles, when it is denied to the Jews? And whence is it, that the goſpel is ſent to us in this land, when many nations are worſhipping the devil, for want of the knowledge of God and of his mind? Why, this is juſt an act of the ſovereign power and pleaſure of Zion's King.

2. By his royal authority he has appointed what form of government is to be obſerved in his viſible kingdom. He has not left his church in a ſtate of anarchy, or confuſion, or to be moulded according to the fancies of men, as may beſt ſerve their politic views and deſigns. Now, every piece of the Old Teſtament tabernacle was to be placed according to the pattern ſhewed in the holy mount, much more the New Teſtament church, which is called "the true tabernacle of David," Acts xv. 16. compared with Amos ix. 11. What that form of government is, has been ſtated from the word of God, and ſolemnly ſworn to by all ranks of the land, ſince our reformation from Popery. It is true, there are a ſet of men in the land, that ſet up for other ſchemes of government: but they that remove theſe land-marks, they will do it to their coſt.

3. His appointing officers, both ordinary and extraordinary, is another act of the royal authority of the King of Zion. We have an account of theſe officers of both kinds, Eph. iv. 11. 12. "When he aſcended up on high, (whenever he had ſitten down upon his throne of glory above), he gave ſome, apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome, paſtors and teachers; for the edifying of his body." Ye know it is the prerogative of the king to nominate and call, and appoint, whom he pleaſes as officers civil or military, under him in the government of the kingdom; and no man dare, upon his higheſt peril, aſſume any of theſe offices, from the higheſt to the loweſt, without the king's commiſſion; if he ſhould, he would be found guilty of treaſon, and of uſurping the king's prerogative: ſo is it in the kingdom of Chriſt; it is his prerogative to call, and ſend out officers to ſerve him, "and no man taketh this honour unto himſelf, but he that is called of God, as was Aaron." Chriſt himſelf did not go without his Father's commiſſion, to act as his viceroy, "I the Lord have called thee, I will hold thine hand, and will help thee;" and if Chriſt would not run without his Father's commiſſion and call, it muſt be dangerous for any to intrude themſelves into the

the ſacred offices of his kingdom, without his call and commiſſion.

4. His appointing and ordaining the way how his officers are to be choſen, and inſtalled viſibly in their office, is another act of Chriſt's royal power and authority, as King of Zion. As it is he that gives gifts unto men, for the edifying of his ſubjects; ſo he has given it as his pleaſure, that his viſible ſubjects, or theſe that are ſo in the judgement of charity, ſhould be the electors of the office-bearers in his viſible church or kingdom. It has been made evident from Acts i. that when an apoſtle was to be choſen in the room of Judas, the hundred and twenty perſons did nominate and preſent two to the apoſtles, and one of theſe was pitched upon by an immediate determination from heaven, becauſe he was to be an extraordinary officer. It is clear from Acts vi. like a ſun-beam, that the multitude of the diſciples did elect the ſeven deacons, and preſent them for ordination to the apoſtles. It is contended againſt this, that the manner of electing deacons, who were to have the charge of the poor, and of the public money appointed for their relief, is no argument for the election of miniſters and elders, who are ſuperior officers. But to this it is eaſily anſwered, that if it be the privilege of the viſible church, and of Chriſt's viſible and credible ſubjects, to have the choice of theſe that are to have the care of their money, much more of thoſe that are to have the care and charge of their precious ſouls, which are far more valuable. The argument, from the leſs to the greater, is ſtrong in this matter. It has been alſo cleared from Acts xiv. 23. that the apoſtles, when going through and viſiting the churches, which they had formerly, planted, ordained elders, or preſbyters, in every city, by *chierotonie*, or ſtretching out of the hand, which was the common way of taking the voices of the people at that time, both in civil and ſacred affairs. So that the manner of electing miniſters and other officers in the church, is not left to a patron, a preſbytery, or to men that are heritors in this world; no, but it is a privilege that belongs unto the ſubjects of Chriſt's kingdom, or to the community of theſe who are viſibly of, and in, the communion of the church of Chriſt, and who are walking according to his laws; by which means all ignorant, erroneous, or ſcandalous perſons, or theſe that are not of the communion of the church, are evidently excluded. And this privilege of electing miniſters and officers to the church, continued in the church till about ſeven hundred years after Chriſt, when it was violently wreſted from them by the uſurpations of Popery.

5. Another act of Chriſt's royal power and authority in his viſible

viſible church, is his appointing ordinances for worſhip to be diſpenſed by miniſters of the goſpel, ſuch as the public preaching of the goſpel; "Go ye into all the world, and preach the goſpel to every creature." This is the great ordinance of God for gathering of ſubjects unto Chriſt's kingdom, and for the edifying of theſe that are brought in. And then there is the ordinance of baptiſm to be diſpenſed "in the name of the Father, Son, and Holy Ghoſt." The ordinance of the ſupper, "What we received of the Lord, that we are to deliver," 1 Cor. xi. 23. And there is public prayer and praiſe, catechiſing, both in public, and teaching from houſe to houſe. Theſe and the like ordinances, for edification and worſhip, Chriſt, as King of Zion, has appointed to be diſpenſed by miniſters in his viſible kingdom.

6. Chriſt, as King of Zion, has appointed cenſures for diſcipline and good order in his kingdom, for the removal of offences, and preventing the leaven of ſin and ſcandal from running through and defiling his church, ſuch as private and public admonition, reproof, exhortation, and the ſentences of greater and leſſer excommunication. Theſe are called "the keys of the kingdom; and when theſe keys, or cenſures, are exerciſed according to Chriſt's appointment, by the officers of his kingdom, "what they bind on earth, is bound in heaven, and what they looſe on earth, is looſed in heaven." The apoſtle writing to the Corinthians anent the ſcandal of inceſt, he appoints ſuch a perſon to be excommunicate, and delivered over to Satan, 1 Cor. v. 4. 5.; and the reaſon he gives for paſſing ſuch a cenſure, with reſpect to the church, is, that ſhe might not be defiled with that impure leaven, "Know ye not that a little leaven leaveneth the whole lump?" And it is the opinion of Dr Owen, in his treatiſe upon ſchiſm, that, whenever a viſible church comes to that paſs, that ſhe will not, or cannot, purge herſelf of notour and evident ſcandals, ſhe, in that caſe, is to be departed from; and the reaſon is, becauſe ſhe has loſt or caſt away the keys of the kingdom, committed to her by her great King, and then error and ſcandal runs without controul, till the whole maſs be defiled.

7. Chriſt, as King of his viſible church, has authoriſed the officers of his kingdom to meet in a judicative capacity, in his name and authority, for the better and joint regulating of the affairs of his kingdom. I cannot now ſtand to illuſtrate this head; it is done to excellent purpoſe by the Weſtminſter Aſſembly, and approven by the General Aſſembly of the Church of Scotland in the year 1645, bound in with our Confeſſion of Faith, entitled, The Form of Preſbyterial Church-government; to which I refer.

8. Chriſt

8. Chriſt by his authority, as King of Zion, has bounded and limited all the courts and officers of his kingdom, to govern his ſubjects, and to teach them no other thing than he has commanded, Matth. xxviii. 19. 20. "Teaching them to obſerve all things whatſoever I have commanded you." So that, if the officers, or courts of Chriſt's kingdom, begin to "teach for doctrines the commandments of men," or to impoſe any laws upon his ſubjects than what Chriſt has given, they have good reaſon to aſk, By what authority ſuch or ſuch things are done? and to diſregard all ſuch laws or impoſitions.

9. Chriſt, as King of Zion, has given expreſs orders unto all his ſubjects, to examine all ſpirits, all doctrines, all laws and impoſitions, at the bar of the word, and to contend earneſtly for the purity of his truth and worſhip, ordinances and inſtitutions; Jude 3. "Contend earneſtly for the faith delivered unto the ſaints." Where it is conſiderable, that the keeping of the truth and purity of doctrine, is not ſimply committed to miniſters, or officers of his houſe, but to *ſaints, i. e.* to the whole viſible church; it is a truſt for which they are to be accountable, if, through their neglect, *it fall in the ſtreets*: therefore commanded to *contend earneſtly* for it. And as for Chriſtian liberty, they are to do the ſame, as is plain from Gal. v. 1. "Stand faſt in the liberties wherewith Chriſt hath made you free, that you be not entangled," &c. In theſe things every ſubject of Chriſt is to be a ſoldier.

10. Chriſt acts as King of Zion, when he reſents injuries done to his kingdom or ſubjects, and ſent and called officers. Sometimes the King of Zion has reſented viſible injuries done to his viſible church, in a very open and viſible manner; he "makes Jeruſalem a burdenſome ſtone unto her enemies," Zech. xii. 3.: and ver. 2. he "makes Jeruſalem a cup of trembling unto all the people round about:" for the injuries done to Jeruſalem God pulls down the nobles of Babylon, and daſhes the Babyloniſh empire in pieces. So, for his true and loyal ſubjects he gives a charge unto the world, to beware of offending them, or doing them hurt; for, ſays he, "it were better for them," that do it, "that a millſtone were hanged about their necks, and they caſt into the midſt of the ſea." And as for the miniſters and office-bearers, he ſays, "Touch not mine anointed, and do my prophets no harm." They that receive them, coming in their Maſter's name, they receive himſelf, and his Father; and they that deſpiſe them, deſpiſe him, and him that ſent him. The ſound of their King's feet is behind them, when going his errands, Matth. xxviii. ult. "Lo, I am with you alway even unto the end of the world."

And it is our hearty prayer to God, that none who ſlight or deſpiſe us may fall under the reſentment of our great and glorious King, but that his mercy may ſpeedily prevent it by their repentance.

11. Chriſt, as King of Zion, removes his royal ſtandard from one people or nation to another. When a people have long enjoyed the goſpel, and the ordinances of his worſhip, and continue barren under them, and ſlight his ordinances, officers, and laws, in that caſe, by his royal authority, he tranſlates the ſeat of his viſible kingdom, and the badges of his preſence, elſewhere: hence Chriſt tells the Jews, that his kingdom was to be taken from them, and given to a people that would make better uſe of it. So dealt he with the churches of the Leſſer Aſia; ſo has he dealt with many famous and once flouriſhing churches; to this purpoſe is what you read concerning "the vineyard of the Lord of hoſts, the houſe of Iſrael," Iſ. v. Thus I have given you an acoount of ſome of the royal actings of the King of Zion, with reſpect to his church as ſhe is a viſible ſociety of men and women, profeſſing allegiance to him.

I ſhall conclude this head of Chriſt's royal adminiſtration, as King of Zion, by giving you an account of ſome of his royal and kingly actings at the end of the world, when his myſtical body is conſummate and perfected. As,

1. He will then "deſcend from heaven," in an awful manner, "with a ſhout, with the voice of the archangel, and with the trump of God." And when he comes he will ſhake heaven and earth: 2 Pet. iii. 10—12. "The day of the Lord cometh as a thief in the night, in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo, and the works that are therein ſhall be burnt up," &c. His kingdom will then come with obſervation to all the world: Rev. i. 7. "Behold he cometh with clouds, and every eye ſhall ſee him."

2. He will erect his throne of judgement in the clouds or viſible heavens. O how awful will the bench of judgement be, when he takes his ſeat! Dan. vii. And,

3. He will raiſe the dead, "All that ſleep in the grave ſhall come forth, Dan. xii. 2. &c. Not an infant of a ſpan long, that was ever endowed with a rational ſoul, ſhall be left behind in the grave.

4. He will gather all nations to him, and make a ſeparation between the righteous and the wicked, ſetting the one upon his left hand, and the other on his right hand.

5. There will be a public trial of all perſons, and of all their actions; "he will bring every work into judgement, with ever

ſecret thing, whether it be good or evil." All the laws and acts of kings, of parliaments, of councils, of aſſemblies, of judicatories of whatever ſort, will be canvaſſed then by the ſolemn Judge, &c.

6. He will diſtribute rewards and puniſhments unto men and women, according to what they are found to be at that day, righteous or wicked, gracious or graceleſs, building on the rock, or on the ſand: he will ſay to the one, "Come, ye bleſſed," &c.; he will ſay to the other, "Depart, ye curſed," &c.

7. When all is done, he and his ranſomed will return in triumph to heaven with ſinging, when the wicked ſhall be turned into hell with howlings, crying, "Lord, Lord, have we not eaten and drunk" at thy table? "have we not prophecied in thy name?" &c.; and then Chriſt will have all his enemies under his feet, and reign over his myſtical body for ever. It is true, we are told, that Chriſt will deliver up the kingdom to his Father;" but this is to be underſtood of his preſenting the ranſomed to his Father, ſaying, "Here am I, and the children thou haſt given me:" and he will indeed ceaſe to rule them in that manner which he exerciſes in the church militant; but Chriſt will ſtill be the head of the ranſomed in mount Zion above; but though it be ſo, "God will be all in all;" for the deſign of his whole mediation and government was to bring them back to God, as their only all, from whom they had departed in the firſt Adam.

And thus I have given ſome lame account of the royal adminiſtration of the King of Zion, until "the conſummation of all things." And ſo much for the *ſecond* thing in the general method, which was, to ſpeak of the kingdom and adminiſtration of Chriſt in his holy hill of Zion.

III. The *third* thing in the general method was, *Why God the Father has ſet and ordained him to be King in Zion?* I anſwer in the two or three particulars following.

1. This flows originally from the ſovereign love and good pleaſure of God: "Even ſo, O Father; for ſo it hath pleaſed thee. God ſo loved the world, as to ſend him into the world;" and God ſo loved his church, that he gave the true King Solomon to be her King.

2. Becauſe it was for the Father's glory and honour, to ſet him upon the throne. None ſo fit to be his Father's viceroy, and to manifeſt his glory, as he, who is "the brightneſs of his Father's glory:" all the divine perfections ſhine in his perſon and adminiſtration. This the angels ſaw, when they ſaw him

but

but in his ſwaddling clothes, which made them ſing, "Glory to God in the higheſt," &c.

3. That he might bring about ſalvation to his myſtical body the church: Eph. i. "He hath given him to be the head over all things to the church, which is his body:" hence the church is called (Zech. ix. 9.) to *rejoice*, becauſe her "King cometh, having ſalvation;" and the church cries, "Thou art my King of old, working manifold ſalvation in the midſt of the earth:" ſalvation from ſin, Satan, hell, and death. How ſoon would the church be ſwallowed up, if it were not for the ſafety ſhe enjoys through the protection of her King? "The Lord is in the midſt of her, ſhe ſhall not be moved." His preſence in his church is her walls and bulwarks, and makes her to ſing that ſong, Iſ. xxvi. 1. "We have a ſtrong city, ſalvation will God appoint for walls and bulwarks."

4. Becauſe his ſhoulders were only able to bear the weight of the government. No hand was able to ſway the ſceptre, but he who was God's fellow, and to whom it is "no robbery to be equal with God." The government had fallen into confuſion and diſorder, had it been committed either to angels or archangels.

5. He bought the church to himſelf, with the price of his blood, from the hand of juſtice; and therefore it was fit that the government of the church ſhould be committed to him. And indeed his royal or kingly office, is founded upon the ſacerdotal or prieſtly office: and therefore, Iſ. lxiii. at the beginning, the King of Zion is there repreſented as "coming from Edom with dyed garments, and red in his apparel, as one that treadeth in the wine-fat." And Rev. xix. he who hath that great name written on his thigh, and on his veſture, "The Word of God, the King of kings, and Lord of lords," is ſaid to have his "veſture dipt in blood," viz. his own blood, and the blood of his enemies. But I do not inſiſt further upon the reaſons of the doctrine, that I may ſhut up with ſome further application.

IV. The *fourth* head in the method was the *Application*. And, waving all other uſes, I ſhall only apply it by way of exhortation, 1. To the ſubjects; 2. To the enemies of his kingdom and government.

Firſt, A word of exhortation unto all theſe that profeſs themſelves the ſubjects of Chriſt's kingdom.

1. Imitate your King. The example of a King has great weight with the ſubjects, whether it be good or bad; folk follow the faſhions of the court. Never was there a king ſo worthy of your imitation; he calls us to "learn of him;" he

has left us an example, that we ſhould follow his ſteps;" an example of holineſs, "Be ye holy, as he is holy," &c: an example of faith and truſt under the darkeſt clouds, Pſal. xxii. 1. &c.: an example of meekneſs and humility of ſpirit; "Learn of me, for I am meek and lowly." Phil. ii. 5. "Let the ſame mind be in you, which was alſo in Chriſt Jeſus." An example of patience in affliction and perſecution; Heb. xii. 2. "Let us run our race, looking unto Jeſus," &c.: an example of conſtancy and reſolution; he "ſet his face like a flint."

2. I exhort all the profeſſed ſubjects of Zion's King to "truſt in him at all times; for bleſſed are all they that truſt in him," as you ſee in the laſt verſe of this pſalm. Truſt him with your all, and truſt him for all you need. And to encourage your truſt, conſider, (1.) His word is the word of a King, a royal word, and the ſubjects depend upon the royal promiſe. (2.) His word is the word of the King of Zion, is a well adviſed word, it is the effect of counſel. (3.) It is an invariable word; it "endures for ever: Heaven and earth ſhall paſs away, but one jot of his word ſhall not fall to the ground." (4.) It is a faithful word; "truth is the girdle of his loins," it is eſtabliſhed in the heavens. (5.) It is a tried word; "The word of the Lord is tried like ſilver in a furnace;" it abides trial. All the ſaints in heaven tried it, and found it firm; and therefore let all ſaints on earth truſt it. (6.) This puts honour upon your King, to truſt his word, to ſet to the ſeal that he is true. (7.) This is the way to obtain the promiſe, and the bleſſings promiſed in the covenant.

3. I exhort you to be much at your King's throne as ſupplicants; for you have continual buſineſs there. Conſider, (1.) His throne is a throne of grace, calculate for the poor and needy. (2.) There comes a joyful ſound out from his throne; "Whoſoever will, let him come. Aſk, and ye ſhall receive. If any man lack wiſdom, let him aſk of God," &c. (3.) There are rivers of grace flow out of his throne, and bend their courſe toward you. (4.) There is a rainbow about his throne, the covenant of grace and promiſe, Rev. iv. 3. which alludes to God's covenant with Noah. (5.) Acts and interlocutors of grace are paſſed from the throne, to encourage your approach, "I will be their God, I will give them a new heart," &c. (6.) The King's throne of grace is founded on juſtice and judgement, &c. (7.) His throne and adminiſtration ſtands by bounty and liberality; and therefore can never be exhauſted, no more than the ſun loſes by giving light unto the world, and therefore, I ſay, be much about your King's throne, come when you will, or for what you will, you are ay welcome,

welcome, "In every thing by prayer and ſupplication make your requeſts known unto God," &c.

4. I exhort you to rejoice in your King. "Let the children of Zion be joyful in their King. The Lord reigns, let the earth rejoice. Rejoice, O daughter of Zion, behold thy King cometh." (1.) Rejoice in his perſon; for "he is altogether lovely;" his perſon is the joy and admiration of heaven and earth. (2.) Rejoice in his government and adminiſtration; for it is wholly calculate for your good. (3.) Rejoice in his equity; for he rules in righteouſneſs, whatever ſeeming crooks may be in his adminiſtration. (4.) Rejoice in the power and authority of your King; for he hath all power in heaven and earth; things in heaven, earth, and under the earth, bow to him. (5.) Rejoice in the law magnifying righteouſneſs that your King has brought in by his obedience unto death. (6.) Rejoice in the fulneſs and riches of your King; for all the fulneſs of the Godhead, unſearchable riches are in him." (7.) Rejoice in the bounty and liberality of your King; he will do for you above what you can aſk or think. (8.) Rejoice in the love of your King; for it is unchangeable; he "reſts in his love, and changes not."

5. Obey your King's laws: have a regard to all his commandments; for all his commandments are "holy, juſt, and good." *Motive*, (1.) He has obeyed the law himſelf, in the days of his humiliation; he wore the yoke that it might not gall you. (2.) There is great peace in the way of obedience: "Great peace have all they that love his commandments: As many as walk according to this rule, peace ſhall be upon them." (3.) A great reward in keeping his commandments; for "he meeteth them that rejoice to work righteouſneſs." (4.) Hereby you will glorify your King, and commend him to others; Matth. v. 16. "Let your light ſo ſhine before men," &c. (5.) There is great danger in breaking his laws, he will reſent it, and "viſit your tranſgreſſion with the rod, and your iniquities with ſtripes."

Queſt. What ſort of obedience ſhould we yield unto the laws of the King of Zion? *Anſw.* (1.) A willing and cheerful obedience, ſuch as he yielded unto his Father, when he ſaid, "Lo, I come: I delight to do thy will." (2.) Univerſal obedience to all his commands, not picking and chooſing, obeying one and caſting at another; "Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments." (3.) An inward as well as an outward obedience: "I delight in the law of the Lord after the inner man." Obedience, when it is not with the heart, is nauſeous to the King of Zion, who "ſearches the hearts;" his laws reach the inward,

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as well as the outward man." (4.) A diſintereſted obedience, ſelf-denied, reckoning yourſelves unprofitable ſervants, when you have done all; do not think that your King is in your debt for your obedience and ſervice, &c. (5.) It muſt be the obedience of faith; for "without that it is impoſſible to pleaſe God." A faith in the promiſe uniting the ſoul to God is the foundation of all true obedience to Chriſt, or God in him. (6.) A conſtant and ſtedfaſt obedience; not by fits or ſtarts, but continually: 1 Cor. xv. ult. "Be ye conſtant, unmoveable, always abounding in the work of the Lord," &c.

6. Yield not only an active, but a paſſive obedience to the King of Zion, ſo as to ſubmit unto his diſpoſing will, even when his adminiſtrations run croſs to your worldly intereſt and inclination. When he ſends the rod of affliction, conſider, (1.) That croſs diſpenſations are for your good, &c. Many advantages riſe out of afflictions. (2.) He will not keep his anger for ever. (3.) This is the ſpirit and temper of his true ſubjects, to be dumb with ſilence when he afflicts. (4.) Conſider how ſubmiſſive he was unto his Father's heavy afflicting hand, yea, avenging hand, &c. (5.) Your "light afflictions work for you a far more exceeding and eternal weight of glory."

7. I exhort all the ſubjects of the King of Zion to keep the King's courts, I mean his ordinances for worſhip. David, though he was a great king, yet we find, Pſal. lxxxiv. he made conſcience of attending the tabernacles of the King of Zion, and reckoned it his honour ſo to do; and when driven from the place of public worſhip, through the perſecution of Saul, or Abſalom's rebellion, he envies the happineſs of the very ſwallows or ſparrows, which were allowed to neſtle about the ſanctuary, while he was driven away from it, and had not acceſs to attend his Lord and King there, Pſal. lxxxiv. 1. 2. 10. &c. What ſhall we think of thoſe, who have the doors of the ſanctuary of the King opened, the ordinances of the New Teſtament diſpenſed at their door; and yet either through pride, or heart-contempt of the ordinances, or love to the world, or ſloth, or other carnal cauſes or pretences, turn their back on the courts of the great King; and yet take it in very ill part, if miniſters tell them they do not act the part of loyal ſubjects unto Zion's King? Is it to be ſuppoſed, that people ever opened their hearts unto him, who contemn and diſregard his inſtitutions, where he has required his ſubjects to attend upon him, and do him homage? They may fancy they are his ſubjects as well as others, but they have reaſon to fear, that the day is coming, when the King of Zion will ſay to them, or of them,

them, "Bring forth thoſe mine enemies who would not that I ſhould rule over them, and ſlay them before me." See what became of theſe men who were bidden to the ſupper, when all things were made ready, and yet excuſed themſelves from attending, with theſe and the other pretences; why, Luke xiv. 24. the Lord declares, that "none of thoſe that were called," and refuſed (whatever were their pretences), "ſhould ever taſte of his ſupper."

But to return: I ſay, let all that love Chriſt, the exalted King of Zion, attend carefully upon his royal courts and ordinances for worſhip, whether it be upon Sabbath day, or week day, particularly public preaching, public prayer and praiſe, and the adminiſtration of the ſacraments of baptiſm and the ſupper, ſolemn occaſions for faſting, prayer, and humiliation. In theſe, or the like ordinances of the King of Zion, it is that he allows his ſubjects ſweet interviews with himſelf; "the King is held in theſe galleries;" there it is that the King intimates his mind and will to the ſubjects; there his precepts, promiſes, and doctrines, are publiſhed; and there it is that he drops ſuch words of grace and love into their hearts, as make their hearts to burn within them, &c.; there they are made to ſay, "His word quickened me, and made my ſoul like the chariots of a willing people;" there King Solomon ſhews himſelf with the crown upon his head, before the daughters of Zion; there the King covers a table of fat things, and makes them to ſit down under his ſhadow with great delight; there ſometimes they get the ſecrets of their hearts told them, and the ſecrets of his covenant, and the ſecrets of providence alſo opened, as David when he went into the ſanctuary, Pſal. lxxiii. And therefore, I ſay, attend the King's courts for worſhip.

8. Let all the ſubjects of the King of Zion ſtand up for the honour of their King, eſpecially in a day when manifold indignities are done unto his royal authority. I had occaſion already to ſhew, in ſeveral particulars, what open indignities are done to him among us; his laws are counteracted both by civil and eccleſiaſtic authority, the liberties of his ſubjects are invaded, his Sabbaths are profaned, his profeſſed ambaſſadors throwing up their Maſter's ſovereignty and alone headſhip in his church, and yet ſuſtained by others, that have not gone their length, as fellow-members in judicatories, without any cenſure or teſtimony. There ſeems to be a ſaying *a confederacy* with open and avowed traitors to the royal crown of Zion's King, by a deep ſilence, and ſinful aſſociation with his enemies. I am afraid Chriſt be ſaying at this day, "Theſe are the wounds whereby they have wounded me in the houſe of

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my friends:" I am wounded in my truths, in my members, in my prerogatives, as the ſupreme God, and the ſupreme King of my church; and yet no due teſtimony or reſentment ſhewed againſt theſe wounds and injuries I have received. I am afraid Zion's King be on his way to wound the head of his enemies, and the hairy ſcalp of them that are going on in their treſpaſſes." But while others are injuring and affronting the King of Zion, let all that would be found among his loyal ſubjects ſtudy to put honour upon him. *Queſt.* How ſhould we do this? *Anſw.* (1.) We ſhould put honour upon him, by believing in him, and truſting in him, particularly in his kingly office; truſt that he will rule and defend his ſubjects, and that he will reſtrain all his and his people's enemies. Oh, Sirs, he never erred in his adminiſtration; and therefore whatever ſeeming confuſions may caſt up, yet truſt that the wheel in his hand ſhall caſt up ſuch glory to himſelf, and ſuch good to his ſubjects, as that it ſhall be ſaid of Jacob, and of Iſrael, "What hath God wrought!" (2.) Let us put honour upon him, by confeſſing him with the mouth; Rom. x. 10. "With the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation." This is a day wherein the devil and his emiſſaries have laid a plot for baniſhing any profeſſion of Chriſt and religion. I condemn, as much as any, a hypocritical profeſſion of Chriſt and Chriſtianity; but let us not caſt away our King's livery, becauſe a ſecret enemy may put it on, and mingle in among his loyal ſubjects. (3.) Let us put honour upon him, by a conſcious regard unto all his laws and commandments, "Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments:" and while others are breaking his bonds, and caſting away his cords from them, let us ſay with Joſhua, "As for me and my houſe, we will ſerve the Lord." (4.) By witneſſing for him and his cauſe in our ſphere, and by owning a teſtimony for him when it is liſted up. The ſtandard of Chriſt, particularly in Scotland, is a covenanted ſtandard and teſtimony; and whenever Chriſt's covenanted ſtandard and teſtimony is liſted up, we are obliged, by the oath of God, to own it, and cleave to it; and it is not this or the other pretence of order, that will diſſolve the obligation of the oath of God. (5.) By avoiding the fellowſhip and ſociety of thoſe who are the known enemies to the King of Zion, and his cauſe and intereſt, whatever be their pretences of friendſhip: "O my ſoul come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united," &c. It is dangerous to ſtay in the camp where there is a mutiny and conſpiracy againſt the King and his kingdom, eſpecially when the King's ſtandard is liſted up without

it, and the cry given, "Who is on the Lord's ſide?" When judicatories of the church are bending their force to ſlay the witneſſes, and to caſt them out of the city, it is time for any that profeſs friendſhip to Chriſt, and own him as their King, to inquire where they are, or where they ſtand. (6.) By ſuffering for him, through grace, when called, as he ſuffered for us.

9. Another word of exhortation to the ſubjects of the King of Zion, is, to act the part of faithful ſoldiers in fighting your King's battles, againſt ſin, Satan, and the world. Fight againſt ſin; this is the grand enemy that Chriſt came to deſtroy, and make an end of; and therefore, &c. Wage war againſt Satan; for Chriſt came to bruiſe his head: "Reſiſt the devil, and he will flee from you," &c. Wage war againſt the world; for "the friendſhip of this world is enmity againſt God; the world was an enemy to Chriſt, and it will be an enemy to his cauſe, work, and teſtimony, to the end. Theſe are the enemies you are to enter the liſts with. *Motive* (1.) He has fought your battles; he entered the liſts with ſin, Satan, and the world, yea, with the wrath of God, and the curſe of the law, to the dying of his garments, and the pouring out of his ſoul unto death. (2.) Your King has gained the victory, he has broken and routed the enemy, and is wearing the victorious palm, &c. (3.) His victory is yours in law, by virtue of the legal and myſtical union betwixt you and him; and therefore he calls all his friends to rejoice, and take up the ſpoils of his victory as their own: hence the apoſtle cries, "Thanks be unto God, which always cauſeth us to triumph in Chriſt." (4.) Your King, who is alſo your leader and commander, he has given command to "fight the good fight of faith, to ſtand faſt, to quit yourſelves like men, and to be ſtrong." All the ſubjects of Chriſt are ſoldiers, while in the church militant, and required to "contend for the faith, to reſiſt even unto blood, ſtriving againſt ſin." (5.) Your King is a ſpectator of your behaviour in the field of battle, and ſees who acts as cowards in his cauſe, and who acts the part of valiant ſoldiers. (6.) Your King is ready to ſuccour you, when the battle is hot, and when you are like to be worſted: "Fear not, for I am with thee; be not diſmayed, for I am thy God." The Lord ſtood with Paul, when all men forſook him. (7.) Your King will ſound the retreat in a little time, and call you off the field, to triumph with him in glory; for "if we ſuffer with him, we ſhall alſo reign with him; your light afflictions *and combats*, which are but for a moment, work for you a far more exceeding and eternal weight of glory."

I conclude this branch of the exhortation with a few advices. If you would fight the battles of the King of Zion, (1.) Be ſure to have his kingdom and authority eſtabliſhed within you, and ſtudy to have every thought brought into captivity unto the obedience of the King of Zion, and be aware of harbouring any traitor in your own boſom. Can ever that man fight the open battles with the external enemies of the King of Zion, who is ſaying *a confederacy* with ſin in his boſom? &c. And therefore give daily battle unto indwelling ſin, a body of ſin and death, and "take heed, leſt there be in any of you an evil heart of unbelief," turning you aſide "from the living God." (2.) You muſt make uſe of your King's armoury, and the weapons of his providing and appointing, if you would fight his battles; what theſe are, ſee Eph. vi. 13. 14. &c. "Above all, taking the ſhield of faith," &c. (3.) Keep within the ſight of your royal King. As we muſt run our race, ſo we muſt fight our battles, "looking unto Jeſus." A ſight of the King of Zion, inſpires the ſoldiers with courage and greatneſs of ſpirit: "They looked unto him, and were lightened: and their faces were not aſhamed. Conſider him who endured the contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds." (4.) Carry the blood of your King continually along with you, in the hand of faith, eſpecially in the day of battle; for the enemy flees at the ſight of it: Rev. xii. 11. "They overcame him by the blood of the Lamb," &c. (5.) In the time of open war ſtudy to know and keep the camp of the King of Zion, and be aware of the camp of the enemy. That is a queſtion we would gladly be ſolved of, Where is the King's camp? for ſome are ſaying, in our divided day, "Lo, it is here," and others, "Lo, it is there;" will you tell us "where he feedeth, where he makes his flocks to reſt?" Anſwer, negatively, it is not always where ſtands the greateſt multitude; for Chriſt's flock is but a *little flock*. In the days of Elijah it was among ſeven thouſand. It is not always with a body of men calling themſelves the church of Chriſt, enjoying the protection of law, and civil authority on their ſide; for we have heard and ſeen the day when Popery and Prelacy had the law of the land, and civil authority for them.

Queſt. How then may the camp of the King of Zion be known?

Anſw. (1.) The King's camp is where the King's ſtandard is upheld, not where it is pulled down. Where is "the teſtimony of Jeſus," the covenanted teſtimony of Scotland? Whoever they be that are holding the doctrine, worſhip, diſcipline, and government of his houſe, in their purity, there is

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the King's camp. (2.) The King's camp is where his flock is gathered, and not where they are ſcattered, born down, and oppreſſed. (3.) The King's camp is where his glory is moſt diſplayed, and not where his glory is darkened and obſcured. (4.) The King's camp is where the ſmell of his garments gladdens the hearts of his ſubjects, Pſal. xlv. &c. (5.) The King's camp may be known by the current of the flood of the old ſerpent's malice: Rev. xii. 15. 17. there we read that "the ſerpent caſt out of his mouth waters as a flood, after the woman;" i. e. the devil raiſed a ſtorm of perſecution and trouble againſt the church of Chriſt, repreſented by the woman: and ver. 17. "The dragon was wroth with the woman, and went to make war with the remnant of her ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt." So then if you would know where is the camp of the King of Zion, where his ſtandard is; you may obſerve whereaway the weapons of hell are levelled, malice, reproach, perſecution of hand or tongue; for there is the camp of Chriſt, for he "fights neither againſt ſmall nor great, but againſt the King of Iſrael," and his ſeed and intereſt.

10. A tenth word of exhortation to the ſubjects of the King of Zion, is, to rejoice in the hope of his heavenly kingdom; for ere it be long thy King, O believer, will call thee out of the church militant to the church triumphant; and therefore rejoice in the hope of the glory of God." And, to excite your joy, and quicken your longings after the heavenly kingdom, where the King of Zion is in perſon, I will tell you of a few things ye ſhall then be freed of, which are gravaminous and heavy to you while in the church militant on earth. (1.) Freed of all neceſſities of nature. No need of food when diſmantled of the body of clay; and when it is raiſed again it will be a *ſpiritual body*, they do not eat and drink, &c. No need of clothing to cover the ſhame of your nakedneſs: for they ſhall not only be like the bodies of Adam and Eve, but like Chriſt's glorious body. No need of armour; for then there ſhall be no enemy. No need of ſleep; for "there will be no night there." So then, (2.) Freed from all imperfection, both of ſoul and body. The infirmities of the body are left in the grave; and as for the ſoul it is made perfect in holineſs; "that which is in part, ſhall be done away." (3.) Freed from all your toil and labour: Rev. xiv. 13. "They reſt from their labours;" their work ſhall be their element, like the ſinging of the bird, which is its pleaſure. (4.) Freed from all ſorrow: Rev. xxi. 4. "There ſhall be no more ſorrow. We that are in this tabernacle do groan, being burdened." (5.) Freed from all temptations. The poiſoned arrows of the enemy do not touch the inhabitants

ants of the church triumphant; he is caſt out; "no lion to hurt," &c. (6.) Freed from all vexing and carking cares, whereby ye are now tortured. Care waſtes the ſpirits, and eats out the comforts of our life here always; but no ſuch thing in the church triumphant; no fear, and therefore no care: no fear of want where all things will be enjoyed. (7.) Freed of all doubts of the love of God; none ſaying, "where is thy former loving kindneſs?" You ſhall be in the embraces of your King for ever, wrapt up in his arms and boſom. (8.) Freed of the ſociety of the wicked world. Chriſt's lily is now among the thorns, but in the church triumphant there is no more pricking briers in all God's field; Chriſt will "throughly purge his floor." (9.) Freed from all diviſions. The ſaddeſt thing in the church militant is the diviſions among thoſe that are really gracious. The diviſions between godly and wicked are not ſo afflicting as the diviſions among ſaints. But this ſhall be done away then, then they will be all one in the Lord, and all their jealouſies and cenſures of one another will end. (10.) Freed of all diſtraction and wandering of ſpirit in the worſhip of God; now the heart will be fixed on God for ever. Let theſe things excite you to long for the day-break of everlaſting viſion above.

Queſt. What ſecurity have we, while in the church militant, that we ſhall come to the church triumphant, where the King of Zion is in perſon?

Anſw. (1.) God has ordained it for you, as you ſee Matth. xxv. ult. &c. (2.) The promiſe of God, which is "yea and amen in Chriſt," ſecures it. Luke xii. 32. &c. and xxii. 29. &c (3.) Your King has purchaſed it for you; Eph. i. 14. a "purchaſed poſſeſſion." (4.) Your King, who is alſo your Interceſſor, has prayed for it, John xvii. 24. &c. (5.) Your King has taken poſſeſſion of it for you, John xiv. 2. "I go to prepare a place for you." (6.) Your King has given you the earneſt of it; his kingdom within you ſays you are come to his kingdom above; the firſt-fruits of the Spirit aſſures you of the full vintage. (7.) Your union with the King of Zion ſecures it; the glory of his natural body is a preſage of the glory of his myſtical body. (8.) A goodly company are already arrived, "an innumerable company of the firſt born," and therefore the reſt ſhall follow; therefore "look up, and lift up your heads, for your redemption draweth nigh."

I proceed now to offer a word of exhortation unto the *ſecond* ſort of perſons I named, and that is to you who are yet ſtrangers to Zion's King, and enemies to his kingdom and government.

ment. I already gave you the character and marks both of his friends and enemies: in a few words, to clear the matter to you. All who are yet in a ſtate of nature, and never felt the efficacy of the grace of God in a work of regeneration, are among the enemies of Zion's King; for "the carnal mind is enmity againſt God." All who never felt the power of Chriſt's prophetical office execute upon them in a work of illumination, opening the eyes of their underſtanding to know Chriſt in his perſon, natures, offices, and undertaking, and to know the mind and will of God revealed in the word. All who are "ignorant of the righteouſneſs of God, and going about to eſtabliſh their own righteouſneſs," I mean all legaliſts, who are cleaving to the law as a covenant, and have not "ſubmitted to the righteouſneſs of JEHOVAH-TSIDKENU," are yet enemies to the kingdom and government of Zion's King; never any, in reality, ſubmitted to his laws and government, who did not firſt ſubmit unto his righteouſneſs. All who ſit under the drop of the goſpel, and have a Saviour and his whole ſalvation brought near unto them, and yet continue to reject him and his ſalvation through unbelief, Chriſt will hold all ſuch as enemies to his kingdom and government: Heb. ii. 3. "How ſhall we eſcape if we neglect ſo great a ſalvation?" They that were invited to the marriage-ſupper of the King, and yet refuſed, the King ſends forth his armies, and miſerably deſtroys thoſe wicked men. All Gallios and neutrals in the cauſe of Chriſt, who are eaſy whether the cauſe of Chriſt ſink or ſwim, they are among his enemies; for "he that gathereth not with us, ſcattereth abroad;" lukewarm Laodiceans the Lord ſpues them out of his mouth. All that are combining againſt the Lord, and againſt his Anointed, and laying their heads and hands together to ruin the kingdom of Chriſt, a covenanted work of reformation, and with axes and hammers breaking down the carved work of the temple, &c. All profane Eſaus, who for a meſs of pottage are ſelling their birth-right as Chriſtians, ſacrificing their liberties whereby Chriſt hath made them free, for any ſecular or worldly conſideration whatever. All who are, with the ſerpent, licking up the duſt of the earth, and preferring the vanities of this world to things of eternal concern. All who are rejecting his laws as the rule of their obedience, and who are ſaying, "we ourſelves are lords, and will come no more unto thee," and whoſe practice has this language, "We will not have this man to reign over us: Let him depart from us, for we deſire not the knowledge of his ways:" I ſay, you, and all ſuch, are enemies to Zion's King, and ſtrangers to his government?

Now, my exhortation to you, as one of the heralds of the renowned

renowned King of Zion, is, to ſurrender your rebellious arms, and ſubmit unto his royal authority: "Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors, that the King of glory may come in."

By way of motive, I need only put you in mind of ſome things that have already been inſiſted on; as, 1*ſt*, Conſider the diſmal wrath and danger abiding all his enemies. See the uſe of terror. 2*dly*, Conſider what for a King he is to whom ye are called to ſubmit. See the properties or qualities of Zion's King, ſpoken to on the firſt head of doctrine. 3*dly*, Conſider the advantages of his government. Spoken to in the uſe of conſolation. 4*thly*, Conſider how earneſt he is with the rebellious ſinners, to come in under his rule and adminiſtration. (1.) He invites the rebels to ſubmit, Iſ. lv. 7. "Let the wicked forſake his way," &c. (2.) He beſeeches ſinners to be reconciled to him, and to God in him, 2 Cor. v. 20. (3.) He promiſes welcome with the golden ſceptre of peace in his hand; "Come to me who will, I will in no wiſe caſt out." (4.) He is grieved at the obſtinacy of ſinners, who will not ſubmit, as in the caſe of Jeruſalem, Luke. xix. (5.) He reaſons with ſinners, and expoſtulates the matter, Iſ. i. 18. Jer. ii. (6.) He ſwears that he has no pleaſure in their death and ruin, Ezek. xxxiii. 11. "As I live, I have no pleaſure in your death," &c. (7.) When there is no perſuading of them, he takes away his kingdom with regret, Matth. xxiii. at the cloſe. (8.) Conſider how glad he is when a rebel ſinner ſubmits to him, as the father of the prodigal, &c.

I conclude with two or three advices, in order to your becoming his ſubjects.

1. Be convinced that ye are by nature enemies, yea, enmity itſelf; and do not deceive yourſelves, by imagining that you have good hearts toward God; for they are *deſperately wicked.*

2. Meditate much on your miſerable thraldom and bondage to ſin, Satan, and the world, until the Son make you free, &c.

3. Attend carefully on the ordinances of the King of Zion, particularly that great converting ordinance of the preaching of the word; for this is "the rod of his ſtrength, and it pleaſes him by the fooliſhneſs of preaching to ſave them that believe;" and liſten carefully to hear the voice of the King of Zion in that ordinance, as Lydia, who attended on the miniſtry of Paul. See Iſ. lv. 2. 3. &c.

4. With hearing of the word join a diligent reading of it: "Search the ſcriptures, for in them ye think ye have eternal life, and theſe are they which teſtify of me." The Bible is God's

God's record concerning him whom he has ſet King in his holy hill of Zion; there his glory and beauty is decyphered with his own hand; there you have the will of the King, the latter-will of the King ſealed with his blood.

5. Be importunate ſupplicants at the King's throne for grace and mercy. Zion's King is a merciful King; his work is to "ſave the poor and needy," Pſal. lxxii. &c. He is liberal; "If any man lack wiſdom, let him aſk of God," &c.

6. In the uſe of other means, ſee that ye eſſay the great work of believing; for without this it is impoſſible to pleaſe the King, or his eternal Father; "This is his commandment, that ye believe on the name of his Son Jeſus Chriſt." Do what you will, you will be held as rebels till you believe: "He that believeth ſhall be ſaved; but he that believeth not, ſhall be damned." And therefore, I ſay, in obedience to the commands of God, and in a dependence on his grace and Spirit, eſſay the work of believing: "This is the work of God, that ye believe on his Son whom he hath ſent."

7. Pray much for the purchaſed and promiſed Spirit from the King who is in the midſt of the throne; plead the promiſe, "I will put my Spirit within you," Ezek. xxxvi. 27. and that promiſe, Pſal. cx. 3. "Thy people ſhall be willing in the day of thy power."

8. Caſt out a red flag of war againſt all the enemies of the King of Zion, whether within or without you. Begin the war againſt his enemies in your own hearts, in your walk, and in your families; begin reformation there: and having begun the war within, carry it abroad in your profeſſion; and take up the cauſe of Chriſt in the land, his public intereſt, and do what in you lies to oppoſe and diſcountenance thoſe who are attempting to ruin his kingdom and intereſt in the world, particularly in the land wherein you live; for if his kingdom be taken from us, if he remove the doctrine, diſcipline, worſhip, and government of his houſe, wo to our land; then the ſongs of our temple ſhall be turned into howlings, and our poor poſterity ſhall, in a few years, be a company of Pagan and Popiſh idolaters.

Well, then, let me renew my call and invitation unto all ſtrangers, foreigners, and rebels, to come and ſubmit to the government of him whom God has ſet King in his holy hill of Zion. It was foretold by Jacob, on his death-bed, that "the gathering of the people ſhould be to him," and by Iſaiah, that "unto him ſhould the Gentiles ſeek." O that this may be the day and time wherein this prophecy ſhall be fulfilled! This time hundred years, viz. 1638, there was a ſtrange gathering of the whole land unto the Lord Jeſus, as their glori-

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ous Head and King. When his work ſeemed to be buried, and his friends were reckoning that they were like a company of dry bones, it pleaſed the Lord to breathe upon the dry bones, by the wind of his Spirit, and preſently a great army ſtood up, and gathered life and ſtrength to fight his battles, inſomuch that the whole land, in a little time, was brought under the oath of a covenanted allegiance to the King of Zion; and ſuch a vigorous ſtand was at that time made for the royalties of his crown, that theſe very powers then in being, which had been attempting to bury his cauſe, were obliged to give way to it. Although the kingdom and intereſt of Chriſt be brought low at this day, yet let us not loſe hopes of its reſurrection, but "remember the years of the right hand of the Moſt High;" let us "remember the works of the Lord, and his wonders of old; for the reſidue of the Spirit" is ſtill with him; "his hand is not ſhortened, that he cannot ſave; neither his ear heavy, that he cannot hear." A nation can be born to him at once, juſt by the ſwaying of his royal ſceptre, the ſound of his voice in the diſpenſation of the goſpel. O that this may be the hour or year in which the dead through Scotland may hear the voice of the Son of man, and live!

Mean time, I ſay, I deſire, as one of the meaneſt of his heralds, to invite and call, to intreat and beſeech, yea, in his name and authority, I require all hearing me this day, to believe in his name, to truſt him for ſalvation from ſin, Satan, wrath, and hell, and to ſubmit to his authority, to receive the law at his mouth, and to own him as their alone Judge, King, and Lawgiver: "Thou art my King of old, working ſalvation in the midſt of the earth."

Object. 1. I have been in rebellion againſt the King of Zion, he will never ſhew favour to me.

Anſw. All Adam's poſterity are rebels; and if he did not receive ſuch, he ſhould have no kingdom on earth. But ſee what is ſaid of Zion's King, Pſal. lxviii. 18. "He gives gifts unto men, yea, even to the rebellious." And therefore let not this ſtand in the way; break your covenant with hell, and ſubmit.

Object. 2. My acts of rebellion draw deeper than can be ſuppoſed to be forgiven.

Anſw. "Though your ſins be as ſcarlet and crimſon, he will make them white as ſnow, and as wool." The King ſtands with an indemnity in his hand to the greateſt of rebels, ſaying, "I, even I am he that blotteth out all your tranſgreſſions," &c.

Object. 3. I am ſuch a miſerable, wretched, and worthleſs creature, that the King of Zion will never look upon me.

Anſw. Though Zion's King be high, yet ſo condeſcending is he, that he regards the moſt worthleſs and wretched ſinner that is out of hell, that will ſubmit to his righteouſneſs and ſceptre. His cry is, "He that hath no money, let him come and buy without money, and without price."

Object. 4. I am a poor blind creature, I was born blind, and continue blind, like a mole, to this day, in the things of God; what will the King of Zion care for me?

Anſw. The King of Zion he "opens the eyes of the blind," and he counſels the blind to come and "buy of him eye-ſalve."

Object. 5. I am ſtark naked of all good qualifications, I have no holineſs, no righteouſneſs, no goodneſs, to recommend me to the King of Zion, as one of his ſubjects.

Anſw. Zion's King calls the naked to come and "buy of him white raiment, to cover the ſhame of their nakedneſs." He clothes all his ſubjects with change of raiment, yea, with the King's own robe; only caſt away your own filthy rags, the works of the law, and all qualifications of ſelf, and come to him as you are, for he ſays, "Come to me who will, I will in no wiſe caſt out."

Object. 6. I am ſo polluted and defiled with the uncleanneſs of ſin, and have followed ſo many idols, that the King of Zion will never own me.

Anſw. Ezek. xxxvi. 25. "I will ſprinkle them with clean water, and they ſhall be clean: from all their filthineſs, and from all their idols will I cleanſe them." "Though ye have lien among the pots, yet ſhall ye be as the wings of a dove covered with ſilver, and her feathers with yellow gold." The King waſhes the ſubjects with his own blood, and ye ſhall be made to ſing, Rev. i. "Unto him that loved us, and waſhed us from our ſins in his own blood;—to him be glory," &c.

Object. 7. I have a heart of ſtone like the adamant in my breaſt; will ever the King of Zion receive me?

Anſw. Ezek. xxxvi. 26. "A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh." The King of Zion cries, "My ſon, give me thine heart," hard as it is, and I will ſoften it.

Object. 8. I am unacquainted with the kingdom of the King of Zion, and know nothing of the ſecrets of his kingdom and government.

Anſw. Well, be it ſo, the King of Zion hath "pity on the ignorant, and on them that are out of the way;" he will let you into his ſecrets, and "to you it ſhall be given to know the myſteries of the kingdom." Zion's King is alſo a Prophet to

reveal ſecrets, and his "ſecret is with them that fear him, and to them he will ſhew his covenant."

Object. 9. I am a ſtranger to the laws and government of the King, &c.

Anſw. He will "write his law in your heart, and put it in your inward parts: I will put my ſpirit within them, and cauſe them to walk in my ſtatutes."

Object. 10. If I ſhould own the King of Zion for my King, I will prove a deſerter, and turn back again unto the devil's camp, and then my latter end will be worſe than my beginning.

Anſw. It is the promiſe of Zion's King to all that believe in him, "I will make an everlaſting covenant with them, that I will never turn away from them to do them good: but I will put my fear in their hearts, that they ſhall not depart from me."

Object. 11. I am a dead ſinner; what cares the King of Kion for the dead?

Anſw. Zion's King quickens the dead, and commands "things that are not as if they were." His voice raiſes the dead; and therefore I cry, "Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light."

Object. 12. What if I be not among thoſe that are given to the King of Zion by his Father? in that caſe he will never receive me among his ſubjects.

Anſw. That is none of your buſineſs, at the firſt inſtant to leap in among things ſecret, which belong unto the Lord; "Things revealed belong unto us, and to our children." The voice of the King of Zion, in his word and miniſtry, is unto you, "Unto you, O men, do I call, and my voice is to the ſons of men." And therefore come in upon the King's proclamation, for that is your warrant, and not the ſecret thoughts of the King's heart

Object. 13. I am a priſoner to ſin and Satan, my bonds are ſo ſtrong, that I cannot ſtir myſelf to come to Zion's King.

Anſw. Zion's King comes to priſoners, becauſe they cannot come to him, and ſays to the priſoners of ſin and Satan, *Come forth;* unto you that ſit in darkneſs, *Show yourſelves.* It is juſt the work of the King of Zion to looſe priſoners: and therefore ſubmit to him, that he may looſe your bands, and "whom the Son makes free, they are free indeed," &c.

CHRIST

CHRIST THE RESURRECTION, AND THE LIFE*.

BEING THE SUBSTANCE OF THREE DISCOURSES,

PREACHED AT THE CELEBRATION OF THE SACRAMENT OF THE LORD'S SUPPER AT BURNTISLAND, OCT. 1738.

JOHN xi. 25.—*Jeſus ſaid unto her, I am the reſurrection, and the life.*

THE FIRST SERMON ON THIS TEXT.

I HOPE there are a goodly number here, who are come up to the paſſover from afar, and are uttering the very language of theſe Greeks you were hearing of, "Sir, we would ſee Jeſus;" this is the one thing we deſire, to behold the beauty of Jeſus, and if we miſs this, we miſs our errand. Well, Sirs, theſe words that I have read, I ſet them up before you as a glaſs wherein you may ſee Jeſus; for every title and name he takes to himſelf is a glaſs wherein you may ſee him; and if you can but get the eye of faith ſet to this glaſs, you will ſee Jeſus, and ſee him unto your ſouls unſpeakable advantage: "We all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord," 2 Cor. iii. ult. What is that glaſs the apoſtle ſpeaks of, through which we may ſee Jeſus, who cannot now be ſeen with the bodily eye, for the heavens muſt contain him until the time of the reſtitution of all things? Why, it is juſt his own word and record concerning himſelf; and here is a part of it, here is a word, a great word, and a comfortable word, look through it, and you ſhall ſee him whoſe name is *Wonderful*; he ſays to you as directly as he ſaid to Martha, *I am the reſurrection, and the*

* Pardon want of accuracy of ſtile; for the author had ſcarce time to reviſe the following notes of his diſcourſes: but becauſe the wiſdom of words makes the goſpel of none effect, he allows them to go as they are. Truth is ſweeteſt in her ſimpleſt dreſs.

the life; he that believeth in me, though he were dead, yet ſhall he live.

I cannot ſtand upon the context. The words are a part of that conference between Chriſt and Martha concerning her brother Lazarus his reſurrection from the dead. Martha, when ſhe heard that Chriſt was near at hand, ſhe ran out of the town to meet him, and came unto him with this melancholy complaint in her mouth, "Lord, if thou hadſt been here, my brother had not died;" there was weakneſs in this way of ſpeaking, as if the power of Chriſt, to ſave her brother from death, had been confined to Chriſt's bodily preſence: Chriſt can cure in the abſence of his human nature, as well as when he is preſent. We read of a poor woman that had a bloody iſſue, ſhe wanted to be at Chriſt, but ſhe had a crowd to paſs through before ſhe could win at him, to get a touch of him; but ſhe went through them all, and ſhe ſteals a cure from Chriſt. It is true, we cannot get ſuch a touch of him with the hand of the body, now that he is aſcended, as ſhe got; but yet he may be touched by faith, as really as this woman touched the hem of his garment. And what if I ſhould tell you, Sirs, that Chriſt is as really preſent here, as to his divine nature, as he was in his human nature, when he was upon the earth: Chriſt tells Nicodemus, John iii. 13. "No man hath aſcended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven." And Chriſt ſays alſo in Matth. xviii. 20. and Exod. xx. 24. "Wherever his name is recorded, he is there." And we are met here upon this occaſion to record the name of Chriſt in word and ſacrament; and he is as really preſent with us now, as he was with Martha; do not then fall into the ſame miſtake that Martha did, who thought that Chriſt could not ſave her brother, unleſs his human nature was preſent; our Jeſus, who is now in heaven at the right hand of God, is "able to ſave unto the uttermoſt, all that come unto God by him, ſeeing he ever liveth to make interceſſion for them;" and O that this company were coming to a God in Chriſt this night, it would make a heartſome ſacrament to-morrow.—Chriſt, he drops a word for the encouragement of Martha's faith, he ſays, "Thy brother ſhall riſe again," without telling her when. A promiſe from Chriſt is the fuel of faith; as fire cannot burn without fuel, ſo no more can faith live or act without a promiſe. Martha, ſhe confeſſeth her faith as to the general reſurrection at the laſt day, ſhe ſays, "I know that he ſhall riſe again in the reſurrrection at the laſt day." Well, Chriſt, from that general truth, leads her faith to fix upon himſelf as the fountain-cauſe of the reſurrection of the dead in general, and of her brother Lazarus

Lazarus in particular, *I am the reſurrection, and the life; he that believeth in me, &c.*

Where briefly we have theſe two or three things. 1. We have one of the glorious titles of Chriſt that ſhould recommend him to dead ſinners, *I am the reſurrection, and the life.* 2. We have the duty incumbent upon all who would have benefit by Chriſt, who is *the reſurrection and the life*, and that is, to "believe in him." 3. We have the glorious advantage that ſhall redound to all that ſhall believe in him, "Though he were dead, yet ſhall he live."

As to the *firſt* of theſe, and indeed it is only the firſt of them I have in my view at preſent, there is a twofold title by which Chriſt reveals himſelf unto Martha, firſt *the reſurrection*, and then *the life*; but they are ſo ſib to one another, that it is impoſſible to form a juſt idea of the firſt without the laſt; for what is reſurrection but a recovery of the perſon back from the ſtate of the dead to the ſtate of the living? ſo that *the reſurrection and the life* are but one complex title. And it is comfortable to think, that this title has a glorious relation to us dead ſinners of Adam's family; all the names and offices of Chriſt are relative; he is a Prophet to us, he is a Prieſt to us, and he is a King to us; he is "made of God unto us wiſdom, righteouſneſs, ſanctification, and redemption:" ſo when he is ſaid to be *the reſurrection and the life*, he is that to us; for *unto us* this *ſon is given, unto us* this *child is born*, whoſe name is *the reſurrection and the life.* Therefore, Sirs, let us ſee if we can faſten the hand of an applying faith upon Chriſt to ourſelves, ſeeing he is ſo ſib to us, and his very name points to every man and woman in this company, *I am the reſurrection, and the life.* The words themſelves are the doctrine.

The method I propoſe is,

I. To ſhew what is implied in this title Chriſt takes to himſelf, *The reſurrection, and the life.*

II. I would inquire, of whom he is the reſurrection?

III. Of what is he the reſurrection?

IV. To what ſort of life is he the reſurrection?

V. I would inquire how it comes about that he is the reſurrection and the life to us?

VI. Why he aſſumes this title to himſelf? And then,

VII. *Laſtly*, Apply.

I. As to the *firſt* of theſe, *What is implied and imported in this title and deſignation, by which Chriſt reveals himſelf to you and me?*

1. then, It plainly ſuppoſes, that all Adam's race are dead men

men and women. Sirs, no ſooner did we take the draught of deadly poiſon in paradiſe, but that moment the contagion ran through our firſt parents ſouls, and has run through all of us, their poſterity, ever ſince. We are legally dead, "The ſoul that ſinneth, ſhall die;" we are ſpiritually dead, under the power and dominion of ſin, ſeparated from God, who is the very fountain of life; and liable every moment both to temporal and eternal death. Sirs, death has reigned over all Adam's family; and what a clean ſweep has death made of all the generations before us? It has juſt hurled one generation after another to the grave, and hurled the ſouls of innumerable multitudes into hell; and that ſame beſom of death, that ſwept away the generations before us, will juſt ſweep us away in a ſhort time. Sirs, where will you and I be in a little time? Alas! the great reaſon why people do not conſider this, is becauſe they are ſleeping, and do not conſider whether their landing ſhall be with glorified angels, or reprobate devils, and damned ſpirits, where the worm of conſcience never dies, and the fire is not quenched. Death is executing his office on every one of us; ſoul-death has ſeized us, in ſeparating us from God; and bodily death will ſhortly ſeparate betwixt ſoul and body.

2. Chriſt being *the reſurrection and the life*, it plainly implies that the Son of God was ſent into this lower world, to give life unto the dead. He got his commiſſion as Mediator from the Father, to quicken the dead; he ſaid to the Son from eternity, Go and give life to theſe dead ſinners. Accordingly the Son of God having got his commiſſion, he pays them a viſit, and ſays to them, *Live;* he had power to do it, "Thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him," John xvii. 2. And I conceive it was with a view to this, that Chriſt ſays, John v. 26. "As the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf." There is a twofold life the Son of God hath; there is his eſſential life, conſidered as God, for he hath this eſſentially from eternity: but then he hath a mediatorial life, gifted and beſtowed upon him as a ſecond Adam; and that life he has a commiſſion to give to dead ſinners of Adam's family; he hath "received gifts for men, even for the rebellious;" and this was the leading gift he was to beſtow, even everlaſting life, and all the appurtenances of it. But again,

3. *I am the reſurrection, and the life;* I think it plainly implies, that our Lord Jeſus Chriſt hath abrogated the ſentence of the law, whereby we were to die; "The wages of ſin is death;" there was the hand-writing that was againſt us, and was contrary

trary to us. Well, Chriſt came, and, as it were, by nailing it to his croſs, he tears this hand-writting, that it might not ſtand againſt us before the tribunal of God. Again,

4. I think it likewiſe implies, that our Lord Jeſus Chriſt hath recovered all that was loſt by the firſt Adam. The firſt Adam, by his ſin and apoſtaſy, he became the fountain of wo, death, and miſery, to all his poſterity, that is the heritage we have by our firſt father Adam; but Chriſt he came and recovered all that we loſt in the firſt Adam: hence there is a compariſon made, Rom. v. between the firſt Adam and his natural ſeed, and Chriſt the ſecond Adam and his ſpiritual ſeed, by whom they are made alive. Again,

5. I think it implies, that Chriſt himſelf is riſen from the dead, and has carried the keys of hell and of death away with him, by which he is become victorious over hell and death: Rev. i. 17. 18. "I was dead, but now I am alive:—therefore fear not: and I am alive for evermore: and have the keys of hell and of death." And then,

6. In the *laſt* place, I think it plainly implies, that the life of the whole myſtical body is in Chriſt, Sirs, matters are quite otherwiſe laid in the ſecond covenant than they were in the firſt. Man in the firſt covenant his life was in his hand, but now his life is in his head: man he got his life in his hand, and ſo came of it; he was a mutable creature, though perfectly holy. But bleſſed be God, that matters are otherwiſe in the new covenant; God will not give it in to our hand, but he hath laid it up in the hand of Chriſt, and there lies the life of the whole myſtical body. It may be there are ſome here complaining and ſaying, O I am dead, I am a dry withered tree, my life is gone, and there is no ſap nor life in me; I cannot win to that livelineſs in duty I had in ſome months paſt. O beware leſt in this complaint there be not ſomething of a tang of the covenant of works, beware that there be not a legal ſpirit here: you are diſſatisfied, perhaps, that your life is not in your own hand, as in Adam's before he fell; but you would do well to remember, that, ſince the fall, God putteth no truſt in man, no not in his deareſt ſaints, he will not truſt them with their own life, but has aſſured us, by a ſolemn record, that "this life is in his Son;" and the believer, when himſelf, will acquieſce in it, that his life is laid up in the hand of Chriſt, and ſay, Lord, I am content that my life be "hid with Chriſt in God," although I ſhould have nothing of it in mine own hand. Sirs, it is a weighty truth, and it is a truth atteſted by the moſt famous witneſſes, the "three that bear record in heaven," 1 John v. 7. God the Father, Son, and Holy Ghoſt; therefore we are to ſet to our ſeal to what

they ſay, that it is true, or elſe we make him a liar. What is the record of God? "This is the record, that God hath given to us eternal life," to us that were loſt, ruined, and condemned; "given to us eternal life, and this life is in his Son." If you would have life, you muſt be content with what life he lets out upon you; he is the great Steward, and all the bairns of the family muſt depend upon him, great and ſmall, Iſ. xxii. 24. "They ſhall hang upon him all the glory of his Father's houſe, the offspring and the iſſue, all veſſels of ſmaller and greater quantity, from the veſſels of cups, even to all the veſſels of flagons;" they juſt hang their happineſs where God has hung it. And if this be your way this night, and at a communion-table, you will make a noble hand of it; but if you are diſcontented that Chriſt is the Steward, unleſs you get according to your will, depend upon it, you will get a rebuke. Go to him who hath your life in his hand, go aſk him whatever he has promiſed in his word. Beware of limiting him; he will give the children of the family what he ſees they need; he will not embezzle the goods or bread of the children; no, no, he gives them all their bread *in due ſeaſon*; and it well becomes all the younger children to depend upon their elder brother. So much for the *firſt* thing.

I ſhould now proceed to the *ſecond* thing I propoſed to ſpeak to; but I do not think it proper to detain you from private and ſecret work betwixt God and you upon a preparation-evening before our Chriſtian paſſover. You may remember, that the Lord's ſervants, in the former part of the day, were exhorting you to the duty of ſelf-examination; well, I ſecond the exhortation; and one ſpecial thing you are to examine, is, Whether you were ever partakers of the firſt reſurrection? whether Chriſt be the reſurrection and the life to you? I ſhall not multiply particulars, only I ſhall ſay, if ever he was the reſurrection and the life to your ſouls, there will be a ſweet ſimilitude betwixt Chriſt's reſurrection and your reſurrection: and no wonder there be a ſimilitude between them, for Chriſt roſe as the myſtical head; for when he revived, we revived. The prophet Hoſea, when ſpeaking of the reſurrection of the head and members, ſays, chap. vi. 2. "After two days will he revive us, in the third day he will raiſe us up, and we ſhall live in his ſight;" not he, but we; all the myſtical members of Chriſt roſe repreſentatively with him. If ye be really riſen with him, there will be a ſimilitude between your reſurrection and his reſurrection on the third day. I ſhall only clear this in a few particulars.

1. You know Chriſt roſe by his own power, by the power of his own divine nature; he was "declared to be the Son of God

God with power, according to the Spirit of holineſs, by his reſurrection from the dead." Juſt ſo, if ever you were quickened ſpiritually by him, if you be partakers of his reſurrection, if he be the reſurrection and the life to you, I am ſure you have felt ſomething of "the power of his reſurrection;" for it is that very power that muſt raiſe you, and make you believe that God raiſed Chriſt from the dead, Eph. i. 19. I doubt not of it, yea, I am perſuaded, whenever a man is partaker of Chriſt, *the reſurrection and the life*, he is cured of Arminianiſm; he will not ſay, I have a power to repent and to believe, he will acknowledge it is not owing to the power of his own will, but to the power of free, ſovereign grace, that hath brought him from death to life. Then,

2. Chriſt, by his reſurrection, was "declared to be the Son of God with power, according to the Spirit of holineſs." God the Father ſpeaking of his reſurrection from the dead, ſays, in Acts xiii. 33. "Thou art my Son, this day have I begotten thee:" not as if the generation of the Son commenced at his reſurrection; no, no; "Who can declare his generation?" it was from all eternity: an everlaſting Father muſt have an everlaſting Son, it is meant of his eſſential Deity: but his reſurrection from the dead declared him to be the Son of God with power. If ever you have been raiſed from the dead, your ſonſhip hath, in ſome meaſure, been declared unto you. That moment the new creature is formed, and the babe of grace begins to live, it mints to cry, "Abba, Father, to the God and Father of our Lord Jeſus Chriſt;" and however it is ſuppreſſed and ſmothered with prevailing unbelief, yet whenever faith begins to lift up its head, the language of the new creature is that, Iſ. lxiii. 16. "Doubtleſs thou art our Father—thou, O Lord, art our Father, our Redeemer, and this thy name is from everlaſting." Again,

3. You know when Chriſt roſe from the dead, he entered into his reſt, he reſted from the toilſome work of man's redemption; the Sabbath is a day of reſt, becauſe Chriſt reſted from his great work of redemption. So, Sirs, if ever you have been partakers of his reſurrection, you have been made to reſt in Chriſt; reſt your wearied, burdened ſouls in him, upon the foundation God has laid in Zion. You have been wearying yourſelves in the greatneſs of your way, to find reſt in the works of the law, and other lying refuges, and could never find it; but whenever God's reſt was diſcovered unto you, you ſaid, "This is my reſt, here will I ſtay, for I do like it well." Again,

4. You know, when Chriſt roſe from the dead, he left his grave-clothes behind him. Chriſt, when he came out of the

grave, he left his grave-clothes there, becauſe he was never to die again: Lazarus, when he was raiſed from the dead, and came out of the grave, he brought his grave-clothes with him, becauſe he was to die again. So, if ye be partakers of Chriſt's reſurrection, you have been raiſed out of the grave of ſin, and of a natural ſtate, and you have put off the dead garments, and the vile clothing of ſin, you have been made to "deny all ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world." What have I to do any more with idols?" is the language of the ſoul that hath the life of Chriſt in it. Again,

5. When Chriſt roſe from the dead, he converſed no more with the graceleſs Jews; he ſpent his life with them, and he never owned them after. But perhaps ſome may aſk me, Why Chriſt did not ſhew himſelf to the Jewiſh ſanhedrim after his reſurrection? Why, he had given them a ſufficient evidence of his divine miſſion in his life; but they rejected him, calling him "a devil, and a wine-bibber, a friend of publicans and ſinners," and then crucified him as an impoſtor; and therefore, when he roſe again, he appeared only to his friends, "he was ſeen of five hundred of them at once," 1 Cor. xv. 6. So theſe that are partakers of Chriſt's reſurrection, they will not frequent the ſociety of the enemies of Chriſt, a wicked world, but will keep company with the ſaints, theſe "excellent ones of the earth." They that are living, do not deſire to converſe with the dead; ſo they that are ſpiritually alive, do not love to converſe with them that are ſpiritually dead, unleſs it be to tell them their hazard and danger, to flee from the wrath to come. You that love the company of ſwearers and curſers, and cabals of wicked and profane perſons, and take pleaſure in them, ye are dead, otherwiſe ye could not ſtay in ſuch company; for the ſociety of the dead is a nuiſance unto the living. Then,

Laſtly, Chriſt, when he roſe from the dead, was, I ſay, on the wing to aſcend unto heaven; ſo he ſays to Mary, John xx. 17. "I aſcend unto my Father and your Father, and to my God and your God." So if ye be riſen with Chriſt, ye will not be going down the wilderneſs, but going upward, ye will be "ſetting your affections on things above, and not on things on the earth."

I conclude with a word of exhortation to dead ſinners. O dead ſinners! will you come to Chriſt, *the reſurrection and the life!* If we be dead, may you ſay, to what purpoſe do you ſpeak to us? can the dead raiſe themſelves to life? I anſwer, There is a difference between a perſon's being morally and naturally dead; if ye were naturally dead, our commiſſion were

done

done with you, we do not preach the goſpel to thoſe who are naturally dead; it is true the ſinner, dead in ſin, is as much unfit for ſpiritual action, as the man that is naturally dead is incapable of action with the living. But I have a commiſſion to you from God, to cry to the dead to "hear, that their ſouls may live," and upon hearing they *ſhall live*, Iſ. lv. 3. "The hour is coming, and now is (ſays Chriſt), when the dead ſhall hear the voice of the Son of man, and ſhall live." And therefore I caſt in this name of Chriſt among you, I proclaim that he is *the reſurrection and the life*, that dead ſinners may hear and live; for in hearing of it by faith, you ſhall have life; for, ſays Chriſt, in the latter part of the verſe, "He that believeth in me, though he were dead, yet ſhall he live." But I go no further at preſent. The Lord bleſs his word.

JOHN xi. 25.—*Jeſus ſaith unto her, I am the reſurrection, and the life.*

THE SECOND SERMON ON THIS TEXT.

I MADE an entry upon theſe words laſt night, and after I had divided them a little, I began to ſpeak unto the title that is here given, and that our bleſſed Lord takes to himſelf, *I am the reſurrection, and the life.* And in diſcourſing on it, I propoſed,

I. In the *firſt* place, to inquire what may be imported or implied in this title?

II. To whom is he the reſurrection?

III. Of what is he the reſurrection?

IV. To what life is he the reſurrection?

V. What way comes he to be the reſurrection? and why does he undertake this province for us? And then,

VI. *Laſtly*, To apply the whole.

I only ſpoke to the firſt of theſe, and made ſome improvement.

I told, 1. That it ſuppoſes and implies, that mankind are dead, dead in law, condemned already by that ſentence, "The ſoul that ſinneth, ſhall die;" and this legal death hath brought on ſpiritual death on the ſoul; and ſpiritual death it uſhers in eternal death, everlaſting deſtruction from the preſence of the Lord. My friends, I would have you to believe it as a truth, that you are all dead men before God in the firſt Adam; and I am afraid, that juſt where you ſtand at preſent, there is dead upon

upon dead; there are many dead people lying below you, the dead bodies of men and women that have been ſwept away into the grave, where their ſouls are God knows; but I ſay, there are many of you that are ſpiritually dead; and remember, Sirs, that you who are ſitting there, in a very little, will be lying as low as your anceſtors that are now under your feet, "one generation comes, and another goes;" let us conſider where all our ſouls will be throughout eternity. But then,

2. I told, that this title, *I am the reſurrection, and the life*, it implies, that Chriſt was ſent into this world to give life unto the dead; hence he declares, "he came to ſeek and to ſave them which were loſt." Again,

3. *I am the reſurrection, and the life*, it implies, that Chriſt, according to his commiſſion from the Father, hath abrogated, or aboliſhed the hand-writing or ſentence of death that was on ſinners of Adam's family. Nothing could be done for our reſurrection unto life, either ſpiritual or eternal, until the ſentence of the law was cancelled; and this he doth by nailing it to his croſs, he tears the obligation, deſtroys and diſcharges the debts and bands that were over our heads. And then,

4. *I am the reſurrection, and the life*, it plainly implies, that the life that was loſt in the firſt Adam, it is again recovered by Chriſt the ſecond Adam. O this is glad tidings of great joy. "I live (ſays the ſecond Adam), and becauſe I live, ye ſhall live alſo: As in Adam all" (his natural poſterity) "died, ſo in the ſecond Adam all" (his ſpiritual offspring) "are made alive." And then,

5. It implies, that Chriſt himſelf hath ſurmounted and vanquiſhed death: *I am the reſurrection, and the life:* I am going down to the grave, and I will there ſpoil death of its ſting and terror. Accordingly he ranſomed us from the power of the grave, and he redeemed us from the power of death; and ſays, "O death, I will be thy plagues; O grave, I will be thy deſtructions, and repentance ſhall be hid from mine eyes:" I have ſaid it, and I will do it, and I will never rue my undertaking. And then,

Laſtly, It implies, that the life of the whole myſtical body lies in his hand, and every thing that pertains unto it: "Our life is hid with Chriſt in God;" it is not hid in Adam, but it is hid in Chriſt: "This is the record of God, that he hath given to us eternal life: and this life is in his Son."

II. But now I proceed to the *ſecond* general head that I propoſed in the proſecution of this ſubject, and that was, to *inquire*

quire to whom or of whom Chriſt is the reſurrection and the life? Unto this I anſwer in the following five or ſix particulars.

1. In the *firſt* place, he is not the reſurrection and the life of the fallen angels, but he is the reſurrection and the life of fallen and ſlain ſinners of Adam's family: Heb. ii. 16. "He took not on him the nature of angels; but he took on him the ſeed of Abraham." Sirs, when man complied with the tempter in paradiſe, and eat of the forbidden fruit, the curſe and wrath of God was about to ſweep Adam and all his poſterity into the ſame ſtate of condemnation and miſery with the angels that fell. But what method does God take to prevent this? Why, he joins a piece of the human nature to the perſon of his eternal Son, and, by that bit of the human nature, he brings back fallen man from ruin; this is what is intimate, John iii. 16. "God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life." He gave him to be man, and he gave him to die: "He ſpared not his own Son, but gave him unto the death for us;" he gave him unto the world, that is to ſay, he gave him not unto angelkind, but unto mankind ſinners. Sirs, here is matter of great joy and triumph, that Chriſt hath taken hold of our nature, and let the angelic nature drop, at leaſt an innumerable multitude of them. But then,

2. Chriſt he is not only the reſurrection and the life of the Jewiſh nation, but of the Gentile nations that were afar off. The Jews they imagined that the Meſſiah was to confine his bleſſings only to their nation, they imagined he was to be their Saviour and their Redeemer only; and therefore we find, after the reſurrection of Chriſt, when the apoſtles began to preach to the Gentiles, great offence was taken at it by the Jews. Chriſt "preached unto the Gentiles," is a branch of the "great myſtery of godlineſs." Well, Sirs, Chriſt is given as *the reſurrection and the life* to the Gentile nations, as well as to the Jews; there is a prophecy to this purpoſe in the prophecies of Iſaiah, chap. xlix. 6. ſays JEHOVAH, in the perſon of the Father, unto our Redeemer, "It is a light thing that thou ſhouldſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael: I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the earth;" that is, it is but a trifle between thee and me: no, "I will give thee for a light to the Gentiles," &c. The apoſtle John, I remember, hath a word that points this way alſo, in his firſt epiſtle, chap. ii. 1. 2. "If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous: and he is the propitiation for our ſins: and not for our ſins only, but alſo for the ſins of the whole world:" not

for

for us that are Jews only, but for the ſins of the poor Gentiles alſo; they have an intereſt in the redemption that the Son of God hath purchaſed. Again,

3. Chriſt is the reſurrection of all the churches; he is the reſurrection of the church, both catholic and particular; there had never been a church in Adam's family, if he had not gathered it. He began to raiſe a church in paradiſe, and the foundation of the church was laid in the firſt promiſe; "The ſeed of the woman ſhall bruiſe the head of the ſerpent." The church is God's family upon earth, and it is Chriſt that builds the family, and that builds the houſe of mercy in which the family does dwell. He received furniture from his Father to build a new family among the tribes of Adam: Pſal. lxviii. 18. "When he aſcended up on high, he led captivity captive: he received gifts for men, even for the rebellious;" for what end? "That the Lord God might dwell among us." So that he is the reſurrection and the builder of the churches. The Jewiſh church it received its very being from him, and he raiſed them up out of nothing, out of the dunghill, when they were among the Amorites and the Hittites, why, he gathers them, as in Ezek. xvi. 3—6. "Thus ſaith the Lord God unto Jeruſalem, Thy birth and thy nativity is of the land of Canaan, thy father was an Amorite, and thy mother an Hittite. And as for thy nativity in the day thou waſt born (he ſpeaks directly to the Jewiſh church), thy navel was not cut, neither waſt thou waſhed in water to ſupple thee: thou waſt not ſalted at all, nor ſwaddled at all. None eye pitied thee, to do any of theſe unto thee, to have compaſſion upon thee; but thou waſt caſt out in the open field, to the loathing of thy perſon, in the day that thou waſt born. And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee when thou waſt in thy blood, Live: yea, I ſaid unto thee when thou waſt in thy blood, Live." It was he that raiſed them up out of the houſe of bondage, as he tells them in the preface to the ten commandments; it was he that raiſed them out of Babylon; it was juſt like a grave to them, and it ſeemed as impracticable to bring them back to their own land again, as to bring up one lying in the grave to life; yet the Lord raiſes them out of their Babyloniſh grave, and he plants and waters them there. Again,

4. Chriſt is the reſurrection and the life of every ſinner that belongs unto him, in a day of converſion and regeneration: Eph. ii. 1. "You hath he quickened who were dead in treſpaſſes and ſins." Sirs, in a day of power, the Lord he comes unto the grave wherein we lie buried, the grave of ſin and miſery, juſt as he came to Lazarus's grave, and he ſays, Sinner,

ther, *come forth*, and immediately he gets life, the Spirit of Jeſus enters into him; then the fetters of his ſpiritual captivity drop off. And then,

5. *Laſtly*, Chriſt is the reſurrection and the life of languiſhing believers. Many times the real believer that is quickened by the Spirit of the Lord, he falls back in a great meaſure into ſpiritual death, unto his ſenſe and feeling; he is "free among the dead," as Heman ſays of himſelf, Pſal. lxxxviii. 5.; that is to ſay, I am a burgeſs among the generation of the dead: my life is gone, as the eunuch, Iſ. lvi. 3. "Behold, I am a dry tree," my life is gone, there is no ſap in me, there is no life in me. Well, I am ready to apprehend, there may be many of the Lord's people here, and up and down the land, that have this complaint in their mouth; but Chriſt is *the reſurrection and the life*, he lets out new ſtreams of life unto languiſhing ſouls, to reſtore them again, as David ſays, Pſal. xxiii. 3. "He hath reſtored my ſoul to life again." What way does he that? He makes the dew of his life-giving Spirit deſcend, and then the man "revives as the corn, grows as the vine, and his ſcent is as the wine of Lebanon." And thus you ſee an anſwer to the *ſecond* queſtion, Of whom is Chriſt the reſurrection and the life?

III. I proceed now to the *third* thing I propoſed, and that was, to *inquire of what is he the reſurrection and the life?* Unto this I anſwer in the following particulars.

1. Chriſt is the reſurrection of the declarative glory of God in this lower world. Sirs, God's declarative glory was marred by man's ſin: his eſſential glory cannot be marred by men nor devils, let them do their utmoſt; but, I ſay, his declarative glory was marred. When man ſinned, he threw off God as his Sovereign; he, upon the matter, ſaid, with proud Pharaoh, "Who is the Lord, that I ſhould obey him?" He ſwore allegiance unto hell, in oppoſition unto God, the glory of his juſtice and holineſs, and all his perfections, particularly his truth. All theſe perfections of God they were ſullied and ſtained, there was a blot caſt upon them, as far as man was able. Well, but Chriſt came to wipe away the duſt that was caſt upon them by man; and accordingly he raiſes them unto a greater ſplendour than if man had not ſinned; hence he is called, "The brightneſs of the Father's glory, and the expreſs image of his perſon.—Father (ſays he), I have glorified thee on the earth: I have finiſhed the work which thou gaveſt me to do. And therefore, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was." But then,

2. Chriſt

2. Chriſt is the reſurrection of the holy law of God. The holy law of God was violated, broken, and trampled under foot; man he had broken God's bands, and caſt his cords from him; the authority of God's law was deſpiſed and diſregarded; but God will not let his law lie trampled under the feet of man. Well, Chriſt comes and repairs the honour of the law more than if it had never been broken, that it might not be a bar upon our ſalvation: If. xlii. 21. "He will magnify the law, and make it honourable." Thus, I ſay, he is the reſurrection of the holy law; he vindicates the honour of the law, and puts a greater luſtre and beauty upon it, than if man had continued in his primitive integrity. Yea, greater honour is done the law, than if all the angels in heaven had died; for though all the angels in heaven had obeyed its precepts, and endured its penalty in our room, they could never have done ſo much honour to it as Chriſt did, becauſe he was the great Lawgiver, and was not a debtor to it like other men: Gal. iv. 4. "When the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law." Here is a wonder, a wonder that will be matter of aſtoniſhment to all eternity, that he who gave the law was made under the law, to redeem us that were under it. So he is the reſurrection of the law: "What the law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh," Rom. viii. 3. But then again,

3. In the *third* place, Chriſt is the reſurrection of the primitive integrity, purity, and beauty, of the human nature. Sirs, the nature of man it was marred, the beauty of it was ſullied by the fall; yea, the nature of man was ſo polluted, and ſo ugly, by the fall, that it was ſunk, as it were, below the very inferior creatures; but Chriſt is the reſurrection of the human nature. By uniting our nature to himſelf, he raiſes it unto a higher degree of honour than ever it had when it ſtood in the firſt Adam. Yea, Sirs, the nature of man it is advanced unto a greater honour, by being united to the Son of God, than ever was put upon the angelic nature. The angelic nature was never brought ſo near to God as the human nature; the angels they are nigh his face, and happy in the enjoyment of God: but there are none of the angels that are united to any of the perſons of the Trinity. The nature of man is ſo cloſely united to the perſon of the Son, as that it becomes one perſon with him. O come ſee what God hath wrought, to what God hath advanced us: "For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee?" Chriſt is called "the glory of his people Iſ-

rael," and all his people are called to glory in him; and well may they, for he is the ornament of the family, he is the credit of the family. The crown fell from our heads when we ſinned againſt God. Well, but by the incarnation of the Son of God, the crown is ſet upon the head of the human nature; and whenever we look to Chriſt, we ſhould call him our crown, our ornament, our honour, and our beauty. Sirs, when people have a great man for their relation, they are very ready to tell it, Such a great man is my friend; but let not your boaſting be in human things, but let your boaſting be, that your very nature is joined unto the perſon of his eternal Son. I wiſh I could be inſtrumental to bring people to right notions of the perſon of Chriſt; ignorance of Chriſt's perſon is the loſs of all. What is Chriſt, but God wearing man's nature, coming, and dying, and riſing again, and aſcending up into heaven, and wearing our nature for ever, as a pledge of his love to us? God in our nature is a God to be believed in, to be truſted in, and rejoiced in. Is not this God an object of the higheſt delight, triumph, and obedience? So then, I ſay, he is the reſurrection of the human nature. But then again,

4. Chriſt is the reſurrection of our knowledge of God, and acquaintance with God. Sirs, immediately upon the fall of man, he fell out of acquaintance with God, and loſt all ſaving views of God: it was the happineſs of man before the fall, he ſaw God's glory in the whole creation around him, and he never looked upon a creature in it, but he ſaw the glory of God ſparkling in that creature; but when we fell, Satan he juſt did with us as the Philiſtines did with Samſon, he put out our eyes. Man by nature is born blind, but Chriſt is the recovery of our ſight; Chriſt came to bring light and ſight together to us. Chriſt is called "the Sun of righteouſneſs, the bright and morning Star:" Why? Becauſe he brings the knowledge of God back to the fallen tribe of Adam. He came to diſcover the glory of his Father unto the world: John i. 18. "No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him." And, Sirs, it is juſt the beginnings of everlaſting life in the ſoul, when the ſoul begins to know a God in Chriſt, and takes up that diſcovery of God in the word: John xvii. 3. "And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent." He is the reſurrection of our knowledge that we loſt in the firſt Adam. Again,

5. In the *fifth* place, Chriſt is the reſurrection of our righteouſneſs, and of our juſtification and acceptance before God. Immediately upon the fall of Adam, he loſt his original righte-

ouſneſs; and righteouſneſs was quite out of Adam's family, *there is none righteous* in the earth, *no not one*; but he is the righteouſneſs of it. We are told, Dan. ix. he "brings in an everlaſting righteouſneſs:" notice the expreſſion, he *brings it in*; it was out of Adam's family, out of the earth, and Chriſt brings it in, and he does it by his obedience unto the death; hence is that bleſſed name he bears, Jer. xxiii. 6. "In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this is his name whereby he ſhall be called, JEHOVAH-TSIDKENU," that is, "the Lord our righteouſneſs."—Surely, ſhall one ſay, in the Lord have I righteouſneſs:" notice, it is *in the Lord*; it is not in ourſelves, but in the Lord. He is "the end of the law for righteouſneſs to every one that believeth." And, 2 Cor. v. ult. "He hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him." Does not that ſay, he is the reſurrection and the life of our righteouſneſs and acceptance before that infinite Lord, that had paſſed the ſentence of condemnation upon us, for our unrighteouſneſs? O Sirs! take care that you be under that covering of Chriſt's righteouſneſs; you that are going to a communion-table, ye had need to wrap your ſouls in that garb, for there is no ſtanding before God without it. But again,

6. He is the reſurrection of our holineſs. That was another part of God's image we loſt; for you know it conſiſts in knowledge, righteouſneſs, and holineſs. Immediately after man's ſin, he fell among the pots, and became black like an Ethiopian, and ſpotted like a leopard. Well, Chriſt comes, and he begins his work of holineſs here, and perfects it at death; hence we are told, he is "made of God unto us ſanctification." I do not underſtand that holineſs that is without Chriſt; ſome pretend to make themſelves holy by their own power, they put Heatheniſh morality in the room of goſpel-holineſs: but that is not holineſs; "for (ſays Chriſt) without me ye can do nothing;" you cannot bring forth the fruits of holineſs, unleſs ye be joined unto the Lord, ye cannot be holy; it is the beauty of the Lord upon his people that makes them holy. Therefore, he is the reſurrection of our holineſs, if ever we were made holy. Again,

7. In the *ſeventh* place, Chriſt is the reſurrection of our peace with God. By the entry of ſin our peace with God was broken, and man became an enemy to God, and ever ſince is filled with enmity againſt God; and God becomes an enemy to man, for "he is angry with the wicked every day." Well, Chriſt came to recover the ancient friendſhip between God and man, and by him it is effectually done; for "he makes peace

peace by the blood of his croſs," by the ſatisfaction of juſtice, and aboliſhing the penalty of the law; and the peace he makes between God and the ſoul, it is a laſting peace, becauſe it ſtands on a laſting foundation. There are ſome that make a mighty cry for peace, peace; O let us have peace at any rate, though it ſhould be at the expence of truth, though the truth ſhould ſuffer by it: but it is folly for any to think, that peace can be, without it ſtand upon righteouſneſs and truth; no, the peace that Chriſt hath raiſed up, it ſtands upon the ſolid bottom of a law-magnifying righteouſneſs. He is the reſurrection of our peace. And then,

8. He is the reſurrection, not only of peace and friendſhip, but of fellowſhip and communion between God and man. When man ſinned, you know, he was baniſhed by God, he was turned out of paradiſe, and the cherubims ſet to guard the way to the tree of life; there was no acceſs for man to God, and God would have no correſpondence with him; and what correſpondence can there be between heaven and hell, guiltineſs and righteouſneſs? Well, Chriſt he recovers this, for he himſelf is the way to it; for he tells us, John xiv. 6. "I am the way, and the truth, and the life: no man cometh unto the Father but by me." And John x. 9. "I am the door: by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture;" that is to ſay, they ſhall have free acceſs to God, and his ſoul ſhall be filled with the fatneſs of my houſe of mercy. Sirs, there are a good many of you deſigning for a communion-table, ſee that you go in by the right door: it is eaſy to get man's door, to get a token from men; but, depend upon it, ye will infallibly eat and drink damnation to your own ſouls, if you do not enter by the door of Chriſt Jeſus; it is impoſſible that we can take up the human nature as the medium of communication to the divine nature, unleſs we ſee light in the Lord's light; however, it is in this way that we come to have communion and fellowſhip with God. He is the reſurrection of our fellowſhip and communion with God; "Chriſt hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God," 1 Pet. iii. 18. Chriſt is God's way to us, and our way to God. Again,

9. Chriſt is the reſurrection of all the graces of the Spirit. Adam, he loſt his faith, he loſt his love, he loſt his hope, he loſt his repentance, and he loſt his obedience by the fall. But now, Chriſt is the reſurrection of every one of theſe.—He is the reſurrection of our faith, truſt, and confidence in God, as a reconciled God in Chriſt. He reveals himſelf to us to be a God of love; whenever the man ſees this, it begets in him faith towards God: Pſal. xxxvi. 7. "How excellent is thy

loving-

loving-kindneſs, O God! therefore the ſons of men put their truſt under the ſhadow of thy wings." Chriſt is called "the author and finiſher of faith." Sirs, if ever you got faith, it was juſt Chriſt that, by his word and Spirit, begot it in you: "By grace are ye ſaved, through faith; and that not of yourſelves; it is the gift of God: not of works, leſt any man ſhould boaſt." Then he is the reſurrection, not only of our faith, but of our love. Have ye any ſpark of love to Father, Son, and Holy Ghoſt? Why, that ſpark of celeſtial fire comes from the heart of Chriſt; the Spirit takes the things of Chriſt, and ſhews them unto us; he takes a coal of love from the heart of Chriſt, and throws it into our hearts, and kindles it, and when he hath kindled it, he preſerves it by the continual breathings of the wind of his Spirit upon it: "He will not break the bruiſed reed, nor quench the ſmoking flax, until he hath brought forth judgement unto truth."—Then he is the reſurrection of our hope in God; "he died and roſe again, that our faith and hope might be in God." Says the apoſtle Peter (ſpeaking of the reſurrection of our hope), "Bleſſed be the God and Father of our Lord Jeſus Chriſt, which, according *to* his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead," 1 Pet. i. 3. Immediately upon the fall of Adam, he loſt his hope; therefore it was he fled into the thickets of paradiſe, for God was a terror unto him. When the ſinner is out of Chriſt, if he ſaw his caſe, he would be a "Magor-Miſſabib, a terror to himſelf, and all about him," Jer. xx. 3. "But thou ſaidſt, There is no hope. No, for I have loved ſtrangers, and after them will I go." But whenever a ſinner is begotten again, he is begotten to a lively hope; he complies with that command, "Let Iſrael hope in the Lord." He is the reſurrection of our hope. And then he is the reſurrection of our repentance, and remiſſion of ſins: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins." And he is the reſurrection of our new obedience. Man, upon the fall, as I was hinting already, he threw off his obedience to God; but Chriſt, he brings him back again, he writes his law upon his heart, and "cauſes him to walk in his ſtatutes, and keep his judgements, and do them," Ezek. xxxvi. 27. Chriſt is the commander of our obedience; the law is delivered unto us in the hand of a Mediator; we "are not without law to God, but under the law to Chriſt," 1 Cor. ix. 21. Becauſe the law is in the hand of Chriſt, therefore the law is called his law and his commandment; it was he that was in the midſt of the angels when the law was delivered. Then he is not only the commander

commander of our obedience, but the pattern of it; he not only gives the law, but caſts a copy of new obedience to us; he fulfils it, to bring in everlaſting righteouſneſs for our juſtification; and he obeys it as a rule, that ſo we may be encouraged to walk after his example: "Learn of me (ſays Chriſt), for I am meek and lowly; take my yoke upon you;" that is to ſay, the yoke of my law: a yoke that was never worn is ready to gall the necks of beaſts; but Chriſt wore this yoke, and made it eaſy to us, fulfilling it as a covenant, and obeying it as a rule, and as our pattern. And then it is in him that all our obedience is accepted of the Lord. Ye muſt not think any thing is accepted as it comes from you, or done by you; no, our perſons are accepted in him, and our obedience is rewarded in him; our obedience, as it is a fruit of his own Spirit, and of his love and ſatisfaction, it is accepted and rewarded of the Lord. It is a remarkable expreſſion you have, 1 Cor. xv. ult. "Be ye ſtedfaſt and unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord." There is a little word, that is little looked to, but the very hinge of religion lies in it; Are ye "in the Lord" when ye obey? Are ye "in him as the true God, and eternal life?" Does all your obedience flow from being in him? Is all your ſtrength and holineſs derived from him? When you look for a reward of your obedience as done in your own perſons, you juſt run back to the covenant of works, and quit the covenant of grace; but, depend upon it, it will never be rewarded in yourſelves, but in the Lord, in the Redeemer. Take care then, and ſee that ye be in him, or elſe you and your obedience will be found ſtark naught in the end of the day.

I might tell you, that Chriſt is the reſurrection both of ſoul and body.—He is the reſurrection of the ſoul, that noble part of man: "The redemption of the ſoul is precious, and it ceaſeth for ever," as to any ranſom man could give for his ſoul, Pſal. xlix. 8. O Sirs! Chriſt is the reſurrection of the ſoul, becauſe he is the Redeemer of the ſoul; and he hath redeemed it by a great ranſom: "We are not redeemed with corruptible things, as ſilver and gold; but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot. And then he is not only the reſurrection of the ſoul, by paying a price for it, but by application of that price in a day of power: why, we are raiſed up by virtue of his reſurrection; when our ſouls are raiſed up to a life of fellowſhip and communion with God, it is the ſpirit of Chriſt that does it. Then he is not only the reſurrection of the ſoul, but alſo of the body. There is a word you have to this purpoſe, Iſ. xxvi. 19. "Thy dead men

ſhall

ſhall live, together with my dead body ſhall they ariſe: awake and ſing, ye that dwell in the duſt: for thy dew is as the dew of herbs, and the earth ſhall caſt out the dead." Sirs, they that die in Jeſus, and ſleep in Jeſus, they are ſaid to be *his dead*, *Thy dead men ſhall live*; they are his *dead body*, yet they ſhall *ariſe and ſing*, they *that dwell in the duſt*. What way is it he will bring them up from the grave? Whenever he comes from heaven, he will let down his dew, then they will ſpring up as flowers in the ſpring; "for thy dew is as the dew of herbs, and the earth ſhall caſt out the dead." It has ſometimes been pleaſant to me, to think of the difference between the reſurrection of the godly and the wicked. The wicked will be raiſed by a word of power: they have no connection with Chriſt, they are the devil's priſoners in the grave; and the devil, as God's executioner, drags their ſouls immediately to hell: but the ſaints, when they die, they do not die in conſequence of the penalty of the law, but becauſe it is the pleaſure of their glorious Head, that ſo he may bring them through death, the road he travelled before them, to the immediate enjoyment of himſelf; he lets them drop for a while into the grave; but at the reſurrection, the dew of his Spirit will fall upon them like a warm ſhower, and then they will ſpring up like the corn after a warm ſhower; then they ſhall ſing in that day, "Lo, this is our God, we have waited for him, and he will ſave us: this is the Lord, we have waited for him, we will be glad and rejoice in his ſalvation," Iſ. xxv. 9. I ſhall only add to this, that the very ſame Spirit of Chriſt that quickened thee at converſion, he will quicken thee at the laſt day. I will give you a word for this, which you have in Rom. viii. 11. "But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies, by his Spirit that dwelleth in you." Your mortal bodies ſhall be quickened by that ſelf-ſame Spirit that quickened you in converſion, and holds you in life, and keeps you from returning to the generation of the dead. And thus much ſhall ſerve for the *third* head, of what Chriſt is the reſurrection?

IV. The next thing was, to *inquire unto what ſort of life are we raiſed by him, who is* the reſurrection and the life? But I chooſe to forbear this at preſent, and give way to another ſpeaker. However, I may have occaſion to ſpeak upon it at greater length, ere this ſolemnity be over. The Lord bleſs his word.

JOHN

JOHN xi. 25.—*Jeſus ſaid unto her, I am the reſurrection, and the life.*

THE THIRD SERMON ON THE TEXT.

O THAT theſe words may be ſpoken effectually and efficaciouſly unto all this company this day! O that they may come to every ſoul, unto every individual perſon here, by the powerful energy of his Spirit, and ſay, *I am the reſurrection, and the life!* There is life in the Son as the ſecond Adam, to quicken the ſlain family of the firſt Adam, "The ſlain of the Lord are many in the valley of viſion," many dry bones lying ſcattered about the grave's devouring mouth. Well, Sirs, I come to make a proclamation of life unto the dead, in the name of him who is *the life*, in the name of him who is *the reſurrection and the life*; his words, "they are ſpirit and they are life;" and there is ſpirit and life in him, to quicken all this company. O hear, hear, hear the word of God, and your ſouls ſhall live; hear this word, and life ſhall enter in with it.

The text itſelf was the doctrine. The method I propoſed was,

I. In the *firſt* place, to inquire what may be imported in this amiable, this deſirable title that Chriſt takes to himſelf, *the reſurrection and the life?*

II. Of whom is he the reſurrection and the life?

III. Of what is he the reſurrection and the life?

IV. To what ſort of life is he the reſurrection?

V. How comes this about, or by what means is this effected, that he is the reſurrection and the life to us?

VI. Why is he the reſurrection and the life? And then,

VII. *Laſtly*, Apply.

As to the *firſt* of theſe, I ſpoke to it upon Saturday evening. I touched a little on the *ſecond* and *third* heads yeſterday. I ſhewed to whom Chriſt is the reſurrection and the life. To this I anſwered, (1.) That he is not the reſurrection and the life to fallen angels; but he is the reſurrection and the life to fallen man. (2.) He is not the reſurrection of the Jews only, but the reſurrection of the Gentiles alſo, that were *afar off*. Says the Father to Chriſt, "It is but a light thing that thou ſhouldſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael:" but he "gave him alſo to be a light to enlighten the Gentiles," to us poor Gentiles

Gentiles that lay in darkneſs many thouſands of years. And then, (3.) Chriſt is the reſurrection of churches. (4.) He is the reſurrection of every individual ſinner in the day of converſion and believing. And then, *laſtly*, Chriſt is the reſurrection of languiſhing ſaints and believers.

The *third* general head I touched was, Of what is he the reſurrection? To this I anſwered in a good many particulars. 1*ſt*, He is the reſurrection of God's declarative glory in this lower world. His glory was obſcured by the ſin of man, until Chriſt illuminated the divine perfections to greater advantage than they were before; they were darkened by the ſin of man.—He is the reſurrection of the holy law that was broken all to pieces, as it were; for "he magnifies the law, and makes it honourable;" and the Lord is ſo well pleaſed with his obedience to the law, that he proclaims himſelf to be a reconciled God in him.—Again, he is the reſurrection of the human nature that was ſunk below its original excellency. The crown fell from our heads in the firſt Adam, but O it is ſet up again on our heads in the ſecond Adam; he himſelf is the crown on our head, he is the ornament of the human nature.—Again, he is the reſurrection of all ſaving diſcoveries of God. None had known God after the fall, if "the only begotten Son, which is in the boſom of the Father," had not revealed him.—He is the reſurrection of our righteouſneſs. We loſt our original righteouſneſs in Adam; but he brings it in again into the world, he "brings in an everlaſting righteouſneſs." The righteouſneſs of the firſt Adam was but ſhort-lived, but the righteouſneſs of the ſecond Adam is everlaſting; it will never fail.—He is the reſurrection of our ſonſhip. Adam was declared to be the ſon of God at his creation, but he loſt it to himſelf and us; but the ſecond Adam brings us back again to God's family, we have faith through him, we have adoption through him, we have ſanctification through him; he is the reſurrection of our ſanctification, and if ever you were made holy, it is the Son of God that hath made you ſo by his Spirit.—He is the reſurrection of our peace; he made reconciliation for our iniquities by his blood.—He is the reſurrection of correſpondence between God and us. All correſpondence between God and us was broken up by the fall; but Chriſt brings us again into the preſence of God, we have "fellowſhip with the Father, and with his Son Jeſus Chriſt."—He is the reſurrection of all the graces of the Spirit in the ſoul. He is the reſurrection of our faith; he is the author and finiſher of that. He is the reſurrection of our love; for we had never loved him, nor any of Adam's family, if he had not firſt loved us. He is the reſurrection of our hope: "We are be-

gotten again (ſaith the apoſtle Peter) unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead." He is the reſurrection of our repentance; for "him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance to Iſrael, and forgiveneſs of ſins." He is the reſurrection of our obedience unto God; he is the commander of our obedience, he is the pattern of our obedience, he is the ſtrength of our obedience, and through him our obedience is accepted, and through him our obedience is rewarded. All theſe particulars I endeavoured to enlarge upon, therefore I have only named them now in a curſory way.

There is one thing I ſhall mention before I proceed, and that is, that Chriſt is the reſurrection of a ſhattered and broken creation. No ſooner had ſin entered into the world, but the wrath of God came down, and the creation began to groan under the weight of wrath that ſin had brought upon it. We read of the whole creation groaning on the account of ſin; "Curſed is the ground for thy ſake," ſays God to Adam; that curſe is a dead weight upon the earth, it either had been reduced to its primitive nothing, or to its original chaos out of which it was at firſt formed. The eternal Son of God ſeeing the wrath of his Father coming down upon this lower world, he ſteps in and offers a ranſom for it, ſaying, O Father, give me a remnant of the loſt race of Adam for a poſſeſſion: let the earth, and all that is in it, be mine, and upon the granting it to me, I promiſe to ſatisfy thy juſtice, to repair the honour of thy law and ſovereignty, and to reſtore the disjointed creation to its primitive beauty and order. Upon this parole and promiſe, God the Father makes a gift of the whole creation to him, "all power in heaven and earth" is devolved upon him; he "he gives him the Heathen for an inheritance, and the ends of the earth for a poſſeſſion; he gives him power over all fleſh, and gives him to be head over all things to the church, which is his body;" and he hath a human body prepared for him, that he might be "the man of his right hand;" and, in the fulneſs of time having put on the human nature, he, with the ranſom of his blood, buys the viſible creation; he buys the elect as a ſeed to ſerve him; he buys this earth as a theatre; he buys the wicked world as tools to ſerve his purpoſe of grace with reſpect to an elect world, and, when he has ſerved himſelf of them, he caſts them away into the fire of hell. Thus Chriſt is the reſurrection and the life of a ſhattered creation; and, if it were not kept up by his power, it would ſink to nothing, or ſink down into hell under the load of God's wrath: and whenever Chriſt hath finiſhed what he deſigned, he will take it and purge it from ſin that

had defiled it; then he will erect "a new heaven and a new earth, wherein dwelleth righteouſneſs." But I ſhall not inſiſt further on this head. I go on to,

IV. The *fourth* head I propoſed in the general proſecution of the doctrine, which was, to *inquire unto what life it is we are raiſed up by him who is* the reſurrection and the life? In anſwer unto this, I give you the following properties of that life we are raiſed to by him who is *the reſurrection and the life.*

1. It is a ſoul-life, it is a ſpiritual life. Alas for it, Sirs! there are many dead ſouls among us in living bodies. Many have the appearance of life, but their ſouls are dead; they are walking up and down the world as ſo many ſtatues, "dead in treſpaſſes and ſins." But that moment the ſoul comes to Jeſus, the ſoul comes to live. "Hear, and your ſouls ſhall live," Iſ. lv. 3. What a valuable life is the life of the ſoul, in compariſon of the body! Indeed the generality make a greater account of their bodies than they do of their ſouls; they ſell their ſouls unto the devil, in pampering their bodies, which will ſhortly moulder down to the duſt. "What will it profit a man (ſays our Saviour) though he ſhould gain the whole world, and loſe his own ſoul? or what can a man give in exchange for his ſoul?" O what a valuable thing is the ſoul! O come to him who is *the reſurrection and the life:* "Hear, and your ſouls ſhall live." Again,

2. It is a righteous life, even in the eye of the law of God, that is beſtowed by him who is *the reſurrection and the life.* In ſome ſenſe it may be called a legal life, a law-life, in regard there is no injury done to the law, in beſtowing this life upon the dead ſinner. As you heard the Son of God became *the reſurrection, and the life,* by "magnifying the law, and making it honourable." The believer that is made alive by Chriſt, he can ſtand the trial of the law, and look it in the face, and ſay, "Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us." And then,

3. It is a holy life that ſprings from him that is *the reſurrection and the life.* Chriſt himſelf is holy, *the holy One;* and whenever he takes a gripe of the ſinner, he makes him "free from the law of ſin and death;" he makes the creature that was "lying among the pots, to be like the wings of a dove covered with ſilver, and her feathers with yellow gold;" and then the beauty of holineſs is upon that ſoul. And then,

4. (As you were hearing in the former diſcourſe), It is a very humble and ſelf-denied life they have from Chriſt. They

live,

live, but they will not venture to ſay they live. "I live," ſaith the apoſtle, "but it is not I, but Chriſt that liveth in me." "Not I, but the grace of God in me." Hence it follows,

5. In the *fifth* place, It is a life of faith; for when a man gets the life of grace, he does not live upon that life, it is but like a drop of water caſt into a veſſel, it is ſoon ſpent, but he lives upon the fountain of grace. Believer, the fountain of life is not within thee, it is above thee, and it is without thee; it is in Chriſt Jeſus. "Your life is hid with Chriſt in God;" for, ſays Paul, Gal. ii. 20. "I am crucified with Chriſt: Nevertheleſs I live; yet not I, but Chriſt liveth in me." And what follows? "The life which I now live in the fleſh, I live by the faith of the Son of God." Faith does not glory in any thing the man has received; no, faith, as it were, forgets what it received, but it reaches forward, and it ay comes back to the fountain of life, to draw water there: "With joy ſhall ye draw water out of the wells of ſalvation," Iſ. xii. 3. So that, I ſay, it is a life of faith. Hence it follows,

6. It is a life of love. Whenever life enters into the ſinner, he begins to love the Lord and his word: "O how love I thy law! it is my meditation all the day." And as the ſparks fly upward, ſo this love is ay caſting its ſparks toward heaven: "Whom having not ſeen, ye love; in whom though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of glory," 1 Pet. i. 8. And this makes it,

7. A life of joy and pleaſure: "Whom having not ſeen, ye love," &c.; "believing, ye rejoice with joy unſpeakable, and full of glory." Some have a notion, that are unacquainted with religion, that it is a dull and melancholy life; and therefore they ſtand a-back from it; and I wiſh believers may not give them too much occaſion. If you ſee any of the ſaints dull and melancholy, it is not a part of their religion, but it is rather their irreligion, and their unacquaintedneſs with the Lord, it is their failing and infirmity; but when faith is ſet a-work, it hath a joy that no man can take from them. You that have joy, and know nothing of this, your joy is "like the crackling of thorns under a pot," like a bundle of ſtraw that makes a blaze, that ſoon goes out: but this is a joy that never totally or finally periſhes, floods of water will not be able to quench it; every blink of the Lord's countenance makes the heart ſo glad, that corn and wine are but draff and ſand in compariſon of it. O it is a joyful life! And then,

8. The life we have from him that is *the reſurrection and the life*, it is a royal life, it is a princely life. He does not creep as the men of the world do, to whom the ſerpent's curſe cleaves; by nature the ſeed of the ſerpent lie grovelling on the

the duſt; when they ſee a man attending on faſt-days and on feaſt-days, they will laugh at him, as if they were the only happy men in the world, while, in the mean time they are "feeding on aſhes," and are dancing about the mouth of the pit. This life, it is a royal and a princely life, and it is a life that makes the man live like himſelf; he hath a princely life when he lives by faith on the Son of God, he lives on the hidden manna, that moſt are ſtrangers to; he makes them kings and prieſts to God and his Father; he provides them with royal food, he provides for them a royal crown, kingdom, and ſceptre, to "rule the nations," as the expreſſion is, Rev. ii. 27. And then,

9. To crown all, the life we have from him, it is an everlaſting life. Sirs, Adam's life was but ſhort-lived, and our own lives, what are they but a vapour and a ſhadow? and, ere long, you and I that are looking one another in the face, will diſappear, and our poſterity ſpringing up will ſay in a little, Where are they? But this life we have from him that is *the reſurrection and the life*, it is a perpetual life, and a durable life, it is an everlaſting life: "He that believeth on him (the Son of God) hath everlaſting life." And when the life of grace reſolves into glory, the ſoul comes to the communion of likeneſs, and the communion of everlaſting pleaſure with the Lord: "In thy preſence is fulneſs of joy, and at thy right hand there are pleaſures for evermore" So much for the *fourth* thing I propoſed in the method.

V. The *fifth* thing was, *How this comes about? how Chriſt comes to be* the reſurrection and the life *unto dead ſinners of Adam's family?*

1. It comes about by the ordination of his Father's appointment; for he was ſet up from the beginning to be our reſurrection and the life; he was fore-ordained to it before the foundation of the world was laid. And,

2. It comes about by his own voluntary ſuſception and undertaking in the council of peace: "Lo, I come: in the volume of the book it is written of me: I delight to do thy will, O my God: yea, thy law is within my heart." As if the Father had ſaid to the Son, Yonder are a company, a loſt company of ſinners of Adam's family; I will make a preſent of them to thee, providing thou wilt undertake to lay down thy life for them. Content, Father, ſays the Son, I put my name in the volume of thy book, I am willing this my engagement be regiſtrated, my blood ſhall go for theirs. And thereupon he becomes the reſurrection and the life to us. Then,

3. He is the reſurrection and the life by his incarnation; he links

links our nature as it were to his own. He became one of our tribe, for he was none of ours originally; he took upon him the human nature, that ſo he might be in a capacity to bear the curſe of the law, and to ſatisfy juſtice for us; of neceſſity it behoved him to be our near Kinſman, or elſe he could not be our Redeemer. As under the law, he that was the avenger of our blood, and he that was to redeem the mortgaged inheritance, behoved to be the neareſt of kin; ſo Chriſt, before he could be the Avenger of our blood, and bruiſe the head of the enemy, and before he could relieve the mortgaged inheritance of everlaſting life, behoved to become our Kinſman. Let us pride ourſelves in this Kinſman, in this Lord Immanuel alone. And then,

4. He becomes the reſurrection and the life to us by his death and ſatisfaction Sirs, our life, it ſprings out of the very death and blood of the Son of God; his humiliation is the root of our exaltation, and "by his ſtripes we are healed:" he was accounted among the "number of tranſgreſſors," that ſo we might be accounted *righteous* in the ſight of God through him; he was *wounded*, that we might be *healed*; he was *ſmitten*, that we might *eſcape*. And then,

5. He becomes the reſurrection and the life by his own perſonal reſurrection from the dead, he goes down to the grave, that he might conquer the king of terrors within his own territories. Sirs, what was the great plot the devil had in tempting man to ſin? Why, he knew ſin would uſher in death, and he knew that would uſher in hell, for death is the very mouth of hell to all mankind. Well, when death is brought in, when the penalty of the law is incurred, and the faithfulneſs of God is engaged for man's deſtruction, what way muſt he be delivered? What, ſays the Son of God, let their curſe be upon me, let me go down to the grave for them; I will wring the keys of death and hell out of the devil's hand; and thus I will make death the gate of heaven inſtead of hell. By his reſurrection we are "begotten to a lively hope." And then,

6. He becomes the reſurrection and the life unto us, by his repreſentation of us in heaven, and by negotiating our affairs in that high court. Sirs, all our concerns are tranſacted in the high court of heaven, our affairs of death or life are all negotiated above. Well, Chriſt, he takes on our nature, he dies, he goes down to the grave, riſes again, and aſcends into heaven; and he goes there to tranſact our affairs, to ſee that nothing be done againſt us; we are "raiſed up, and ſit together with him in heavenly places." By virtue of Chriſt's ſitting in heaven, believers, you are ſitting there in him, juſt as ſub-

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jects ſit in parliament, in their repreſentatives. He is our living head, which is more than a bare repreſentative. And then,

7. He is the reſurrection and the life by the power and efficacy of his word. The word is ſometimes called "the rod of the Mediator's ſtrength;" and, when he ſends it forth, he makes a living and a willing people in a day of power; he utters a word like that to Lazarus when lying in the grave, *Come forth*: then the bands and fetters of ſpiritual death drop off. Thus he is the reſurrection and the life by the power of his word, for his word is a word of life; "To preach all the words of this life," ſays the Lord to the apoſtles, when they were brought out of priſon: "The hour is coming, (ſays Chriſt), and now is, when the dead ſhall hear the voice of the Son of God: and they that hear ſhall live." And then,

Laſtly, He is the reſurrection by the efficacy of his Spirit, "The law of the Spirit of life, in Chriſt Jeſus, hath made me free from the law of ſin and death," ſaith the apoſtle, Rom. viii. 2.

VI. The *ſixth* thing I propoſed in the method was, to *inquire why he becomes the reſurrection and the life unto us?* I ſhall not inſiſt on this; only in ſo many words, that I may haſten forward to the application.

1. He became our reſurrection and the life, becauſe he loved us: "Chriſt loved us, and gave himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour," that he might be our reſurrection and the life, Eph. v. 2. Then,

2. He becomes the reſurrection and the life unto us, becauſe we were gifted of the Father unto him; and he hath ſuch a regard to the Father's gift, that he will die before he loſe it. Again,

3. He does it for the manifeſtation of his own and his Father's glory, that he might bring men back to their chief end, for which, they were created; man's chief end is to glorify God, and enjoy him for ever. Man, when he fell, he diſhonoured God, inſtead of glorifying God: Well, Chriſt's deſign is to bring man back to God, to anſwer the end for which he had a being; and until Chriſt beſtow this ſpiritual life upon him, he can neither glorify God here, nor enjoy him hereafter; but the believer begins even here to aſpire after it, with the pſalmiſt, "Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee." But I paſs this, and go on to,

VII. The

VII. The *Application.* And what uſe I intend, ſhall be compriſed in the following *inferences.*

1. then, From this doctrine believers are led back to their firſt original, and have diſcovered unto them from whence they ſprung. Why, believers, you were among the generation of the dead, before he that is *the reſurrection and the life* paid you a viſit. It were much for the advantage of believers, to be recollecting, and looking back to the ſtate from whence they ſprung. I remember, God taught Iſrael to ſing in the wilderneſs, when they came to offer up their firſt-fruits unto him: "A Syrian ready to periſh was my father, and he went down into Egypt, and ſojourned there with a few, and became there a nation, great, mighty, and populous," Deut. xxvi. 5. And God by Ezekiel tells them what they were before he viſited them; "As for thy nativity in the day thou waſt born, thy navel was not cut, neither waſt thou waſhed in water to ſupple thee: thou waſt not ſalted at all, nor ſwaddled at all. None eye pitied thee, to do any of theſe things unto thee, to have compaſſion upon thee; but thou waſt caſt out in the open field, to the loathing of thy perſon, in the day that thou waſt born, Ezek. xvi. 4. 5. Remember, believers, what you were, and what you are; and remember, it is only him that is the reſurrection and the life that brought you to any thing you are. But again,

2. From this doctrine we may ſee what a bleſſing Chriſt is to a loſt world, to a world of mankind ſinners, "dead in treſpaſſes and ſins;" Chriſt is become *the reſurrection and the life* to them; "I have laid help (ſays the Lord), upon one that is mighty; Men ſhall be bleſſed in him; and all nations ſhall call him bleſſed." O what a wretched condition had we been in this day, if Chriſt had not come into the world to ſave us! we had continued among the generation of the dead, if he had not paid us a viſit: "O Iſrael, thou haſt deſtroyed thyſelf, but in me is thine help." But again,

3. We may ſee, what dignified, what happy and excellent perſons believers are. I remember Solomon ſays, that "a living dog is better than a dead lion." As one living man is better than all the race of men lying in the grave; ſo one living ſaint, who hath got life from him that is *the reſurrection and the life*, is better than a whole nation of dead men and women lying under the curſe of God. O to what a ſad paſs are we come in the judicatories of the church of Scotland, when there is no difference made between the dead and the living! A dead man, if he have a gold ring, he will come farther benn in the election of a miniſter, than a living ſaint, becauſe he wants earthly heritage; it is an earthly church when

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it is ſo. Alas! a church is come to a ſad paſs, when we judge of perſons, not according to their relation to Chriſt, but according to their earthly poſſeſſions. Chriſt ſays, his "kingdom is not of this world," but the judicatories will have it to be of this world; Chriſt has choſen the poor of this world, but they chooſe the rich of this world to be heirs of his kingdom. Do ſuch judicatories deſerve the name of being the courts of Chriſt? But again,

4. We may ſee the difference between the firſt and the ſecond Adam. The firſt Adam is the ſpring of death to all his poſterity; the ſecond Adam is a ſpring of life unto all his poſterity; the firſt Adam was the head of the covenant of works, the ſecond is the head of the covenant of grace; the firſt Adam repreſented all his natural poſterity, the ſecond Adam repreſents all his ſpiritual poſterity; the firſt Adam ſends the curſe of the law, and the curſe of God along with it, to them, and the ſecond Adam ſends all ſpiritual bleſſings and mercies to his poſterity for evermore. O what a difference is there between theſe two! The firſt Adam was a creature, but the ſecond Adam is God-man, God manifeſted in the fleſh. But then again,

5. From this doctrine we may ſee the intimacy and cloſeneſs of the union between Chriſt and his members: why, this is implied in the expreſſion, *I am the reſurrection, and the life.* One would think he is taking in only himſelf, but he takes in all believers; it is a relative word, it h th a relation to theſe that are dead in ſins and treſpaſſes: "You hath he quickened who were dead in treſpaſſes and ſins;" that is, all that believe in Chriſt; "He that hath the Son, hath life." That connection between Chriſt and his members it is very cloſe; there is a bleſſed oneneſs between him and them; he and they have but one Father, he is the Son by eternal generation, and they are ſons by regeneration; he and they under one decree, he as head of the election, and they elected in him before the world began; he and they included in one bond, they have one and the ſame Spirit, the ſame Spirit that is in the head is in all the members. O what a bleſſed oneneſs is between Chriſt and them? "He that ſanctifieth, and they who are ſanctified, are all of one;" they are one in nature, and they are one in law, and they are compriſed in one marriage-covenant; "He that is joined to the Lord, is one ſpirit." But then,

6. We may ſee the reaſon of that ſimilitude and likeneſs that believers bear to Chriſt; they are liker Chriſt than all the reſt of mankind, they are his living pictures and repreſentatives upon earth, they carry his name upon their foreheads, ſo as every one may know him in them. What is the reaſon of

this ſimilitude and reſemblance? Why, the reaſon is, he is their reſurrection and life; the ſame life that is in the head is in the members; the ſame ſap that is in the root is in the branches and little twigs; the ſame Spirit of life that is in Chriſt goes through all the members of his myſtical body; that is the reaſon of the ſimilitude between him and them. And then,

7. In the *ſeventh* place, from this doctrine we may likewiſe ſee the ground and reaſon of the perſeverance of the ſaints, and the recovery of believers from their diſmal fits of unbelief they fall under. Why, what is it that makes the righteous grow ſtronger and ſtronger? what is it that recovers the believer from theſe deſperate fits of unbelief, which make him to cry, "I am caſt out of thy ſight, I am free among the dead, my bones are withered, my life is gone;" yet he reverts ay? What is it that brings him back, and reſtores his ſoul? Why, Chriſt is *the reſurrection and the life*, a new ſtream of life comes from his glorious head, and then he begins to "revive as the corn, grow as the vine, and his ſcent is as the wine of Lebanon. They that dwell under his ſhadow, who is the reſurrection and the life, they ſhall revive as the corn," &c. Again,

8. In the *eighth* place, from this doctrine we may ſee whereaway our eyes ſhould be turned, in ſuch a day as this, in order to the reſurrection of a dying church. There is a melancholy complaint at this day through the land, of dead miniſters and dead people, dead ordinances, dead hearing, dead reading, dead praying, and dead ſacraments; where ſhall we go for help? Let us look to him who is *the reſurrection and the life*; it is he only that is the reſurrection of miniſters, reſurrection of judicatories, the reſurrection of doctrine, the reſurrection of diſcipline, and the reſurrection of government; he is the reſurrection and the life of them all; if he would come back, we would "look forth as the morning, be fair as the moon, clear as the ſun, and terrible as an army with banners." I remember Jehoſhaphet, in a perplexing time, when he was troubled, and knew not what to do, he turns his eyes to the Lord, and cries, "O our God, wilt not thou judge them? for we have no might againſt this great company that cometh againſt us; neither know we what to do, but our eyes are upon thee." Well, Sirs, when all things are like to turn to wreck and confuſion, let us look to him who is *the reſurrection and the life*, that he may raiſe us from the grave of apoſtacy and backſliding to which we are fallen, by the very breath of his mouth he will make them live; and if he ſay but to miniſters, "Go propheſy upon theſe dead and dry bones," when miniſters are

ſaying, O! "how can theſe dry bones live?" immediately joint comes to joint, and ſinew to ſinew, and life enters into them, and a great army will ſtand up for the Lord. In the mean time, until he be pleaſed to come, let us ply the oar of duty at his command; let us put up the requeſt of the church in a day like this, "Wilt thou not revive us again, that thy people may rejoice in thee? Awake, O north wind, and come thou ſouth, and blow upon our gardens, that the ſpices thereof may flow out." But again,

9. In the *ninth* place, if it be ſo that Chriſt is *the reſurrection and the life*, then certainly it is matter of ſad regret and lamentation, that there ſhould be ſo many dead ſinners, when Chriſt is preſented to them in the everlaſting goſpel. Indeed it is to be regretted, though the words of life be proclaimed, though the words of the Spirit of life are ſcattered, ſo few are quickened by them. What way does that appear? ſay you. I anſwer, it appears by many things, that there are a great multitude of dead ſinners among us. It appears from the want of a right colour. O Sirs, the pale and wane colour of death is ſtaring out of the countenance and converſation of the greateſt part; there is little or nothing of the lively colour of true holineſs among us, and the want of it is a ſign of death. The want of appetite after food is another ſymptom of death. The bread of life, the everlaſting goſpel of Chriſt is nauſeate and loathed, as the manna was by Iſrael. The preaching of a crucified Chriſt is fooliſhneſs to ſome, and a ſtumbling-block to the worldly wiſe: whatever reckoning ſuch may make of themſelves, God reckons them fools and dead men; God's wiſdom is folly to them, and their wiſdom is folly to the Lord. And then the want of motion is another ſign of death. Indeed the dead may be moved from without, by external force, but not from within; there is ſomething of motion they may ſeem to have, in attending upon ordinances; but, O Sirs, is it from a principle of ſpiritual life ye attend upon theſe ordinances? is it from a deſire to ſee him who is *the reſurrection, and the life*. O let us lament over the miſery of the dead in the valley of viſion; if it were poſſible to ſound an alarm, and ſtartle and awaken the dead that are before me; this indeed is God's work, who "quickeneth the dead, and calls things that are not as if they were;" however, by his appointment, we muſt uſe the mean. There are theſe few words I would ſay to the dead, if they would give ear and hear.

1ſt, The dead are loatheſome to the living. Ye know whenever the ſoul departs from the body, it becomes loatheſome, it corrupts, it ſtinks. Hence Abraham ſays concerning Sarah, when

when ſhe was dead, "Bury my dead out of my ſight," though he loved her well when ſhe was alive. Sirs, ye are loatheſome, ye are abhorred of the living God while out of Chriſt, and abhorred by all living ſaints: "O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united."

2*dly*, As they are loatheſome, ſo they are frightſome. People are frighted to ſee the dead; ſo believers they are frighted when in the ſociety of the wicked, leſt they be corrupted with their contagion: and indeed it is hard to be amongſt the dead, and not to be infected by them, and not to be ſome way partakers of their ſin. Then the dead muſt be buried, and caſt into the grave; ſo, dead ſinners, you muſt be buried. Where will ye be buried? Your bodies will go to the worms, but your ſouls to hell. The Hebrew word, *Sheol*, it ſignifies both the grave and hell, becauſe the grave is the very mouth of hell to the wicked. "The wicked ſhall be turned into hell, and all the nations that forget God." Conſider this, O dead ſinners; let this engage you to improve him that is *the reſurrection and the life*. And this leads me to another inference, or uſe from the doctrine.

10. If it be ſo, that Chriſt is *the reſurrection and the life* of a loſt world, "dead in ſin," then, in the name of this great Lord, as one of his meaneſt heralds, I proclaim life unto the dead. It would be in vain to ſpeak to the dead, if it were not by order from him who "quickeneth the dead, and who calleth things that are not as though they were." Can the dead praiſe him? If God were giving me a commiſſion to ſpeak to the very ſtones in the field, I would do it, believing that the ſtones would live and praiſe him; and when the Jews were forbidding the people to praiſe Chriſt, he ſays, "If theſe ſhould forbear, the very ſtones would cry out; for out of the ſtones can God raiſe up children to Abraham." Sirs, ye are not yet naturally dead, ye are not eternally dead; therefore there is hope. O here is a living Saviour; here is the fountain of life among you; I cry, "Whoſoever will, let him come, and take of the water of life: O earth, earth, earth, hear the word of the Lord." Comply with the word of the King eternal and immortal; it is his voice coming through an earthen trumpet, that the excellency of the power may be of him. O that this may be the hour wherein the dead may hear the voice of the Son of God, and live. O Sirs, ye are reaſonable men and women, ye have rational faculties; will you conſider,

1*ſt*, That this very name of Chriſt invites you to come to him. Why hath he taken this name to himſelf, *the reſurrection, and the life*, if there were not dead ſinners to quicken?

Why

Why hath he regiſtrate it in his word, but that the dead ſinner may lay his finger on that name, and carry it to a throne of grace, ſaying, O let him be *the reſurrection and the life* to me? O let the ſpirit of him that is *the reſurrection and the life* quicken me, and make me free from the law of ſin and death!

2*dly*, Conſider he who is *the reſurrection and the life* is given unto you in the diſpenſation and grant of the everlaſting goſpel; the life that is in him is yours. Now I ſcarce think you will believe me; I affirm it, he is yours in the revelation; he is yours as he is held out in the Bible, the book of God; he is yours as he ſtands in this goſpel; and he is yours in the giſt and grant made by himſelf in the word. There is an authentic grant made by the Father of Chriſt, in this Bible; and this is the ground of the commiſſion we have to preach to every creature. All mankind, every creature come of Adam, are dead in ſin; and yet we are commiſſioned to go and preach and propheſy unto theſe dead and dry bones. Now, upon what ground does this commiſſion go? Why, you will ſee, 1 John v. 11. that it goes upon a giſt or grant of life that *God* has made to mankind ſinners, in a ſecond Adam, a new covenant head: "This is the record of God, that God hath given to us (ſinners of Adam's race) eternal life, and this life is in his Son:" and our preaching the goſpel is juſt a publication of this authentic grant of life to the dead, made by God in the word, when the dead *hear* this, their *ſouls live*, Iſ. lv. 3. I remember, in John vi. Chriſt there *the reſurrection, and the life*, is preaching unto dead ſinners; becauſe he had fed them with loaves, they had a hankering after him; they all forſook him when he began to preach faith in his blood to them; yet what ſays he, ver. 32.—"My Father giveth you the true bread from heaven." The manna was given to Iſrael in the wilderneſs; every man in the camp of Iſrael had a right to it, becauſe God gave it to them, and brought it down from heaven to their tent-doors. Well, ſays Chriſt, "I am the bread of life," the true manna, I am given by my Father, that "whoſoever eateth me, may live by me." The giſt or grant of Chriſt in the word is juſt the very foundation that faith goes upon. Why, we durſt not bid you meddle with him unleſs he were given. It is theft and robbery to meddle with that which doth not belong to us. Our offer of Chriſt, and the call to receive him, it certainly ſuppoſes he is given, or elſe we durſt not bid you meddle with him. Unbelief is the great ſin of the hearers of the goſpel, that the Lord threatens moſt to reſent; but unbelief would not be your ſin, if Chriſt were not given. Now, believe this, that Chriſt is given, offered, and preſented

preſented in this goſpel, even to you who are rotting in the grave of ſin, that he may, through faith of God's operation, be the reſurrection and the life to your ſouls in particular. Then,

3*dly*, Conſider that Chriſt, *the reſurrection and the life*, he is willing to give the life that is in him to you; he willingly died, he willingly came into this world, and he willingly went about the work his Father ſent him to do. What way does that appear? ſay you. *Anſw.* It appears from his ſolemn and repeated calls, "Hear, and your ſouls ſhall live;" and he offers and bodes himſelf upon the dead, and complains that the dead will not come to him for life, John v. 40. "And ye will not come to me, that ye might have life. How often would I have gathered you (ſays Chriſt), as a hen gathers her chickens under her wings, but ye would not!" So then, remember Sirs, it is not your impotency that will excuſe you; ſome people fancy, that it will excuſe them, becauſe they are dead; remember, Sirs, that God will not condemn you ſo much for your impotency, as for your unwillingneſs to come to Chriſt: if ye had willingneſs, ye would find the Spirit of life entering into you, and quickening you; he is ſo willing, that he complains of the folly and diſtraction of ſinners, he appeals to the heavens and the earth to judge betwixt him and them for their madneſs, Jer. ii. 12. 13. "Be aſtoniſhed, O ye heavens, at this, and be horribly afraid, be very deſolate, ſaith the Lord. For my people have committed two evils: they have forſaken me, the fountain of living waters, and hewed them out ciſterns, broken ciſterns, that can hold no water." Now, let theſe things be pondered by you that are dead; the Lord is willing to give life to you, and will you not be willing to take ſuch an unſpeakable bleſſing off his hand? For the Lord's ſake conſider what will follow if you do not embrace the Son of God, out of one death you will go to another, out of the grave of ſin you will be tumbled into the grave of hell ere it be long; it is only theſe that hear the voice of the Son of God that ſhall live. O, ſay you, will you give the dead your beſt advice what to do!

(1.) Be convinced that you are dead in treſpaſſes and ſins, Alas! there lies the great difficulty, ſinners cannot be perſuaded but they have life already, at leaſt as much of it as will bring them into heaven. We cannot get people beat off this deluſion.

(2.) Another advice I would give you is, Be perſuaded there is no life in and by the works of the law for you: "By the works of the law ſhall no fleſh be juſtified." And then ye muſt be perſuaded, that there is life in Chriſt for you, and

and that you in particular are warranted to come to him for life.

(3.) Hearken unto the words that come from him, liſten to his words of life, for in hearing you ſhall live. I would adviſe you to pray meikle. Let the dead go to a living Chriſt; cry, Spring up, O well of living water, and enter into my ſoul. Then let thoſe that are dead haunt the company of living Chriſtians; for this is one way to get life, and to keep it in when got: as you know, when dead coals are put in among the living coals, they will ſoon be kindled by them; ſo, by converſing with lively Chriſtians, the Spirit of life may enter into you.

11. The *laſt* inference I make is unto the living. Is it ſo, that Chriſt is *the reſurrection and the life?* Then you that are raiſed by his death and reſurrection, take theſe advices following, and ſo I have done. (I fear I have inſiſted too long already.)

1*ſt*, My advice to you that are partakers of the life of Chriſt, is, to bleſs the Lord that ever he crowned you with loving-kindneſs and tender mercies. Admire the freedom of the grace of God, in quickening you when "dead in treſpaſſes and ſins," when he left others dead in the grave of ſin. The Lord comes to the quarry of nature, he ſees ſo many ſtones lying there, and he pitches on whom he pleaſes: have you not reaſon then, to bleſs the Lord, that he picked you out, and left many of brighter natural qualifications than you? O man, what is the difference between them and you? It is nothing but ſovereign, free, and victorious grace. Let grace have all the glory. But then,

2*dly*, Another advice I would give you that have ſhared of life from him that is *the reſurrection and the life*, is this, Has he quickened you? let the life you live, be "by faith upon the Son of God, who loved you, and gave himſelf for you." Remember what I ſaid before, ye are not to live on grace received, but the life that is in him: "The life I live (ſaith the apoſtle) is by faith upon the Son of God, who loved me, and gave himſelf for me." And then as you live upon him, and by him, ſo ſtudy to live to his glory: "Let your light ſo ſhine before men, that others ſeeing your good works, may glorify your Father which is in heaven." And then,

3*dly*, Another advice I would give to the living, is, Study not only to believe in him with the heart, but to confeſs him with the mouth unto ſalvation, as the expreſſion is, Rom. x. 10. "With the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation." It is not enough to believe in Chriſt, unleſs we likewiſe own and avow him,

him, unleſs we honour and glorify him before the world: "Him that confeſſeth me before men (ſaith Chriſt), him will I confeſs before my Father and his holy angels; but he that denieth me before men, him will I alſo deny before my Father and his holy angels." I remember in Iſ. xliii. 10. and xliv. 8. Chriſtians are called the Lord's *witneſſes*. Why do they get that name? Becauſe they confeſs his truths, they confeſs his cauſe, they confeſs his members, they confeſs his miniſters, and every thing that belongs to him. It is not a private owning of him that will do in ſuch a day as this; he is publicly affronted, the crown is publicly taken off his head; he is injured by civil and eccleſiaſtic courts; he is injured in his doctrine, worſhip, diſcipline, and government; he is injured in his members; he is injured in his ſupreme Deity; he is injured in his headſhip and ſovereignty over his church. Now, I ſay, when he is thus publicly injured, he ought alſo to be publicly confeſſed. A public teſtimony hath been emitted, in a judicial way, by a handful of miniſters, who, by the peculiar providence of God, have been brought to a particular ſituation; that teſtimony has come abroad, and it torments the men that dwell upon the earth, who attempt to bury his teſtimony, and to bury his witneſſes. A cry is come abroad, of a dangerous ſchiſm in the church, and of ſchiſmatics renting the ſeamleſs coat of Chriſt. That is juſt the old cant of the Papiſts, when the Proteſtants came off from them, ſaying, O, by your doing ſo, you cauſe diviſions in the church, and rent Chriſt's ſeamleſs coat. I would aſk ſuch, Who are the cauſes of it? whether they that endeavour to maintain, and contend for the truths of Chriſt; or theſe that tread his truths under their feet? whether theſe that endeavour to maintain the liberty wherewith Chriſt hath made us free, or theſe that are trampling the ſacred privileges of the church of Chriſt under their feet? All that is demanded by us is, that they return to the Lord, and that they rectify theſe things that are wrong in doctrine, worſhip, diſcipline, and government; this is what God requires, he "commands all men every where to repent." What is the reaſon that men, in a judicative capacity, do not purge out the leaven of error or ſcandals in the church? what is the reaſon? It is either becauſe they will not, or they cannot. If they will not, by this they proclaim to the world, that they are a ſet of wicked men: or it is becauſe they cannot, and it ſays the Maſter hath taken away the keys from them; and what a ridiculous thing would it be to accede to them, from whom the keys of the houſe are taken away by the Maſter of the houſe? It is eaſy then to know what courſe to ſteer. If the rights of Chriſt, as King in his holy hill of

Zion,

Zion, be maintained in the judicatories of the eſtabliſhment, then it is a ſin to withdraw from them: but if they be trampling under foot the authority of the Son of God, by enacting laws in his houſe which are inconſiſtent with his laws, and with the liberties wherewith he hath made his people free; if they be worming out a faithful miniſtry, ſcreening the erroneous, caſting miniſters out of their communion for faithful witneſſing againſt errors and corruptions; then we ought not to continue with them, eſpecially when a public teſtimony is lifted up. Wherever his cauſe is diſplayed, and his truths are maintained, by doctrine, worſhip, or diſcipline, there ſhould the acceſſion be; for the "gathering of the people" ſhould be there. If it be within the camp, ſtand there; if it be found in the fields, and city of the wood, it concerns us to follow him there, though reproach and perſecution ſhould follow; ſays the apoſtle, Heb. xiii. 13. "Let us go forth therefore unto him without the camp, bearing his reproach." When the Chriſtian church was firſt erected by the apoſtles, and the Jewiſh church was unhinged, a cry was raiſed after them, that they were ſchiſmatics, and renting the true and only church of God; ſays the apoſtle, He has been reproached for us, and it is good our common to go without the camp to him, bearing his reproach. However ye may ſcar at reproach for Chriſt, Moſes was of another opinion, for he "accounted the reproach of Chriſt greater riches than all the treaſures of Egypt." What is the hazard though reproach ſhould follow? Cleave to him. Let us ſtudy to confeſs him, and follow him on all hazards: "He that loſeth his life for my ſake (ſays Chriſt) ſhall find it;" he that loſeth a good name for Chriſt, he will find it again; there will be a reſurrection of names, as well as of perſons, ere all be done. And then,

4thly, Another advice is, I would have you beware of theſe things that are a prejudice to the life of your ſouls. (1.) Beware of an indolent life. Nothing does more hurt a perſon's life than this; it is very prejudicial to the body. But O beware of ſpiritual ſloth; be "diligent in buſineſs, fervent in ſpirit, ſerving the Lord." (2.) Beware of ſurfeiting and glutting yourſelves with the pleaſures of ſenſe: that alſo is a prejudice to the life of the ſoul: "Take heed (ſays our Saviour) leſt at any time ye be overcharged with ſurfeiting and drunkenneſs, and that day come upon you unawares." No ſooner did Samſon ſtoop into the lap of Delilah, than his locks were cut. Then, (3.) Beware of unwholeſome food; why, it is pernicious to the life. O beware of unſound doctrines; many errors are abounding in our day. And O beware of dead miniſters; for dead miniſters make a dead people and dead hearers. Where there is nothing but dead hearing, O will

ever the voice of dead men make a living people? O beware of putting your ſouls under the inſpection of a dead, ignorant, and erroneous miniſtry: beware of them: ſays Chriſt, "If the blind lead the blind, both will fall into the ditch." Beware of dumb miniſters, that have not a mouth to open for Chriſt; beware of them that, inſtead of barking at the wolves, are barking at the ſheep. If you would keep life in your ſouls, ſtudy to keep under a lively miniſtry where you can find it. Then beware of a deadening ſociety; for it is very prejudicial to the ſoul: "Depart from me, all ye that are evil doers; for I will keep the commandments of my God." Beware of grieving the Spirit of the Lord; if ye grieve him, he will depart, and then death will follow upon his departure; beware of reſiſting his motions and operations; beware of turning a deaf ear to his word, if it be diſregarded, his Spirit will depart from you: "Wherefore (ſays the Lord) I gave them up to their own hearts luſts, and then they wandered in their own counſels." Beware of ſinning preſumptuouſly, for that kills and deadens the life of the gracious ſoul. Put up that prayer of David's, Pſal. xix. 13. "Keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion." Beware of ſecurity and barrenneſs under the means of grace; when ye get influences from the Lord, O improve them for the end ye got them; for when God's vineyard doth not bring forth fruit at the watering of it, the Lord forbids the watering of it any more. The Lord bleſs his word.

THE END OF VOLUME SECOND.